

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—Jesus Christ.

EZRA A. COOK & CO., PUBLISHERS,
NO. 18 WABASH AVENUE.

CHICAGO, THURSDAY, JULY 25, 1878.

VOL. X., No. 48.—WHOLE NO. 485.
WEEKLY (post paid) \$2.90 A YEAR.

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WHEATON COLLEGE.

The subscription toward the debt of this Institution is now *nine thousand six hundred and fifty-five dollars*. The payment of sums already subscribed is conditioned on the raising of the whole debt, and hence while we record with gratitude to God the progress of the work we urge our friends to activity and prayer in this enterprise. The entire debt the last of June was \$19,331.37. The present subscription is \$9,655, which makes it necessary for us to raise nearly \$10,000 by the first of September in order to complete the work.

It is not necessary to commend this Institution to the readers of the CYNOSURE. It is doing no injustice to the many noble spirits in other parts of our land who have uttered a clear testimony against the lodge, to say that WHEATON COLLEGE has been the heart of this movement against secretism. As such it has received the blows which were intended to crush the work throughout the whole land. As such it has merited and received the hearty confidence and support of those who have grappled the "beast" with more than seven heads and ten horns. Let all those who can do anything less or more to aid in this work write as soon as convenient that your subscription may be announced and the entire sum secured.

Address all communications on this subject to

PROF. C. A. BLANCHARD,
Wheaton, Ill.

P. S.—July 25rd. The amount subscribed is now \$10,400.

Religion.

TO THE FRIENDS IN EASTERN IOWA:—Any one desiring the services of Bro. Rathbun, either in working the degrees or lecturing, will communicate with me. Bro. Rathbun is a mighty man against Masonry. His terms are reasonable, \$5 per night. Now, brethren of the cause, let the world know where you are. You may live and die where you are and the cause will not be benefited unless you agitate the question.

ALVIN W. HALL,
Clarence, Cedar Co., Iowa.

Topics of the Time.

Not for twenty years has such a torrid wave swept over the Northern States, as was experienced last week. From Sunday till Thursday, without a cool night breeze, the atmosphere was like a furnace, sweeping on during the last of the week over Ohio, Pennsylvania and New York. Hardly a town in Illinois escaped its fatal effects. In Chicago for two days men and animals were prostrated by scores and died by dozens; a visit of the cholera could hardly be more dreaded. But the most serious effects were felt in St. Louis where it is estimated that 254 deaths were occasioned by the heat. Throughout this time the thermometer ranged from 90 to 103 in the shade, while at times exposed to the sun it ran up to 127, while careful employers suspended business to save the lives of their men. It is noticeable that a large per cent. of the fatal cases, over sixty, are those addicted to intemperance. The consciousness that relief was generally at hand created an indifference that was wonderful considering the fatality. Now that the approach of these atmospheric waves can be published, the experience of the last week will lead to a preparation that will in the future prevent so great loss of life. No doubt many believers learned as never before to remember the words of the Psalmist:

"The Lord is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night."

While the governments of Europe are making an effort to be satisfied with the territory parceled out by the Berlin Congress, we remember that out of the strife our own population has material gains. Several years ago the Russian Menchikovites from the region of the Black Sea began to come over in small colonies to escape conscription and army service, their religious principles being as hostile to war as the Friends. Some four-

teen thousand have already come from Russia to swell our frugal and industrious farming classes, and the number is all the while increasing. The *Herald of Truth* published at Elkhart, Indiana, is their church organ. It is believed that they number nearly 200,000 in this country, but owing to their peculiar religious belief and quiet manner of life they are comparatively little known. The sect originated in the times of the Reformation, and has suffered much persecution. John Mumo was its founder, and the doctrines he propounded resemble in many respects those of the Friends; they are also nearly allied to the Brethren or Tunker, and the Omish societies.

The carving and distribution of the Berlin Congress gives little satisfaction to some members of the European family. Bosnia will not be made Austria, Serbia protests against paying England for Turkish debts; Italy is calling for Garibaldi, who telegraphs to the Tyrolians to revolt and take to the mountains; while a large class of thinking men in England are displeased with the diplomacy of their premier, as being more brilliant than lasting. Many agree with Professor Goldwin Smith that the result is "diplomatic villainy." One dispatch gives their opinion that "The only real gain for England in the treaty with Turkey—by which Cyprus was obtained—is found by them in the fact that it saved the prestige of England in the East from the utter destruction in which the Berlin settlement alone would have involved it. As the means of saving prestige the work is commended as one of necessity, and will be defended. But it cannot be justly claimed as a triumph of diplomacy or statesmanship." Gladstone and Forster have severely attacked the action of the English representatives in the Congress. Beaconsfield is however the hero of the hour with the populace, and the ovation on his return from Berlin was such as might have been given to a king. He has certainly reached a pinnacle of fame which his utmost ambition could not have demanded at the beginning of his political career.

The Indian troubles in northeastern Oregon are likely to be soon suppressed by General Howard. This is the belief of Sherman and Sheridan. While the process of

subjugation goes on the Oregon Congregational Association has passed resolutions deploring the policy of extermination, and giving its opinion "That the provisions of the constitution, the acts of Congress and the pledges of treaties furnish a strong motive for the effort on the part of the friends of the Indian to secure him a homestead and a citizenship as the best way to secure his rights in law and to promote his manhood and his welfare permanently; and

"WHEREAS, There is now a proposition in Congress to consolidate the various reservations in Oregon and Washington Territory, without regard to the previous labor and rights of the Indians, and without their consent; and

"WHEREAS, We believe such consolidation would be unjust to the the Indians, dangerous to the surrounding settlers, and, in the end, of vast expense to the government, as well as a great hindrance to the civilization of the Indian physically, mentally and morally; therefore

"Resolved, That before any consolidation takes place we earnestly urge upon Congress the necessity of now, by positive act, granting to the Indians of industrious habits on the reservations homestead titles to their lands in severalty."

General Howard is associated with this body. Can it not turn his guns toward a more enduring peace policy than that he now pursues?

—The only church that openly meddles in politics in this country is the Catholic. Protestant preachers claim the privilege of discussing in the pulpit the great principles of righteousness that underlie all good government; but they go no further. And the fact to which we would call attention is that the politicians denounce Protestant preachers for interference with their plans, while they seek to become on the best terms with Catholic priests. The following from the *Catholic Universe*, the leading Catholic paper of northern Ohio, illustrates the Catholic method of proceeding: "We notice in the list of the names of delegates selected for the Ohio State Convention by the Democratic County Convention, which met in this city last Saturday, the name of one man—a pseudo-Catholic—who but recently stepped out of his way to publish, under an anonymous signature, in a city paper, an attack upon the authority of the Catholic church... We warn the leading Democrats of Ohio, who are true to the cardinal principles of their political creed, which ostracises no man for his religious belief, we warn them that they must cry halt to this Cleveland management, or in the very next election all hands will learn to their chagrin and discomfiture that the great body of voters who are Catholics, if they are Democrats, are first of all Catholic."—*Central Christian Advocate*.

I SIT A QUEEN.

BY H. S. KIRK.

Over nations young and old,
Everywhere my power is seen;
Long success hath made me bold,
None deny I now am queen.

At my altar suppliants bow,
Worship at no other shrine;
Here their servile voices now
Sing "Hail, Masonry divine!"

All my daughters turn their eyes
Ever constantly on me;
All their mother highly prize,
Proudly own their pedigree.

My Commune and Ku-Klux Klan,
My Odd-fellowship and grange,
Moll Magulres and my Red Man
Mingle in the chorus strange.

Let them gather round my board,
Let them bring their songs of praise,
Let them catch my every word,
For my voice earth's empire sways.

Mighty monarchs quake and fear,
Death and treason I command;
None are safe nor far nor near,
None can rescue from my hand.

Statesmen proud at my command
All their country's rights forsake;
Lift to me the perjured hand,
And their oaths of office break.

See the stars of heaven fall!
Christ's ambassadors no more
Lead their blind disciples all
At my altars to adore.

Shall I ever sorrow see?
Who possess such mighty sway?
Will my daughters turn from me?
Will my great ones flee away?

Will the Faithful and the True
Be revealed who maketh war?
Say, my servile priests, will you
For His sake my ways abhor?

Will you follow in his band,
Clothed in linen white and clean;
On your forehead or your hand,
Shall not then my mark be seen?

Or your blood with mine be shed
In the fierceness of his wrath;
When he shall the wine-press tread
Will he find you in his path?

When the angel in the sun
To the fowls of heaven shall cry,
Then a warfare is begun
That shall shake the earth and sky.

Lord of lords and King of kings,
Hearst thou Philistia's boast?
Send the Davids and the slings,
Ride before thy conquering host.

OUR NEW ENGLAND CORRESPONDENCE.

BY REV. HENRY T. CHEEVER.

There was never probably a year of Commencements when so many noteworthy counsels, alike Christian, broad and patriotic, were given in Baccalaureate addresses to the shining hosts of graduates that have just gone forth from our New England colleges.

Active and firm to fight the bloodless fight
Of Science, Freedom, and the Truth in Christ.

They go forth with the benediction and charge from many hearts which the young knight of chivalry received when he rose from his vigils, "Be brave, be true, be victorious," and I have thought it might suit the *Cynosure* to skim the cream of some of these numerous addresses.

To begin with old Harvard. Dr. Peabody's baccalaureate was upon the words of Hezekiah, "For there shall be peace and truth in my days." Thoroughness and fidelity as in the great Taskmaster's eye versus shiftlessness and living for the present—peace in my time. After a lucid unfolding of his subject he said at the close:

Let me now urge upon you some of the motives which should enforce thoroughness in all the parts and details of whatever it may be given you to do. We never know to what crucial, probing tests our works will be exposed. The ease of to-day is the shame of to-morrow; the peace of this year the torment of the next. The idleness of the boy is the ignorance of the man; the negligence and omissions of youth are the discomfort and shiftlessness of age. There is a close continuity in our life-work. We have time enough, but none too much. The past can be repaired only at the cost of the present and to the detriment of the future. We are precisely what we make ourselves, or suffer ourselves to be. Peace in aught but faithful, thorough, conscientious duty is no peace.

But apart from these considerations, there is an intrinsic fitness in the sincere and thorough doing of whatever we do. It ought to offend our moral taste, our sense of proportion, symmetry and beauty, to be superficial, to be mere eye servants. Yet in one most momentous significance of the term, let us be eye servants. Let us never forget the Supreme Task-master, whose command comes to us in every relation of life, in every call of duty, and under whose omnipotent eye all our work is wrought. He who works in his sight can do no sham work, and to him are we to look, to his important providence, for a recompense measured by our fidelity. Nor is it to be a far-off, but to an immediate award that we are to look; to a judgment that is set and books that are opened, not in a remote and vague eternity, but now and ever. The king in our text said more than he really cared to say, "There shall be peace and truth in my days." It was peace rather than truth he was rejoicing in; a peace, too, that had no underlying element of truth, not a veritable peace, but a brief, hollow truce, with inevitable calamity, desolation and woe. Truth and peace are indeed inseparable. Not peace and truth, but truth and peace should be our motto,—truth the way of peace, peace the goal of truth. Be truth ever our aim; God will care for the peace, and the peace of God that passeth all understanding shall be ours.

President Porter, of Yale, spoke on the words of Christ: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have light of life." In closing he said:

You have been trained in a Christian college—a college bearing upon its seal the motto "Lux et veritas," which points directly to Christ as the true Light that lightens every man that cometh into the world. If the positions of this discourse are true, a Christian college involves no contradiction in terms—no incompatibility in fact. You have not found it to imply that science is not independent and free; that truth of every sort should not be welcomed, and arguments from every quarter should not be critically examined, and conclusions in every department of knowledge and of thought should not stand or fall by appropriate evidence. But you have been taught that what a man believes concerning God cannot but exert a powerful influence in determining what truths he thinks about and how he thinks and reasons in respect to them. You have been taught that no truth has relations

so important to abstract science and all the sciences of nature as Christian theism, and that no forces have been and are still so potent in all those sciences, and forms of culture which relate to man as what we call Christian ideas. You have also been taught that these ideas were incarnated in the person and lived in the life and illustrated by the death of Christ, from whom the holiest and most attractive influences still continue to flow. As you stand together for the last time in this place of Christian worship, let me gather these manifold and oft-recited lessons into one earnest injunction, and charge you to seek to make your conceptions of the union of man, of culture, of the future and the present characteristically and earnestly Christian. You cannot and you ought not to hide from yourselves the fact that in many schools and studies a bold disguised atheism is taught and held, and that by sheer effrontery on the one side and plausible disguises on the other, it is moving aggressively upon our current science and culture. Do not fear it; do not fear to think lest it shall consume or overcome you; do not fear to think by the light and help of Christian conviction on the one side and with a candid and penetrating gaze on the other. Be assured that if you do, the darkness will flee from your minds, that your faith and knowledge will lend to one another a blended light that shall continue bright unto the open vision of the open day.

President Foss, of the Wesleyan University at Middletown, took for his theme "Mundane versus Cosmic Culture," from the charge to Timothy, "Take heed unto thyself." He said to the class:

1. Be intellectual men. Let no profession or occupation defraud you of this right. You have learned a great deal if you have learned how to learn and how to use what you learn. Your education is now well begun. Go on. Fill up the interstices of time with perpetual mental culture on some plan.

2. Be religious men. Prove not your consummate folly by giving the slightest countenance to the shallow conceit that religion is somehow unfavorable to the highest intellectual development. So far from this, if you neglect religion, you doom yourself to an inevitable narrowness, which, when you least suspect it, will reach far beyond religious and even moral questions. I take it, the very foremost representative of mundane culture is Goethe. When death had dimmed his sight he said (I suppose with no religious meaning, but we may well put the profoundest spiritual significance into the words, for they uttered the real need of the man and of his writings): "Open the shutters and let in more light." The true light has come. Jesus says, "I am the light of the world." Throw open your souls, and let him shine in. Believe me, brothers, it is worth your while to adopt Luther's motto, "Bene orasse est bene studuisse."

3. Live for humanity. The world wants heroes. You need to be heroes. You can never round out the noble ideas you cherish on any other plan.

4. Live unto God. You have heard the words of Jesus; do them; so shall you, as he tells you, build on a rock. All else is shifting sand. Not because to-day is Sunday and this is a church and I am the preacher of the Gospel; but because you are men and not mere "cold

logic engines," men with throbbing hearts and human needs and sinful souls and eternity ahead; because a scientific reckoning of the human nature requires it, because a cosmic culture requires it, because the All-Wise and All-Living God in condescending compassion requires it of his erring creatures; I solemnly, hopefully say to you: "Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole of man."

President Seelye, of Amherst, discoursed on the words of Solomon in the first of Ecclesiastes, and closing said:

On the basis of the truth of this discourse one is able to predict for you the failure of every effort you may make in life which separates itself from the knowledge or the power of the love of God in Jesus Christ. All else is vanity. Every other effort is a striving for the wind. Here alone are hope and joy and peace. I counsel you to try all other proffered means of good, all devices of philosophy or statesmanship or philanthropy by their accord with the doctrine of Jesus Christ. From the vanity of vanities written upon all earthly greatness, from the sad refrain uttered by all the wisdom of this world, I counsel you to turn to the durable riches which He gives who is the same yesterday, to-day, and forever. Soon, how soon at the longest, to you all these vanities and shadows shall disappear. Oh, for the hope of the unseen and eternal to be for each of you the anchor of his soul, both sure and steadfast, entering into that within the veil! Our choicest hopes, our most earnest prayers for you center here. God grant you the abiding hope, the hope that maketh not ashamed, the hope that purifieth even as He is pure, the hope whose constant witness is the love of God shed abroad in your hearts by the Holy Ghost given to you! So shall you live in the world of vanities with the sense of an eternal reality abiding with you all the while; so shall you labor, not spending your strength for naught, but as he that goeth forth and reapeth, bearing precious seed, and who doubtless comes again with rejoicing, bringing his sheaves with him; so shall you die when your appointed time shall come, with a joyous retrospect and a joyous anticipation, grateful both for the grace you have received and the glory you are to obtain, knowing that He who hath begun a good work in you will perform it until the day of Jesus Christ; and knowing too, that "when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

President Robinson, of Brown University, addressed the graduating class in a masterly sermon on the subject of duty in human action. "O that my ways were directed to keep thy statutes."

President Capen, of Taft's College, chose for his theme, "I was not disobedient unto the heavenly vision." Every real vision, he said, was heavenly. The earth is illumined from the skies. Every fact you study, every phenomenon you investigate, every law to which your inductions lead, is only a divine secret from which the veil has been graciously lifted. Nay, it is God himself whose being you confront at every step of your search. Because God is, the knowledge of his universe may wor-

thily engross the attention of his children. Because God is, the supreme effort of man should be to understand the relation which he holds to his spirit. When materialists bid me believe that the promise and potency of life are found in matter alone, I unhesitatingly reply, I think, therefore I am. There is a kingliness in thought that resents the groveling imputation. What do I care though you tell me that the blood which courses in my veins is made up of water and solid substances in definite proportions and relations? What do I care though you describe to me the nervous organism and its relation to the brain, proving that its functions are precisely analogous to that delicate instrument lying in the bed of the sea which flashes thought at your bidding from continent to continent? The mountains may crumble, the earth may dissolve, the molecules may vanish into ether more attenuated than that which fills the spaces of the stars, but the indestructible essence of the soul will remain. Before I will accept, therefore, the dreamy materialism of our modern epicureans, I will fall back on the fundamental postulate of the ideal philosophy, that the only thing of which we are absolutely sure is the human soul.

Rev. George W. Hepworth delivered the baccalaureate to the graduating class of the College of the City of New York, on Rom. 18:12; "Let us put on the armor of light." His aim was to show that all pursuits of life were hollow and delusive, unless founded on the broad corner-stone of Christian religion, and that the graduates must not expect to win success and honor without years of patient toil and labor. He would recommend the axiom of Montesquieu, that "success in most things depends on knowing how long it takes to succeed." Napoleon on the eve of his conquest of Italy, was told by a friend, "Sire, the Alps are in your way," to which he replied, "There shall be no Alps," and to him there were none. A steady purpose, a calm determination will overcome your Alps. If you want honor or position, begin by deserving it; honesty even in this naughty world being the best policy. Not all the army of Cæsar could uphold a wrong, nor could all the army of Cæsar put down a right. The true source of all the grand characteristics that we admire is found in the Christian religion. A man is not safe, surrounded as he is by ten thousand times ten thousand subtle temptations, unless he is clothed in the impenetrable armor of Christian light.

George William Curtis addressed the graduating class of the Brooklyn Collegiate and Polytechnic Institute. He charged them to bear in mind the responsibility of educated men to their country. Our school system in all its grades, the district school, the academy, the college, was the palladium of American liberty.

In those early days when the Greeks laid unholy hands on the statue of Pallas its eyes fairly flashed fire and its bosom heaved with

almost ungovernable anger. And so in our country should our souls swell and our eyes flash, if any desecrating hand should be laid on our schools, let the hand come from what quarter it may. Full of years, full of honors, our Bryant dies, and his greatness is not that he was a poet, not that he was a scholar, not that he was a journalist, but that all his accomplishments, all his power, all his influence made him the better American citizen. To me the great distinction of his life was his Americanism. He was a man devoted to the love of liberty everywhere and at all times. He was noted for the simplicity and gravity of his life, unswerving fidelity to his own pursuits, his political independence and his high and noble service of public duty.

A Fourth of July banquet given to John B. Gough on the eve of his departure for England, was the only celebration of the day indulged in here. It was notable for the reminiscences of early life and services in the cause of Temperance, which it evoked. The blessings of many go with himself and wife on this foreign tour.

Worcester, July 6, 1878.

PUNGENT QUESTIONS.

By one who dares to "face a frowning world" and rebuke Pharisaical sins even in their own SANCTUARY.

First; is it not well known that a certain secret clan swears its members to hide its schemes and crimes from our civil authorities—even "murder and treason not excepted"—on penalty of having "my throat cut, my tongue torn out, my heart and vitals thrown to the vultures, and my bowels burnt and the ashes scattered to the four winds?" Is it not also known that some of our churches affiliate with and give aid and comfort to that sly den, by fellowship and communion with its unrepentant clansmen? Thus bidding God-speed to Satan's kingdom on earth.

Now I ask, can an intelligent Christian either join or remain in such a church without sin? But the crime, as was that of slavery, is so common that good members forget that it is a crime at all.

Will you allow such dens to throttle and subjugate your own beloved church, and then try (in vain) to stand neutral between Lord and Lucifer? Though a popular sin may, and it now does sit enthroned in the high places of the earth, and is pampered by scribes and Pharisees, yet would not a united protest and disfellowship by Christ's true church wilt down that sin and bury it in its own native pollution? and thus compel all who worship popularity as their lord and master to despise it, just as they now despise that system of slavery to which they bowed servile submission just as long as it continued to ride rampant over the neck of the nation? Do not the millions of time-servers who were then blatant in praise of that popular pet of Satan, now, since its fall by Lincoln's fiat, stand ready to stamp its character into the dust as

a putrid plague? Thus they give us their own testimony that they will also hate every system of secret murder just as soon as such systems are disgraced by being shut out of the church.

Now, friends, let your deepest Christian thought ponder and solve these gospel questions. Your answer, if carried out in practice, will either sink or save both church and state. You know if a lizard crawls into a pot of savory soup and is not removed, it defiles the whole dish. Then let nothing crawl into Christ's church that can defile it; but let us defend it as the apple of the eye: for it is the highway to heaven; but only so when kept pure.

The church could have crushed slavery before it drew the sword. It can now, if it will, crush those contagions that are yet festering in garrets, and haunting our midnight hours, "seeking whom they may devour." Will not God hold leaders of the church responsible for every organized sin protected and nourished by it?

Now, fellow citizens, is not the fact as clear as the blazing sun, that the popular church is disgraced, the nation in danger, and the soul's salvation hazarded by our silly habit of trackling and a crouching to popular sin? ENOCH HONEYWELL.

HOW TO TEST THEM.

EDITOR CYNOSURE:—In the *Advocate*, a Masonic paper of July 4, 1878, is an article on the question, "Has a visitor a right to examine the charter of the lodge he is visiting?" It says that Bro. G. F., Jr., in the *Canadian Craftsman* says that a Worshipful Master of a Canadian lodge made the silly and highly improper remark that, should a visitor ask to see the charter of his lodge he would order him to be kicked down stairs; and adds, "Such statements, however, only show gross ignorance and are not worthy of even a passing notice."

This certainly contradicts the following from Sickels' Monitor, p. 97: "We now find man complete in morality and intelligence." And how a Mason, and Worshipful Master, at that, with all their boasted charity could still order a brother Mason kicked down stairs, we fail to see.

The correspondent claims that the visitor has a right to demand to see the charter before he even submits to an examination, and adds, "He is under the most solemn obligation to be satisfied that he is not among clandestine Masons." Now, if the secrets of Masonry have not been revealed, as professed Christians who are Masons sometimes tell us they have not, why the necessity of all this trouble? Has he not a hundred or more tests by which he could detect them at once without examining their charter? As well might a room full of raw Chinese undertake to impose upon a full grown Yankee by telling him that they were all

Melican men. Why they could not even tell him that till they had learned it! And the fraud would be just as palpable, and not a bit more so, for a Mason to claim that you could not tell the difference between a true and a clandestine lodge without examining their charter, if their secrets have not been revealed,—and yet have we not ministers of the Gospel who will lend the weight and influence of their calling to this most palpable of falsehoods?

Again he says, "Bro. G. F., Jr., informs us that there is a clandestine Grand Lodge in Ontario, and that a brother might easily be misled, hence it is imperative that he be satisfied; and we would ask how is the stranger to be satisfied if he cannot scrutinize the charter?" To which we would answer, if your secrets are not out, test it by any one of them; but if they are all out, we can think of no other way but to call for the charter.

Again, "the visitor is the applicant for admission, and before he can do so he must satisfy the lodge." And how easy to do this if your secrets are not out; just as easy as to detect a Dutchman who knew not a word of any other language, and just about as hard if all of your secrets are out as to detect the Dutchman if he is just as familiar with your language as with his own. But what hurt it would do a man to go into a lodge just like his own, the same furniture, officers, work, regalia, ceremonies, where they catch, kill, hide, bury, hunt, find and resurrect Hiram the same way; the same mockery, the same foolishness, the same falsehoods, we fail to see, especially if he never finds out the difference. But lest such a thing might happen, and do great harm, we will give them a never-failing rule. On page 181 of Sickels' Monitor we find the following: "We have among us, concealed from the eye of all men, secrets which cannot be divulged, and which never have been found out." Now my plan would be, just to let the tyler test the visitor; or the visitor test the tyler as the case might be, with one of these secrets. If he has it, all right; if he has not, let the tyler kick the visitor, or the visitor kick the tyler (as the case might be) down stairs.

Yours for "more light."

J. G. MATTOON.

We use the word secretism in the sense of the abuse of this element of the human character which like every other faculty has its proper use. Gluttony is an abuse of eating. What word will mark the peculiar character of the abuse of secrecy which has become of such alarming proportions that the governments of the world, and the churches of every name are harrassed by its presence? It is a subverter of both civil and religious authority and an exactor of implicit obedience to its

secret tribunals, to its rites and ceremonies, to its worship and priests, to its hopes and fears for time and eternity. Its scope, and influence is now acknowledged by all parties in the church and in the state. What is its name? How shall it be counteracted and overthrown?

A COUNCIL OF BRETHREN.

From the Religious Telescope.

An informal council of brethren was held in Dayton, Ohio, July 4th, at the residence of one of the number residing in the city, to consult about the state of things in the church at the present time. The origin of the meeting was due to the uprising of feeling among reliable brethren in different parts of the church, and by an agreement some who live contiguous to this city came together to compare views. Letters were received from some at a distance who were not present.

It was agreed to name a committee consisting of Rev. L. Davis, D.D., of Union Biblical Seminary, Rev. S. A. Mowers, of Baltimore, Peter Minton, Esq., of Millville, Ohio, Rev. W. C. Smith, of Westfield, Ill., and Rev. M. S. Drury, of Western Iowa, who shall consider the propriety of calling, at some time, a general council of the brethren, to consider and devise remedies for the distracted condition of portions of the church.

The following paper was adopted, and was ordered to be distributed throughout the church for signatures:

WHEREAS, The time has come in the history of the United Brethren in Christ when a movement is on foot which seeks to trample upon and set aside law and order, to disregard the authority of the General Conference, and to revolutionize the church in respect to our time-honored principle of opposition to secret societies, which has distinguished us as a denomination of Christians; therefore,

Resolved, That we deprecate this movement, and do not now, nor will we ever, consent to accept the changes it proposes. We earnestly ask all our brethren in the ministry and the laity to join with us in this purpose to stand in the defense of our principles, and for the maintenance of peace and order in the church.

This document was signed by the following brethren, who composed the meeting: Ex-Bishop Henry Kumler, chairman; Rev. L. Davis, D.D., Rev. J. W. Hott, Rev. Halleck Floyd, Rev. W. O. Tobey, Rev. W. McDaniel, Rev. Wm. Dillon, Rev. John Kemp, Rev. A. E. Evans, Peter Minton, I. K. Morris, John Burtner, Peter Kemp, A. Burtner, Thomas Kincaid.

Rev. Wm. Dillon was appointed secretary, with whom, as well as with others of the council, correspondence may be held. His address is Piqua, Miami county, Ohio.

It is desired by the brethren composing this meeting that all ministers and laymen who hold the same sentiments with them will actively interest themselves in the work of arresting the discord and anarchy now spreading in the church.

It was thought by all present that it will be the strong bulwark against the progress of discord if brethren who are still free from the contagion of disloyalty will sign an agreement not to accept the changes which a few factious men are seeking to force upon the church, in anticipating the changes before they

are made by the General Conference. The most that can be done to save the church from the evils of rebellion is to strengthen as many as possible against the seducing spirits that are abroad among us. No loyal member of the church should hesitate to say that he will never accept the change which men who are in open violation of law are trying to force upon us. If they can say that they will not respect a law, we can afford to say, we will not accept their work. It will be understood by all that the changes which we propose to resist are those respecting the secrecy question, as they are the only ones which are attempted to be made by trampling upon the constitution. Will not all who love peace help to secure it by taking such a stand against rebellion that the promoters of it can not longer hope to succeed in their work?

The action of the meeting was prepared for publication in the *Religious Telescope*. W. O. TOBEY.

AFTER THE TREATY.

At the beginning of the Turko-Russian war, in April, 1877, Turkey in Europe, including the tributary States of Roumania, Servia, and Montenegro, extended from the river Pruth and the Carpathian Mountains on the north to Greece and the Aegean Sea on the south, and from the Black Sea on the east to the Adriatic Sea on the west. The territory thus under the direct government of the Sultan was 132,340 miles in extent, including the tributary States, the extent of the territory was 197,000 square miles.

Turkey in Asia measured 664,000 square miles in extent, and Turkey in Africa, including Egypt, 1,039,000 square miles. Among the principal islands of the empire were Candia, or Crete, with an area of 3,300 square miles; Samos, with an area of 250 square miles; Cyprus, with a length of 148 miles and a width of 40, and Rhodes, 420 square miles in extent. Crete is south of Greece, in the Mediterranean, and Cyprus is just off the coast of Syria, in the Mediterranean. The other islands are in the Aegean Sea, or the Archipelago.

In Europe, Servia acquired the right of self-government in 1829. This was confirmed by the treaty of Paris, which erected Moldavia, Wallachia, and a part of Bessarabia into the tributary of Roumania. The same treaty made Montenegro a tributary State under the protection of Russia. The area of Roumania, as fixed by the treaty, was 46,140 square miles; Servia, 16,820 square miles, and Montenegro, 1,700 square miles. All the other provinces in Europe, including Bosnia, Herzegovina, Thessaly, and Albania, were under the direct rule of the Sultan.

By the terms of the treaty of Berlin, and as a result of the Russian war, Bulgaria, from the Danube to the Balkans, and from Servia on the west to the Black Sea on the east, is made a tributary State, as was Servia before the war. The Prince is to be elected by the population, and the new kingdom is to have its own government and army, and be under the protection of Europe. The area is 39,000 square miles, and the population 2,500,000.

Eastern Roumelia, extending from the Balkans southward to the Aegean Sea, and as far east as Adrianople, is made a province, with a Christian governor, and certain rights as to self-government, but it is to be under the political authority of the Sultan. In the copy of

the treaty published the limits are not given, but the discussion in the congress contemplated the South Balkan country in which Bulgarians or Christians preponderated, and this has an area of from 15,000 to 20,000 square miles.

Roumania gives up Bessarabia to Russia, gains the Dobrudscha and other territory south of the Danube, and is made absolutely independent. Servia gains territory about 200 square miles in extent on her southern border, and becomes independent. Montenegro is given new territory, and is made independent. Bosnia and Herzegovina, with an area of about 23,000 square miles, are to be occupied and administered by Austria.

The treaty of Berlin takes away from Turkey absolutely 65,000 square miles of territory, gives the right of self-government to over 50,000 square miles more, and virtually transfers 23,000 square miles more to Austria. This leaves the Sultan in direct control of about 60,000 square miles of territory in Europe, this not including the Christian State south of the Balkans.

In Asia the Russians hold the territory taking in Batoum, Kars, Ardahan, and extending as far west as Olti, in all about half as large as the State of Illinois. All the remainder, over 600,000 square miles in extent, is placed virtually under the administrative control of England. The Island of Cyprus is transferred directly to England.

Religious liberty is guaranteed in the States made independent, and in all the remaining provinces of Turkey. If Russia was honest in the declared purpose for which she made war she has succeeded in every particular. She declared that the object of the war was not the acquisition of territory, but the amelioration of the condition of the Christian population of the Balkan Peninsula. In this she has succeeded in instituting a sweeping reform. In the treaty of San Stefano she claimed no territory for herself but Bessarabia, taken from her in 1856, and Batoum, Kars, and Ardahan in Asia. All these claims were allowed.

Russia has succeeded virtually in destroying the Turkish Empire. And while allowing Austria to shape the administration in one section and England in another, exercises administrative influence herself only in Bulgaria. So far the record of Russia has been consistent. She has accomplished the purpose of the war, and, after fighting all the battles, has not exhibited more greediness than Austria or England in grabbing territory.—*Inter-ocean*.

—In comments on the execution of several Mollie Maguires a few weeks ago, the *St. Louis Times* says forcibly: "The history of all secret societies is written in the last page in blood. Somehow or other their action and proceedings sooner or later culminate in crime. This is their history in Ireland, England, France and Italy and America, and it invariably happens, too, that some member 'turns traitor' whenever the law requires the necks of others. The Mollies are no exception to the rule. Those who have been hung have been convicted mainly on the testimony of 'informers.' It has ever been so. Whoso joins a secret society like the Molly Maguires puts his liberty and perhaps his life in pawn."

Reform News.

BRO. FAUROT MAKING SECEDERS.

ST. LOUIS, Mich., July 12, '78.

EDITOR CYNOSURE:—I do this day acknowledge my delinquency, although resolving off to write. But I have not been idle. While working unusually hard with my hands, I have preached twice every Lord's day and found time for an occasional lecture. At one of my preaching points (I have three) Odd-fellowship had possession of a number of the members, and it came to pass that a lecture was thought advisable, and so I gave it. This made the "hell-broth" bubble over quickly. The "R. W. G." taking a violent spasm about the mouth as he attempted to drink it. It was then concluded to have another lecture in two weeks, offering half the time for reply. But by much hard work the N. G. succeeded in keeping most of the "sons of light" away. A third lecture followed awakening quite an interest and calling forth a decided feeling of opposition to secrecy, while at the last meeting, two Master Masons made a clean breast of it declaring that they could not live Masonry and the Gospel both at once. Several young men, almost persuaded to join the O. F. lodge, say they have enough of it now, and I think several others will renounce it. An unexpected feeling of opposition to all secret societies is developed. I am set down for a series of lectures at Elm Hall in this county, in the U. B. church, beginning August 7th.

R. FAUROT.

FROM MECOSTA COUNTY, MICH.

STANWOOD, Michigan.

Bro. A. H. Springstein paid us a flying visit July 4th, and lectured at the Weaver school house, Mecosta county. Having only one evening to stay here he gave us a sketch of the first three degrees of Masonry. He gave the oaths and penalties, making it plain that Masonry is opposed to the Christian religion. After he got through he gave the Masons a chance to reply. After some urging and a long time waiting, a man arose and said he was a Mason, was a member of Croton lodge where brother Springstein was initiated, said he had given part of it correctly and part was not; but turned abruptly from the subject and began to slander Bro. S.'s character. When asked to tell what part was given wrong, he replied, "I'm not a fool. If I tell you then you'll know all about it." Poor defence, for the time referred to by him that Bro. S.'s character was so bad (which is false) was the time when he was a Mason, and if Bro. Springstein was a Mason, as Mr. Hillard acknowledged he was, he need not be told what Masonry was, for he knew already. Drowning men grasp at straws.

L. D. RUSSELL.

Correspondence.

WHAT IS NEEDED.

The Boston orator, Joseph Cook, told the people that the great want of these United States was an awakened conscience. Few days need pass without proof being found of this truth by any one who opens his mouth boldly against the false worship of the lodge. I shall name one case in which were concerned three church members and heads of families: No. 1 an Odd-fellow, No. 2 straddle of the fence, and No. 3 an Anti-mason. All are on good terms with each other, and Bro. Straddle was about to give No. 3 a salutation, when he stopped and said significantly "that he wouldn't say what he was about to say." "Oh, say on," said Anti; "I guess I can stand it." "Then," said Straddle, "I was going to say, here comes that Anti-masonic fanatic," and both ha, ha, ha-ed. "Well," said Anti, "that is the first time I have had that term applied to me, but if I am right on the subject, I need not complain, for the Master tells us we are blessed when abused for the truth! If Freemasonry is a religion, it is not the Christian religion, therefore no Christian should be a Mason."

The Odd-fellow here opened his battery in defense of his great ally, Masonry, and warmly assured all that it was *not* the *Christian religion*. "Precisely so," said No. 3, and Straddle laughed as No. 1 was trapped, saying, "he thought a man might be a Christian and be or not be a Mason." "Have you read that tract I gave you?" asked No. 3. "No," said Straddle. "Then," said Anti, "read that tract and then you may be warranted in giving an opinion, but until you know more you should not give an opinion." H.

A TESTIMONY FROM EXPERIENCE.

WINONA, Iowa.

EDITOR CYNOSURE:—Once more I send you a few lines from this part of moralized Iowa, as Masonry claims that it only teaches morality. I can not tell what they do teach if one were to judge from the different opinions that each one would give of their pet institution, they are so numerous. I live right in a nest of those great and good moral men, and I have a persecuted time of it, since I seceded from them and Odd-fellowship, and more so since Bro. Edward Matthews lectured here. Every conceivable lie that they can get started to injure my character they make use of. But then it only shows what spirit they are of. I have counted the cost of the step I took when I parted company with them and knew that I was taking the unpopular side of the question; but then I know I have the right side,

the truth side, the side that Jesus took, the *unpopular* side (with the world), and I know that I have taken the side that God and his Christ honor. I begin to realize that I have the devil and his hosts to contend with; but God says my grace shall be sufficient. Praise his holy name forever.

I have understood that Bro. Hart has been stirring up the devil (Masonry) in Burlington here of late. It was not a very hard matter to do this with that Methodist divine, Rev. Mr. W.—did I say Rev.? I retract it. No such a title should be bestowed on any *professed* minister of Jesus Christ who claims that Masonry is an excellent institution, for I claim that no man (and much less a minister) can be a Christian, and he coupled into such an abominable institution (in the sight of the Lord) as Freemasonry and Odd-fellowship. Their Christianity is a stench in the nostrils of Almighty God. I am slightly acquainted with Mr. W., and what little I do know of him as a spiritual, live man is, that he is dead as a dry mullen stock. How could he be otherwise while connected with such a Godless, Christless institution? No Christian man would go into anything of the kind, and no man who became born of the water and the Spirit after uniting with them, would remain with them, as they would have to do as old John Bunyan did, flee for his life from the City of Destruction.

Now to prove this by the Word of God let us examine a few passages. Jesus says that every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd, or discovered. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. John 3:20, 21. Does Masonry do this? Again Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Does Masonry do this? "If we say that we have fellowship, (with God) and walk in darkness we lie, and do not the truth. Now let us see what kind of people Masonry is composed of. They claim that they are of the world and teach morality. Grant this: Jesus says, "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life, is not of the Father, but is of the world." Now to close the matter, Jesus says, "He that is not for me is against me." No middle grounds to occupy. Well, if they are of the world they are against Christ, therefore they are unclean, and genuine morality is the fruits of Christianity. Spurious morality, such as Masonry teaches, is the fruits of devilism. Now I claim that no man can be a

true disciple of Christ and fellowship with the world. And the man who claims that Masonry is an excellent or Divine institution is not born of God, and must be a child of the devil, no matter if he does attach to his name "Rev."

I once advocated Masonry as strongly as any of them, but it was when I had on Satan's livery, and was marching with his hosts. But when God knocked the scales off my eyes, which Masonry had blinded me with, I had no farther use for their ungodly "isms," but God showed me that he wanted a separation to take place in me with the world in order to become his true disciple. Now it is *separation* all along through life from everything that is sinful; even though it be a right eye, it must be plucked out. And how any man can claim to be a regenerated soul and love the world and the things therein, and mix up with all the ungodly "isms" of the day, fellowshiping with everything of an evil character, I cannot see. I have sifted Universalism, I have sifted Freemasonry, I have sifted Odd-fellowship, I have sifted Good Templarism, and as I have said, when I served the devil I put on his whole livery, and I have been spotted by him. I begin to realize what a serpent I have to combat with. But, by the help of the good Lord I intend to stand for the truth, even though it results in resisting unto blood, (Hebrews 12: 4) and I trust that I shall not die until my death will hurt the devil more than all my life has. Hoping we may ever have the Lord for our help in this warfare, I remain a friend of the reform.

JOHN W. HOUGH.

WESTFIELD GRAND ODD-FELLOW PARADE.

WESTFIELD, Ill., July 10, 1878.

ED. CYNOSURE:—After a month's preparation by extensive trumpeting and puffing for the event, the Odd-fellows held what they are pleased to call a grand gathering of their order on the 6th inst. Quite a large number of people came out in fair time in the morning, and at 10:30 A. M. a procession composed only of the craft and cornet bands, formed at the lodge building and took up their line of march with flying banners and flags and warlike weapons, along State street to Madison, south on Madison to South street, around the college (but its walls did not even tremble, much less fall down at the great musical heavings), east on South street to Jefferson street, and north on Jefferson to public square. Well dusted and warmed the paraders sought shelter in the shade of the oaks of the public square, where were arranged a number of seats and speaker's platform.

The hour for opening the exercises, 11 A. M., having arrived, the marshal of the day arose and re-

quested the people to be seated "as much as can" (!), and then proceeded with the programme with music by the band. Prayer was offered by the chaplain, the Rev. Mr. Burks, Methodist minister, in which the name of Christ was carefully avoided, where its use would have added to the symmetry and weight of the prayer, except at the close when it was uttered in a quick, suppressed tone of voice. Following the prayer was an Odd-fellow's song, of course. Succeeding the song was an address of welcome, by an absconding member of the United Brethren church, Mr. J. O. Collins, who hailed the happy day with intoxicating delight (!), and pronounced the gathering a grand affair, and most cordially welcomed all of his craft to the hospitalities of the citizens of Westfield. As he advanced in his address and found himself running adrift for want of "stuff" with which to soothe his hearers, he fell to berating the mother that nourished and brought him up, greatly to the disgust of many of his own brethren of the lodge. He denounced Westfield as being the "hot-bed of anti-secrecy," and that in it "more tongue than brains" were used in opposition to the noble ancient order than any other place he knew of. Viewed from his "standpoint," secret societies are making rapid strides, and to strengthen his view, he said in nine months they had [by hard working] gathered together nineteen members! He considered the reform movement to be a weak affair, and that a very small amount of brains was at the head of it.

This case reminds us of what Frank Thomas, the Maryland war governor, once said concerning a man whom he had brought up and educated and who stumped the field for the opposite party in a political campaign. Walking the streets of Frederick City one day, he saw across the way his opponent moving in a different direction, whereupon he remarked to his friend, "There goes a pup of my own raising, and since he has come to be a full grown dog he turns round and barks at me."

Mr. Collins was brought up and educated in the United Brethren church, is the son of a U. B. minister, and married to the daughter of a U. B. minister, and having once before strayed into the lodge away from the church, afterward when assurances were given that he would adhere to the principles of the church, he was reinstated. And now, in the face of all the forbearance and kindness of his friends, he turns upon them with the most insulting and ungrateful language, and, in a word, charges with stupidity and "more tongue than brains" those who instructed him and helped to develop what little brains he has. The gentleman is either woefully ignorant or willfully false when he asserts that more "long tongues than brains" are engaged

in exposing the shams and mummeries of secret societies. Men of giant intellect and noted piety, all over the land, are awake to this hydra-headed evil, and he is a wonderfully mistaken man who does not see the signs of the times; that these same men, by the help of God, will bring about a grand revolution whereby the monster will lose his heads and his wounds be cauterized.

The audacity manifested on this occasion is sufficient to impress any fair-minded and reflective person that secret associations aim at the very life of the nation. These nineteen Odd-fellows in securing the grounds for their celebration sought to have everything their own way, and when denied that, they demanded a donation of some of the funds which accrued to the city treasury on that day, and were incensed because they were met with positive denials. The address was applauded by a few light ones, among whom was the Rev. Mr. Burks, who started the clapping of hands and who made the opening prayer.

After dinner the people were signaled to assemble again by the playing of the bands, at the close of which, Hon. William Cumback, of Indiana, was introduced as speaker of the day. Mr. Cumback is a gentleman of merit and a pleasant speaker. He addressed the audience in a very respectful manner and showed himself to be far above the contemptible, ungentlemanly and cowardly references which characterized the haranguer of the address of welcome. By performing his part with dignity, he had the respect alike of those who favor secret societies and those who disapprove of them. His speech was on the old line of argument used on such occasions, and he signally failed to reconcile his broad propositions with his logic. He exhibited considerable weakness when he viewed secrecy in associations as being closely allied to secrecy in family circles. He certainly has wisdom enough to distinguish between family privacies and organized secrecy. Would he not suspect that something was wrong, if he should see four or more members of a family withdraw from the others into a room wherein no one else would be admitted and there transact certain kinds of business or lay plans of some sort, and keep everything carefully concealed? But speakers for such gatherings are getting near the wall and they are compelled to splash or else—

When the speech was ended the officers elect of the Westfield lodge with great show of importance were publicly installed. It did not attract as much attention as was anticipated. Many concluded there were matters of greater interest and worth to be seen at the College, and accordingly from the time the exercises begun till evening the College was thronged with visitors who were surprised to learn that West-

field College could entertain them so well.

The secret societies after all possess not so many charms as their votaries would have us believe.

P. W. WELLER.

EARLY DAWN AT GRAFTON.

GRAFTON, W. Va., July 15, '78.

EDITOR CYNOSURE:—Being much interested in the reports from various places through the *Cynosure* in regard to Masonry and Anti-masonry I thought others might be equally glad to hear from our rough little city settled on and among the hills. Secret societies are flourishing here—two Masonic lodges and a Copestone Chapter, R. A. Masons, two divisions I. O. O. F., three other different orders, besides a Hibernian Society and C. K. of A. They appear to have had no opposition heretofore. A gentleman living near here told my husband they had never heard as much against the Masons as since he came here (last Oct.) May they never hear less, but more. I hope the day is not far distant when some of the lecturers that work the degrees openly will come to this place.

On the 24th of June the cornerstone of a new Masonic Hall was laid here. A great boast was made beforehand about the crowd that was expected; but I was told (we being from home on that day) their expectations were not realized, even the Masons not numbering *half* as many as were expected.

My husband is, I believe, the only open Anti-mason here. To be sure, there are some who say they do not believe in secret societies, but go no farther. We have Ronayne's Hand-book, which Mr. Turney has been circulating at Pruntytown, a small place five miles from here, where he preaches on alternate Sabbaths. A gentleman there who became much interested in it has been teaching not a few the grips, signs, etc. Some of the town people call him "Past Master Ronayne." The two leading men in our church (Meth. Prot.) at this place are Masons. One is a cool-headed, pleasant spoken man and a Christian if there are any in the lodge. The other one is almost his opposite and is a Worshipful Master. Mr. Turney was appointed by the Grafton Sunday School Union to prepare the S. S. lessons this present quarter for the papers here, of which there are two. He prepared the first lesson and took it to the printing office. A day or so afterwards he found it had been taken from the office because he touched up the lodge in it, and that it was in the hands of the W. M. spoken of above; he also being President of the S. S. Union. Mr. Turney went to his place of business, demanded his MS. and asked him what *right* he had to take it from the office. He handed it over, seemed confused, said perhaps it would have been

proper to have seen him about it first, hoped there was no breach of Christian etiquette, as he meant none, etc., etc. After making certain changes Mr. Turney sent it to the office, but it did not appear and all that was said in regard to it was the following notice which I clip from the *Sentinel* of July 6th:

"The usual commentary on the inter-national S. S. Lessons was prepared for the *Sentinel* this week, by the editor of that department, in due time, but its non-appearance is owing to other causes."

However the following week the second lesson appeared in the paper, in which Mr. T. told them "Christ is the only great light." The lament of their chief speaker on the 24th of June was, that to be a woman was not to be a Mason; but seeing they are such "sore-heads," I think we women have made a good escape. In order that women may see what they have missed, we have been circulating Ronayne's Hand-book and Anti-masonic tracts. Our W. M. says, "Ronayne is a perjured man." He also said, "Bro. Turney, I wish you would not be making those signs on the streets, it will make you unpopular and damage our church." He also notified him he could not come back here next year if he persisted in opposing the Freemasons. My husband told him if they did *not* give him work at Conference, he would make it hot for the secret fraternities in West Virginia.

EMMA V. OGLESBY TURNEY.

POLITICS.

YORK, Pa., July 8, 1878.

EDITOR CYNOSURE:—As the time has come for the anti-secret reformers to make a bayonet charge on the Masonic demagogues, perhaps it is now in order to say a few words about political matters. And, as I have given more time and thought to political anti-secrecy than some others, perhaps it will be possible for me to tell something now and then.

Masons manage the people by the use of cunning. They never appeal to men's reason or conscience, but slyly and artfully play upon their feelings, passions and prejudices. Fools and knaves instinctively fear men who reason. It was the logic of the anti-slavery leaders that put the negro slaveholders to flight in every contest. So, hard arguments will fracture the skulls of Masonic politicians and give them their Waterloo.

As the cunning lodge Jesuits try to control all religious organizations, so they likewise strive to manage all political associations and combinations. But in the United States the so-called Democratic party contains more ignorant and vicious men than any other, and hence it is the Masonic party. It is easily managed, as it only desires plenty of bad whisky, Ku-Klux sport, political excitement and a

riot or rebellion occasionally when times get dull.

The Democratic party was the Masonic party in the Morgan times; it was the pro-slavery party under Masonic slave-holding leaders; it was the Tweed ring party; it was the party that planned and executed the late rebellion; it has been the party of fraud, corruption and violence since the close of the war; and to-day it is the only hope of the Masonic demagogues who expect to use it to retain political power and to extend the influence of the Jesuitical priesthood by the gift of millions of dollars taken from city, county, state and national treasuries.

Greeley was foolish in going to the vicious Democratic party. Gerrit Smith was awake when he said the Democratic party would destroy the republic if not itself destroyed.

Yours for political purity,

E. J. CHALFANT.

NOTE.—The logic of the above we cannot accept. While it may be true that in proportion there are more lodge men in the Democratic party than in any other, yet it is not true that it is managed in the interest of Masonry exclusively, or is managed in the interests of Anti-masonry. Though to the Anti-masonry of the Morgan times the Republican party doubtless is largely indebted for its origin, it would not be difficult to prove that it is now largely administered in the interest of Freemasonry. We question the statement respecting Mr. Greeley also. In bringing their principles into politics Anti-masons must act independent of the present parties.

OUR MAIL.

J. S. Amidon, Croy, Pennsylvania, writes:

"The weekly visits of the *Cynosure* in my family are a source of good cheer. We rejoice when we read of the noble reform in which you and your co-laborers are engaged, of battles fought and victories won for truth. My prayer is that God, through our Lord Jesus Christ, may give you speedy and universal success in breaking up the lodge power in our beloved country and in the church of God."

Samuel E. Rystrom, Aurora, Illinois, writes:

"We need a good Anti-masonic lecture very much. Please remember us."

John Swickard, Hope, Franklin county, Ohio, writes:

"I am the only one in Plain township who takes the *Cynosure*, but not the only one who reads it. I hand it to my friends and think by the means some will be saved from the bondage of secrecy."

Benjamin Ulsh, Silver Lake, Indiana, writes:

"At the great Dunkard meeting I expected to get subscribers and sell books. I had the consent of the committee, the director, the deputy sheriff, and the clerk to sell books in the school house. I distributed over 1,000 pages tracts Nos. 28 and 29, and advertised the books for sale in the school house. No Bibles, Testaments or hymn books could be sold on the ground. But the sheriff saw the secrets were about to be scattered to several States (I had one hundred of E. Ronayne's books) and forbade the books being sold in the school house, he having control of the building. So, you see, secrecy controlled that meeting."

C. G. Coffin, of La Porte, Indiana, who has been very sick for some time writes:

"I know but very little of what you, as

a society, are doing, as I cannot always have the Cynosure read to me. But one thing I do believe, that God is carrying on this work and it will finally be a triumph. I have great satisfaction in praying to Almighty God for you who are laboring in this great work. I am unable to do anything but give away my papers. They are read by somebody."

Joseph Shaw, Eau Claire, Wisconsin, writes:

"Secretism is the principal article in the market here just now and prices range high. There are two society halls here and the third is being erected, but yet there is an under-current which looks hopeful. I recently had a half hour's talk with a Mason. He said there were some things in Masonry which seem to teach morality, but he feared some were looking to it for salvation. We hope to have some lectures here this fall."

Robert Craig, Osage City, Kansas, writes:

"A lodge of the Knights of Honor is just organized here and many are joining because of its being represented as an insurance company. We have also a Mason and Odd-fellow lodge in quite a flourishing condition. The Presbyterian and Methodist ministers both belong to the Odd-fellows and many think it must be a good thing if they join."

J. Wesley Clement, Walkerton, Ontario, writes:

"I have lectured three times since I undertook the work of an Anti-mason. My field is large. Previously I was a local preacher. There is power in that tract, D. L. Moody on Secret Societies, because of his popularity. The people are prejudiced and I can work only as opportunities present—open out on them gradually. I am glad I escaped the snare."

Friends from Lusks Springs, Indiana, write:

"We have a good field to work in and intend to make it warm for secretism. Any tracts that may come to our hands will be placed where they will do the most good."

Dr. James Springer, of Springerton, Ill., writes:

I have been "swinging around" some recently, have distributed quite a number of supplement and other tracts for which I have received a few frowns as well as many smiles and words of encouragement.

Several leading Masons here have quit the lodge. The Templars have injured our church (Disciples,) very seriously, and while doing so have made but a poor record for themselves. We must increase, but they must decrease. The victory will be ours soon; let us "storm the fort."

The Sabbath School.

LESSON V.—August 4, 1878.—THE DRAUGHT OF FISHES.

SCRIPTURE.—Luke 5:1-11.

1. And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret, Acts 13:44.
2. And saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets.
3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.
4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. Matt. 13:47-48.
5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net. Eccl. 3:10-12, and 12:14.
6. And when they had this done, they inclosed a great multitude of fishes: and their net brake.
7. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. Eccl. 5:11.
8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. 1 Kings 17:18.
9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken:
10. And so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou

shalt catch men. 1 Cor. 9:10; 2 Cor. 12-14.

11. And when they had brought their ships to land, they forsook all, and followed him. Gen. 12:1.

GOLDEN TEXT.—And when they had brought their ships to land, they forsook all, and followed him. Luke 5:11.

HOME READINGS.

M.—Luke 5:1-11. Following Christ wholly.
T.—Mark 1:14-23. Call to discipleship.
W.—Matt. 10:1-15. Duties of discipleship.
T.—Luke 14:25-23. Conditions of discipleship.
F.—Mark 10:17-27. Test of discipleship.
S.—Mark 10:28-45. Rewards of discipleship.
S.—Luke 9:59-63. Not fit for the kingdom.

QUESTIONS ON MARGINAL REFERENCES.

What popular interest in the word of God was shown in Antioch in Paul's day? To what did Jesus compare the drawing of a net? What thought should comfort us when we work at God's call without seeing results? What is a result of having more than we need? What was the widow of Zarephath's cry to Elijah when her son was restored to life? Why did Paul make himself a servant unto all men? What did Paul not seek, and what did he seek? What was the call of God to the father of the faithful?

PROMPTINGS TO FURTHER STUDY.

By what other names is the Lake of Genesaret known? On what former occasion had Simon sought Jesus, and received a new name? What similar miracle of a draught of fishes is recorded by John? For what purpose did Jesus on another occasion direct Peter to go fishing? What Old Testament similitudes are there of catching men like fishes, or with a net? What Bible maxims show the advantages of a partnership. What does Paul say about the various means he used to catch men?—S. S. Times Quarterly.

The reason for Christ's removing from his audience is evident from verse 1, they pressed upon him. As in Matt. 13:2, the multitude upon the rising shore were in a most favorable position for hearing as well as for the speaker.

Christ's familiarity as well as Peter's obedience shows that this was not a first acquaintance, but that a relationship was already formed. Peter, James and John had already received two distinct calls to discipleship (John 1:35-42 and Matt. 4:18-22).

A draught, implying a good catch or haul of fish, would be great reward for the use of the boat.

Night seems to be the usual time for fishing and this is not the only instance given when the night's work was in vain: See John 21:3. Peter felt how hopeless it would be to let out the net again, except only as an act of faith and obedience. The result was surely better than he had believed as the net begins to rend with its load. An old Scotch minister commenting on Peter's question, "Behold, we have left all and followed thee: what shall we have therefore?" said, "Ah! Peter, that's ever like ye. What did ye leave but a leaky boat and some old rotten nets." The narrative implies that this net was strong enough for ordinary purposes, but could not hold what would even sink two boats.

Peter has hardly expected the miracle (How like the human heart in every age!) and the strong feeling of his heart breaks out with the sense that he has wronged the Saviour in not believing him fully and heartily. He does not mean that Jesus shall leave him. Read what he says in John 6:68: "To whom shall we go?" He means, It is not fit, Lord, that you should keep company with such a sinner as I. Isaiah 6:5 expresses it. Christ's answer is a gracious one. "Never did his disciples pain him by manifesting too high conceptions of him."

His words indicate a new stage in their connection with him. They forsook all. Jamieson says "They did this before (Mat. 4:20); now they do it again; and yet after the crucifixion they are at their boats once more (John 21:3). In such a business this is easily conceivable. After Pentecost however they seem to have finally abandoned their secular calling."

Teachers have a lesson of great encouragement here. They are catching men. They have toiled all night and take up nothing. Perhaps Jesus has not been with them in their boat. Though their faith may be weak let them yet again cast in the net with an obedient spirit, for Christ has taught us the value of impurity.

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 25, 1878.

We hope the length of our editorial on the church of the United Brethren will not prevent its being carefully read by every one who takes up this number. We must rally where the battle rages, and stand by our brethren in the points assailed with, our fervent sympathies and our prayers.

Wheaton College, so long and savagely assailed, seems to be remembered of God and his children. If the building debt of this institution shall be wholly wiped off this year, the minions of the lodge in the region where it is located will turn pale. See notice on first page.

Comfortable rooms, free of rent, have been occupied by several students at Wheaton during the last college year, where they have lived comfortably at small expense. After awhile such students find places in families where they get rooms and sometimes board for services which do not interfere with their success in study. A few such rooms can be had now by applying to the President or any officer of the college. A home missionary laboring in Wisconsin keeps up a family here under the care of a discrete and amiable daughter who is a member of the college. Several young ladies could join her and live pleasantly in a club of their own at little expense. Such arrangements should be made speedily as the next term opens September 3d, and then everybody is busy.

We are disappointed to hear no more than we do about politics. A lawyer writes ably from Washington City, where he is in law practice, proffering to get up a local association at that seat of government, both of the nation and its enemy, the lodge. We have written to this gentleman and hope to have something interesting to communicate to our readers soon from that quarter. Shall the American party be pushed to the front?

We have had a long and earnest conversation with Secretary Stoddard, who is gone into the country with two of his children to visit their grandmother. He is impressed, as we are, with the great relative importance of starting churches throughout the South which are definitely committed against the lodge; and we can assure the dear brethren Feemster and Tapley, and others in Mississippi, that something more than talk will yet be done to aid them. If Mr. Robert Feemster and Mr. Eli Tapley could leave home and attend a meeting at Carpenter Hall, in Chicago, and afterward visit localities to which they would be invited, I am persuaded

the work of missions in that and other Southern States could be speedily organized and the ex-slave population snatched from the jaws of the twin serpents, Popery and Lodgery.

THE UNITED BRETHREN IN CHRIST.

The original conception of this great denomination is seen in its name, simply, "Brethren United in Christ." They reckon their lineage from 80,000 Waldenses in 1315; from Huss, who was born in 1373, and burned by the Council of Constance 1414-18; from four prominent "Brethren" who in 1474 were sent out of their caves and forest fastnesses, "To make inquiry into the general state of Christendom in order to discover whether there existed, anywhere, Christian congregations free from popish errors."

These same "Brethren" sent a deputation to Luther in 1583, "urging the necessity of a strict discipline," and sending him their confession of faith "which pleased him so much that he published it." Indeed these Brethren had "hailed with joy" the Lutheran Reformation sixty-six years before; remembering the dying words of Huss: "A hundred years hence you shall answer this to God and to me."

Next come the Mennonites, Moravians and other Brethren, who took the back seats on earth that they might sit with God.

Otterbein, the modern founder of the church of the United Brethren in Christ, began his ministry in Lancaster, Pa., in 1752, a century and a quarter ago, in one of the old German churches; but in about a dozen years we find him at "a great meeting, called at Isaac Long's" in Lancaster county, composed of Amish, Tunkers, Mennonites, with a sprinkling of Lutherans and German Reformed, whose hearts God had touched. Martin Boehm, a little man in stature, preached the first sermon; after which Otterbein, who was a large man, arose, took him in his arms before the multitude, and exclaimed, "We are brethren!" The present power of God had fused the whole mass of conflicting ideas, sentiments and habits into one glowing mass of love! Thus arose the church of the United Brethren in Christ; so far as I know the only considerable body of Christians in the United States except the Friend Quakers which slavery could neither penetrate nor split.

As long as they kept on the back seat the rending Satan spared them. But now their turn is come. Their noble colleges, their far-reaching *Telescope*, and fearless and faithful men like the departed Edwards, the living Dr. Davis, Profs. Wright, Tobey and their associates; these are forces now putting their hands on the helm of religious thought, doctrine and discipline in the United States, which the rulers of the

world's darkness must cripple or quail before. Since the discussion arose, their General Conference has voted overwhelmingly against the lodge. At the first pitched battle of two whole days in Lebanon, Pa., some nine years ago, Bishop Edwards gave me daily on pencilled slips the progress of the struggle till it was decided for Christ, I think by a vote of seventy odd to twenty-six.

But the impudence of Satan equals his daring and craft. From that day the twenty talk as if the seventy were their serfs. They feel the world, the flesh and the devil at their backs, and "with their mouths they speak proudly." Tom Corwin of Ohio said: "Put forty-nine non-slaveholders with one slaveholder into a committee room, and, ordinarily, the one will find means to convince the forty-nine. 'Tis true 'tis pity, but pity 'tis, 'tis true.'"

And so with this LODGERY. Dark, despotic, ignorant, contemptible in intelligence; the opposite of all that is meant by the words *American* and *Christian*; with the brow of the harlot, its Scriptural symbol and type; this modern Delilah is whining, coaxing, and wooing, the Sampson Agonistes of our churches to put his head in her lap that the locks of his strength may be shorn. Her green withes broken, her new cords snapped, this foul sorceress pleads for "the prosperity of the church" while she means exemption from its holiness, and cries, "How canst thou say, 'I love thee,' Sampson," while the harlot, hypocrite, and murderess has her liars in wait behind the curtain of the lodge, if not in the lobby of the convention where she pleads to betray.

Thanks be to God there are some sufficiently enlightened and fearless to cry

"Out, out, Hyena! These are thy wonted arts."

A committee consisting of Dr. Davis, of Dayton; Mowers, of Baltimore; Minton, of Ohio; Smith, of Westfield, Ill.; and Drury, of Iowa, are empowered to call a council of brethren like that of old at Jerusalem on circumcision, to consider the same issue, viz., "Salvation by ceremonies or salvation by Christ." Let that council be called, and let the denomination be on its knees before God while it is in session. "The time is come that judgment must begin at the house of God." Do not, dear brethren, flinch from the issue. Men do not govern this world, but the "principalities and powers," who are worshipped in all the "dark places" on earth, in heathen lands or Christian. To flinch or hesitate before such men as led the late nullification convention in Dayton, expecting to win them to religion or decency, is to pat the head of the anaconda with the hope of escaping its fangs.

Christ was manifested "to destroy the works of the devil." The issue between the two kingdoms is, simply, destruction to one or the other. You can never conciliate those men.

They are themselves ignorant of the spirit that animates them. Their talk of resisting the lodges by moral influence after they have cajoled you to let them into the churches, is promising to fight pestilence with perfume. They do not mean to resist the lodge, and if the church of the United Brethren submits to be fondled and manipulated with its head on the lap of the lodge harlot, it will soon grind.

"Eyeless in Gaza, at a mill with slaves."

And when at length the Spirit of God shall return to your shorn, weak and tantalized Zion, the most you can hope is to see your degraded Nazarite buried beneath the ruins which she pulls down on her head.

Do not fear secession, brethren, the soul of Jacob Albright is still "marching on." Secession is a game that more than one church can play at; and if the lodge janizaries shall dare to rend your Zion in the interest of darkness, the gap will be filled with the servants of light. The croaking courtship of the late nullification convention addressed to the "Evangelical Association," revealed by its hoariness, the nature of the raven and not of the dove. Only be strong and very courageous, and God shall surely give you the victory through Christ, who said nothing in secret, and requires us to follow him.

REGULAR IRREGULARITY.

Dr. Goodwin of the First Congregational church, Chicago, was a most influential member of the Wheaton *ex-parte* council last February, though not a leading member and a very reluctant one, being induced to attend by the pressure of a portion of his church against his own judgment. He, however, then assisted in the condemnation of the editor of the *Cynosure* and of the College church for ecclesiastical irregularity; but now is experiencing in some degree that "even-handed justice" which "commends the ingredients of our poisoned chalice to our own lips." A week ago last Sabbath he concluded a series of sermons on the second coming of Christ, in which he advocated the general views of Moody, Mueller and the majority of simple Bible Christians of the present day. At the close of the discourse Rev. Henry L. Hammond, a member of the church whose name was familiar to our readers eight years ago, associated with other prosecutors of their editor, arose and read a protest in which he animadverted with some severity on the doctrine of the sermon as a return to Judaism, as ritualistic, and above all as un-Congregational, having never been the faith by the Congregational churches, and the attempt to make it so was revolutionary. The only reply was the sensible advice by the pastor for

all to go home to their Bibles and decide for themselves. The matter created an unusual stir, however, in the congregation and a committee was appointed to examine into it. Their work has probably been completed ere this, as it is reported that the church are harmonious in their support of the pastor's views. Dr. Goodwin should rejoice that he has been permitted to bear a little for the truth's sake. Let him walk further in this good way. It is the way trodden by the Apostles and prophets and by Christ above all. It leads over rough places and is not always popular, but it is a good way.

—Dr. S. L. Cook writes from Indiana that arrangements are being made to hold the annual State convention about the 9th of October in Spiceland, Henry county. This is a favorable location, having a good local sentiment which will support the convention and a collegiate institution of the Friends with some 200 students. The State agent wants to see brethren Stoddard, Rathbun and the editor of the *Cynosure* at this meeting.

—Oregon furnishes some specimen Freemasons. A zealous but poor member of the order died and was buried by the fraternity in 1874. Three years afterward his children placed a tombstone over his grave on which was suitably inscribed that it was placed there by filial love. But the grasping lodge was not satisfied. The man was a Mason living and must continue to be one dead. Their complaint was bitter because these dutiful children had not inscribed on the stone the lie that it was placed there by the Freemasons of Gardner, Douglas county, Oregon.

—Bro. Hinman returned from Wisconsin on the 16th. The hot weather and busy season were a serious hindrance to successful meetings. The editor of the New London paper, however, has neither regard for hot weather or common decency in his bitter and angry attack on Bro. Hinman. He rages over the last letter of our lecturer like a wild animal and defends the United Brethren minister in his Odd-fellowship and the Congregational pastor in his Masonic courtship with a mighty zeal evidently begotten in the jugglery of the lodge room.

—George Mueller, when in Chicago, closed his public exercises with a special meeting for pastors in Farwell Hall, in which he drew from his rich experience of faith and Bible study for their edification. At the close a number came around him with special questions. Prof. C. A. Blanchard, who was present, gained his ear for a moment to ask what would be his advice to ministers who had become entangled in the secret orders. He replied unhesitatingly and clearly, "They ought immediately to come out of

them, and have nothing more to do with them." Several were demanding attention and no further opportunity was given for a further expression on this topic from this man of great faith.

"UNCONGREGATIONAL."

NOTE.—The following letter from the Congregational minister in whose church the Illinois State Association was formed shows what Illinois Congregationalism once was, and what it must be again. The writer is a graduate of Yale, a uniformly consistent and good man.

DEAR BRO:—I cannot do less than express my sympathy with you in your *peirasmois psikilois*, though you are authorized by the highest wisdom to "count it all joy."

Your afflictions and persecutions always remind me of One who said to his brethren, "The world cannot hate you, but me it hateth, because I testify of it, that the works thereof are evil." It is a worse than thankless mission to stand as you have ever done, in the van of those who dare to testify against the evil works of men. But that is where the Master always stood. And if he was not wise enough nor good enough to escape the proud world's scorn and hate, no true follower of him, in assailing the works of the devil, can expect any better fate. "If they have called the Master of the house Beelzebub how much more them of his household." I am thankful that your life is prolonged and your "spirit" unabated and that you do not grow cowardly and conservative, as so many do, as they advance in years. May the Almighty preserve you long to wield the Sword of the Spirit against the Anakim of Masonry and all other abounding iniquities.

But the conduct of the General Association of Illinois, which was organized in my church and in whose connection I labored so many years; has caused me deep chagrin and sorrow. How oft recorded and clear her testimony against that anti-Christ of secretism, in those years before the influx of pride and the god of this world, had blinded the eyes of the churches to the insidious approach of Satan among the sons of God in the guise of the demon of the lodge. Gone, alas, with the other popular denominations, to buy the favor of the world by sealing her lips from rebuke of favorite sin. "For they loved the praise of men, more than the praise of God." No wonder Dea. Pettengill could not lend his presence to sanction such a shameful retreat before the friends of anti-Christ. I don't know but we must appeal to the American Home Missionary Society as in the old days of slaveholding Christianity, and demand that they no more sustain missionaries who belong to the lodge. As we then knew that a minister could do no good in preaching to a slaveholding church at all commensurate with the evil, in thereby seeming

to endorse that monstrous perversion of Christianity; so now we know that no minister who will join an anti-Christian lodge, can do any good that can begin to countervail the detriment of such an example.

Most sincerely and truly yours in the Gospel we love. M. N. M.

MUSKINGUM COLLEGE.—The catalogue of this institution, located at New Concord, O., is received. Among the trustees are several names well known to the patrons of the *Cynosure*: Wm. Wishart, John Finney, D. H. French, Alexander Speer, J. P. Lytle and others. Eleven young men and women completed the course last year, and twenty-nine were in the four college classes. The record of the Alumni, beginning with 1839, shows a long and honorable list, a large proportion of whom are preaching in the United or Reformed Presbyterian churches. The fall term opens September 3rd next.

—The great English "Manchester Unity of Odd-fellows" has just published its statistics for the year, from which it appears that 16,589 members seceded or were suspended during the year. It appears that nearly all who joined were quite young persons. Of the 28,792 who joined, 21,807 were under 25 years of age. Thus we see how the young are appealed to by the promises and glitter of the lodges. They are the class of persons most likely to be caught by the appeals to curiosity and ambition. But those who are ensnared are so demoralized as to be suspended for failing to sustain the pretended morality of the lodge, if they do not secede in a spirit of disgust and disappointment. It is noticeable also from these statistics that "the amount of funds held by different lodges had not been ascertained" before the figures were given to the public. Why not, if it was worth while to report to the world at all?—*Telescope*.

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The Home Circle.

THE BEST GIFT.

Around the cradle that thy childhood bare
Came God's own angels with their pitying eyes,
And gazed upon thee with a staid surprise
To see beyond heaven's portals aught so fair.
They brought thee precious gifts. One gave to thee

The gift of beauty for thy body's grace,
Deep-smiling eyes to light a dreamy face,
And perfect limbs as young Apollo's be.
One set the crown of genius on thy head,
And one bestowed a heart like woman's own,
Strong as the sea, and trembling at a breath.

Last a valled figure bent above thy bed
And said, "I give thee everything in one.
In heaven I am named Love; men call me Death.
So shalt thou never tread the weary ways

That lead men up the dusty slopes of life,
Nor feel the fierceness of the noonday strife,
Knowing alone the morning of thy days.
For thee the dew shall linger on the flower;

The light that never was on land or sea
Shall have no momentary gleam for thee,
But brighten into love's immortal hour.

Thy beauty's grace shall never know decay,
Nor sorrow lay its hand upon thy heart.

Neither shall chill mistrust thy spirit slay,
But like a star thy spirit pass away,

Its light still shining, though itself depart,
Until all stars are lost in one eternal day."

—Harper's Magazine.

SOCIETY.

BY MRS. S. B. ALLEN.

Society is the natural element of man. But to be qualified to act properly in society, requires much study and self-denial. Although "in the midst of society offences will come" nothing would be gained by becoming hermits and living in caves upon the spontaneous productions of the soil. It would be far nobler to acquire by diligent and persevering effort the capacity of obviating the difficulties of life, or of enduring them patiently. True, people are sometimes ungrateful or unreasonable and abusive; but nothing would be gained by retreating, and burying ourselves, as it were, leaving our powers of mind undeveloped, lost to ourselves, and to the world. Such a course would not procure for us the happiness we failed to obtain in society.

"In solitude grim grief will haunt us where-
so'er we go.

Sigh in the breeze, and in the streamlet flow."

Alexander Selkirk exclaimed, as Cowper writes:

"O Solitude, where are the charms,
That eagles have seen in thy face?
Better dwell in the midst of alarms
Than reign in this horrible place."

A heathen philosopher said "we had better sit alone among trees, than among wicked men." This is true to some extent. We should not "stand in the way of sinners nor sit in the seat of the scornful." Our Saviour did not pray to have his disciples taken out of the world, but rather that they should be kept from the evil that is in the world. If we have given no offense and have suffered unjustly, we have only to forgive and pray for our enemies, and we shall be rewarded with peace and joy. It may be manly to resent, but it is godlike to forgive.

If we would avoid a continual warfare with our fellow-creatures and our Creator, and enjoy the privileges of society, as well as God's other gifts to man, we must conform our lives to the principles given us in the Word of God.

A MISSIONARY STORY.

It was my great privilege, one Sunday in April, to meet two young ladies on their arrival from India, who had been missionaries to the Hindoo women in that far-off land. I saw them comfortably settled in their hotel, and during the week had some little snatches of conversation with them, and my soul was greatly stirred by the simple, touching humility and trust in Jesus which pervaded their every action. Indeed, I have been so much interested in what I heard, and it has shown me so clearly what the power of Jesus can do, that I cannot help telling others what I gathered from them.

One of them said she had always been very much opposed to *women* preaching until the Lord spoke to her heart and moved her in spite of her own feelings, and against much opposition to tell others of a Saviour's love. Then came the call to India, to tell the poor, degraded heathen women of a home in heaven for them, of a loving friend who would walk step by step with them through the rugged pathway of life, bearing all their sorrows, lightening all their cares, giving them just the rest even in this life they so much need, and the everlasting rest above. She longed to obey this call, but for some time could not obtain her mother's consent; but Jesus gave that mother the power to give her precious child to him, and the young lady went to India, learned the Tamil language, and for nearly six years went into the homes of the Hindoo women, teaching them the way of life. Then her health broke down, and though she wished very much to remain there, the Lord did not permit her, for after repeated attacks she was quite prostrated, and obliged to obey the physicians, and return to her native land—America—as her only chance of regaining strength both of mind and body.

Just before her illness, a young sister, who had also been strongly opposed to women taking any part in public speaking, was so wrought upon by the Spirit of God, and heard the same divine call so clearly, that she too resolved to obey it, and following her sister's example, to go and tell the Hindoo women of the precious Saviour who died to redeem them. The mother again refused, and said, "I have given my portion; one is gone, surely some other mother can send her child!" But the power of Jesus again was felt, and this dear mother gave a second daughter to his blessed service, who, accompanied by another young lady whom the Lord had also called, went to India. When the two dear girls arrived there, it was to find the sister of one of them, who had gone nearly six years before, prostrated by severe illness. Then for two months the younger one acted as nurse, doing all that

sisterly love could suggest to soothe and comfort the dear invalid. The time came when they must be separated, and the young lady came down to the ship to see her sister off. As they stood together—the two invalid lady missionaries, three or four friends who had come to say "good-by," and this dear young sister—some one suggested prayer; but there seemed to be no place where they could be apart from the crowd; only the cabin could be thought of, but that was so small that one of the friends asked the ladies to choose one or two from among them and then retire for prayer. "I looked," said one of these ladies to me, "but could not see one I would have left out, so we all went down, and each one engaged in prayer; it was a hallowed time, and I felt often during the voyage how our little cabin had been consecrated."

The two were soon on their way to England, leaving behind two young ladies to take their places, who would first have to learn the language before being able to communicate with those around them. Alone in a heathen land, surrounded by strangers, the friends who could have helped them having left, surely nothing but the power and presence of the blessed Jesus could cheer them now! And his presence did cheer and comfort them, and gave them courage in the midst of what would otherwise have been desolation and gloom. I heard read part of the letters they wrote—one from the young sister—and oh! how my heart was thrilled as I listened to the outpouring of that sister's heart!—how she returned from the ship; first, the feeling of desolation and loneliness, of anxiety for the dear one who had left; how the tears would come; how she could neither read nor pray. "But," said she, "I could trust." and then she spoke of resting in God, and how confident she felt that all would be well, that they were surrounded, encircled by his mighty love. She said the "halo" had gone, which at first had brightened every thing as she entered on the missionary work and looked at it from a distance, but that the rainbow of God's promises remained, and she firmly trusted in him who *had been, was then, and ever would be, their covenant-keeping God.*

Never did I fully sympathize with missionaries before; never did I realize so much how the love of Christ can constrain the hearts of his own children to give up all for him. I had never met with these dear friends previously. It is probable that I shall not see them again till we all meet in our Father's house above, for they are now on their way to America, and I am on the Isle of Man, but as I think of them—of the two young lady missionaries left behind in that large and distant land, my heart goes out in prayer that God may bless each

one, restore the sick to health and vigor again, and that his loving presence may be with the dear ones in India, giving them strength and confidence in every time of trial or need.

Surely we who live comfortably and pleasantly in our own homes, knowing very little of personal sacrifice, ought to do what we can. If we have money, let us spend it for Jesus. I heard they were anxious to get funds to buy a more comfortable house for the young missionary ladies in the part of India they had left. I asked for a collecting book, so that I might obtain donations toward that object. They did not understand me at first; when they did, "O!" said one, "we never obtain money—it is the Lord's work; if Christians are interested, God will teach them to give; but we want your prayers."

Now if this little account will lead some of the Lord's children to pray for India, for these dear missionary ladies, and for the poor Hindoo women who are in darkness and degradation, my object will be accomplished; and in the last great day may it be said of each dear sister who reads this, and of her who writes it, "She hath done what she could."—London Christian.

BEING HOLY.

It is not so important to give a specific name to a holy life as it is to live one. Neither is it of vital necessity to carefully measure off and define the different limits of Christian attainment. The whole spiritual work on the affections is accomplished by the efficient energy of the Holy Spirit. When the divine conditions are met by the surrendered and trusting heart, he will do his work thoroughly, and place his own seal upon it. We need not burden ourselves with distressing anxieties in reference to the proper title to give to the divine work, or as to its relation to the previous grace of the same divine power, or whether it is in exact accord with the operations of the same Spirit in other hearts. The simple and indispensable question for me to solve is, how shall I deliberately, solemnly, lovingly, and with implicit trust, place myself upon the broad and divine provisions of the gospel, and consecrate my whole being to the glory and active service of the Master?—*Ex.*

A YOKE OF OXEN AT ONE CHAW.

Many years ago, a Mr. Miller, one of the early settlers of a neighboring town, sold a yoke of oxen for fifty dollars, and in payment received a fifty dollar bank bill, which he carefully folded up, and deposited in his tobacco box for safe keeping. Mr. M. was accustomed to make use of the weed at any hour of the day or night, whenever he felt an inclination for it. The night following the sale of the oxen he sought his tobacco box, and finding a conven-

ient portion, he put it in his mouth and not readily obtaining the full benefit he expected, he chewed it most vigorously and effectually, exclaiming as he did so:

"No strength to the tobacco—no strength to the tobacco!"

When, recollecting the transaction of the day, and the place where he deposited his treasure, he added:

"Oho! a yoke of oxen at one chaw!"

Children's Corner.

DISCONTENTED ELLEN.

She was discontented because of her unlimited time for doing just nothing, or merely as she pleased.

The long days of vacation had come, and she had already grown weary of nothing to do.

"Read," suggested her mother.

"I have," she answered pettishly, "about foreign cities and foreign ships, until they dance before my eyes like stars. Minarets I can see flashing in the sunlight, and ships rushing through the water until I am almost blinded. And I am tired of reading."

"Try fairy stories," said mamma.

"O, they are stupid."

"You might assist mamma with the week's mending, or sing for baby, or dust the parlors; something of that sort."

"I don't like house-work; and there is Bridget for that."

"Very well, then," said weak, indulgent mamma. "Suppose you go down to old Mrs. Carroll's with that gruel."

"O dear! Through this hot sun? No, indeed."

Ellen went up stairs to idle away the long morning, and this was only the fourth day of vacation.

How many Ellens are there?

A TRUE MAN.

William Welsh, the brother of the present minister to England, had a national reputation for benevolence and integrity. He was chosen President of the Indian Commission, from the reliance which the country placed in his invincible honesty. He said once to a young man,—

"At your age, birth, position and wealth, appear enduring things; but at mine, a man sees that nothing lasts but character."

There are few men whose character exerts so sharp and powerful an effect upon those with whom they come in contact, as did that of Mr. Welsh. He was a tall, soldierly old man, whose white hair and courtly bearing alone would have inspired respect; but there was a force of truth in the keen eye and simple, direct speech, which made it very embarrassing for a corrupt man to endeavor to deceive him.

The city of Philadelphia holds in trust certain charities, the income of which amounts to several millions of dollars annually. The management of these vast sums is confided to a Board of men selected for their unimpeachable honor. Of these Mr. Welsh was chairman. A few years ago three of the most powerful political ringleaders in that city manœuvred themselves into the Board for the worst purposes. They had great wealth and unlimited political influence.

"What is to be done, Mr. Welsh?" he was asked, on the day after their election. "They will rob while you

are looking at them. Nobody will dare hint suspicion."

"Oh, we will deal with them pleasantly,—pleasantly," said the old gentleman, calmly.

The Board met an hour later. The new-comers were in their places.

"Gentlemen," said the venerable chairman, in the gentlest of voices, his eye full upon them, "it is as well to say frankly at once that we know you, and know why you are here. It will be necessary for you to leave your usual habits outside of this Board. No fraud nor stealing will be permitted in it. We will now proceed to business."

The men were absolutely stunned into silence, and while they remained on the Board conducted themselves with scrupulous honesty. There never probably was a more significant example of the sheer force of resolute integrity.—*Youth's Companion.*

THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan my boy; if you watch the sheep, you will have the sheep."

"What does grandfather mean by that?" I said to myself. 'I don't expect to have sheep.' My desires were moderate—a fine buck worth a hundred dollars. I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou hast been faithful over a few things, I will make thee ruler over many.' I began to see through it. Never you mind who neglects his duty; be you faithful, and you will have your reward.

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods and said, 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called in to congratulate me, and he said: 'You are right now. I have only one word of advice to give you. Be careful who you walk the streets with.' That was lesson number three.

"And what valuable lessons they are!

"Fidelity in all things; do your best to your employers; carefulness about your associates." Let everybody take these lessons home and

study them. They are the foundation-stone of character and honorable success.—*Moravian.*

THE LITTLE DRAWER.—"Where did you get your orderly habits?" I asked of a lady who never had to waste a moment in hunting for things out of their place.

"When I was four years old," she answered, "mother gave me a little drawer to put my clothes in. 'Make it your business, my dear child,' she said, 'to keep that drawer neat and tidy. Let me never find it in disorder.' Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me. But now I see that I owe my good habits to the care I was made to take of that little drawer when I was four years old."

Home and Farm.

WHERE IS THE PITCHFORK?—An exchange has the following item which is a severe warning to keep forks and sticks away from the stack from which any one is to descend: "We have received the sad intelligence of the death of brother Isaac Funk, of Deep River, Iowa. He fell from a stack on to a sharp stick which penetrated his groin causing death in less than two hours. He was a minister and his loss will be deeply felt by his numerous friends."

WATER IN THE EARS.—A warning to those about to indulge in sea-bathing is given in the *Medical Record* by Dr. Sexton, of the New York Ear Infirmary. He finds salt water to be peculiarly irritating to the delicate membrane of the inner ear, while cold fresh water may be equally injurious. Every year hundreds of people are sent to the infirmary for treatment whose trouble has arisen from getting water into their ears while bathing, or from catching cold in the ears at such times. He recommends, as a precaution, the plugging of the ears with cotton before entering the water, particularly in surf bathing.

HOUSEHOLD HELPS.—Butter will remove tar spots. Soap and water will afterward take out the grease stain.

Kerosene and powdered lime, whitening or wood ashes, will scour tins with the least trouble.

To remove paint splashed upon window panes, use a hot solution of soda, and a soft flannel.

Immersing a growing plant in water of one hundred and twenty degrees will clean it of lice and other insects, and not hurt the plant.

To clean a borrowed porcelain kettle, boil peeled potatoes in it. The porcelain will be rendered almost as white as when new.

A strong solution of carbolic acid and water, poured into holes, kills all the ants it touches, and the survivors immediately take themselves off.

An inkstand was turned over on a white table cloth; a servant threw over it a mixture of salt and pepper plentifully, and all traces of it disappeared.

KEEPING MEAT IN HOT WEATHER.—Great is the convenience of a good refrigerator. But many of us, who live in the country, have to get along without such a convenience.

Farmers' families, who often depend upon the butcher's meat cart for supplies of fresh meat, are annoyed by the bother and the waste that comes of getting more beef or mutton on hand than they can conveniently use up before it becomes tainted. The most foolish waste, is to eat more of it than you need, with the idea of "saving it;" the doctor's bill that may result from overloading the digestive organs is not so good a show of economy as the fresh eggs you might coax from the hens by feeding them any excess of meat. The meat should first be wiped clean and dry. Some sprinkle it well in all parts with salt. Others use black pepper plentifully (washing and wiping it well before using to remove the pepper or salt), and then hang it in the coolest place possible—some in the well, others in the cellar. Perhaps the best precaution is to wrap it in a dry cloth, and cover it with charcoal dust. Some say that wood ashes will answer about as well as charcoal, but I only know the virtues of charcoal by experience. I have found that charcoal will even remove a slight degree of taint. I am told that mutton is improved, as well as preserved, for a short time, by wrapping it in a cloth wet with vinegar, and laying it on the bottom of a dry cellar. All kinds of meat, including fish and fowl, may be preserved in brine for a longer or shorter time.—*American Naturalist.*

THE GARDEN FOR WOMEN.—There is nothing better for the wives and daughters, physically, than to have the care of a garden—a flower pot if nothing more. What is pleasanter than to spend a portion of every passing day in working among plants, and watching the growth of shrubs and trees and plants, and to observe the opening of flowers from day to day, as the season advances? Then how much it adds to the enjoyment to know that your own hands have planted and tilled them, and have pruned and trained them—this is a pleasure which requires neither great riches nor profound knowledge. The wife or daughter who loves home, and would seek ever to make it the best place for husband and brother, is willing to forego some gossiping morning calls for the sake of having leisure for the cultivation of plants, shrubs and flowers. The advantages which women personally derive from stirring the soil and snuffing the morning air, are freshness and beauty of cheek, and brightness of eye, cheerfulness of temper, vigor of mind, and purity of heart. Consequently she is more cheerful and lovely as a daughter, more dignified and womanly as a sister, and more attractive and confiding as a wife.—*Selected.*

HOW TO GREASE A CARRIAGE.—When you go to grease your carriage, take some rags with you. Remove the wheel; wipe off carefully the axle clean and bright; see that there is none left on the inside of the hub band. Then only apply a few drops of castor oil, which you will find the best, applied with a feather, or dropped on, will be sufficient. But it should be done often, according to the use of the vehicle.

TO PREVENT FLIES FROM INJURING PICTURE FRAMES.—Boil three or four onions in one pint of water, and brush your frames over with the liquid. No fly will touch them and it will not injure the frames.

THE BOOK OF MORMON.

NEWTON, Iowa, July 18, '78.

In the *Cynosure* of last June 6th, is a correspondence from J. W. Moss, of W. Virginia. We do not wish to impeach his character, doubt his veracity or impugn his motives, but we do desire to see error exposed, and diamond truth shine forth preeminent on all vital questions.

Solomon Spaulding, an old, worn-out Presbyterian clergyman, lived in Ohio in 1810 and 1811 and wrote a kind of a "romance" for mere diversion. In 1812 said Spaulding moved to Pittsburgh, Pa., and lived there about two years. It is claimed that the "romance" was given into the hands of a Mr. Patterson, who was conducting a printing establishment in that city; but Mr. P. in 1834 or later, declared that he had "no recollection of any such manuscript being brought there." The Rev. gentleman moved to Amity, Washington Co., Pa., and deceased in 1816, at which time the manuscript fell into the hands of his widow, who carefully preserved the same until 1834. That year an artful sycophant named E. D. Howe and a revengeful wretch who had been disfellowshipped and ostracised from the assemblies of the saints for unchristianly conduct, obtained the manuscript of the widow. They proffered to publish it and give her one-half of the emoluments, but subsequently informed her that it would not subserve their use or bear publication.

From these manœuvres were fabricated the clumsy fable that S. Rigdon stole the manuscript and afterward became associated with Joseph Smith in founding a new religion. At the time the "romance" was in Pittsburgh Rigdon was a tender lad serving on his father's farm about 200 miles away. He never saw the city till ten years after. While residing there he was associated with Mr. Patterson in the printing business for a short time and then he became a pastor of a Baptist church. Mr. Rigdon never knew anything about Joseph Smith till the Book of Mormon was translated and the church was organized. Organization affected on April 6, 1830. At that time he was preaching for the Christian church in Mentor, Ohio. The fall after the church was organized, P. P. Pratt, a traveling elder, presented said Rigdon with a complete volume of the Book of Mormon, and he soon became obedient to the faith. The Book of Mormon condemns in a caustic and positive manner "secret signs," "oaths," "words," "covenants" and "combinations," as you may learn by reading the 2d chapter of Heleman and elsewhere in the volume as well as the revelations through J. Smith the seer.

The Latter Day Saints discouraged secret works of darkness or secret societies, the use of tobacco and fat meat in hot weather, but

have not made these things a test of fellowship as yet.

The divine authenticity of the Book of Mormon can be substantiated beyond successful contradiction from the Bible, as well as from internal and external or antiquarian evidences. See Catherwood and Stephen's travels, Squier and Davis on the Mound Builders, published by the Smithsonian Institution, J. D. Baldwin's Ancient America, together with numerous statements from surveyors, travelers and miners, published in all the leading journals through the earth. Biblical texts we give, but space will not permit of comment: Gen. 11:4-8; 48:15-19; 49:22-26. Deut. 33:13-17. 1 Chron. 5: 1, 2. Num. 32: 37, 38. John 10: 16. Acts 17: 26-28. Hosea 8: 11, 12; 11: 10. Ezekiel 37: 16-20. Psalms 85: 11, 12. See truth that springs out of the earth, Psalms 119: 142, 151 and John 17: 17. Isaiah 45: 8; Isaiah 29th chapter. Matthew 24: 14. Galatians 1: 8, 9. Rev. 14: 6, 7; 18: 4, 5. Dan. 2: 34, 44; 7: 27. Isaiah 16: 19. Every question has two sides and we should be willing to prove all things. With a strong desire for the well being and happiness of frail humanity I bring this abridged sketch to a close.

MORRIS T. SHORT.

NOTE.—The above is the history of the Spaulding book from a Mormon stand point. Most of our readers will recollect the letter from Samuel D. Greene in the issue of December 20th, giving a history of Jo. Smith while stopping at his hotel in Batavia, N. Y., and the origin of the Book of Mormon. Mr. Greene saw this Mr. Spaulding as late as 1827, knew that he lent his manuscript to Smith and called for its return several times in vain, and heard Smith tell him it was disposed of. The writer of the above would do well to study Mr. Greene's letter as it is altogether reliable and the author is yet living in Chelsea, Mass. It is gratifying to know that the considerable body of the Mormons who have not followed after the follies of Brigham Young are opposed to the lodge.

A PRINTER'S CALL.

EDITOR CYNOSURE: My new book, "Demonstrated Baptismal Theology," is now ready for the printers, and will be published as soon as six hundred volumes are sold. To those who subscribe now, sending the money to Rev. Alexander Clark, D.D., editor of the *Methodist Recorder*, Pittsburgh, Pa., the book will cost only one dollar a copy. It will contain 290 pages, and will be issued at the Methodist Book Concern in New York.

My thanks are due to those papers in West Virginia and elsewhere which have gratuitously noticed my work; and I shall feel grateful to my brother printers for any farther favors. Surely six hundred names at a dollar each ought to be raised at once.

D. B. TURNEY.

OUR DEFENSE.

EDITOR CYNOSURE:—At a meeting called at Chambersburg, Pa., July 13th, 1878, consisting of Trustees and the representatives of four loyal classes of the U. B. Church, numbering one hundred and seventeen members, the following preamble and resolutions were unanimously passed:

WHEREAS, Many of the members of the Pennsylvania Annual Conference of the United Brethren did either attend the Harrisburg Nullification convention or are in sympathy with the action of said convention and consequently said Conference cannot be a legal body as it is now constituted, seeing that many of its members are pledged to oppose our discipline as a whole; and

WHEREAS, Said Conference as thus constituted did at its last session by majority vote to suspend Rev. J. M. Bishop for a time, upon charges that we have good reason to believe are groundless and misrepresented, and that were gotten up to injure him, out of revenge by parties that are his enemies, on account of his loyalty to the principles of the church; and did also pass a vote of censure upon Revs. John Fohl and Augustus Bickley, Sr., for violating no known law of our discipline, which they have themselves admitted. (See minutes of Conference); and

WHEREAS, We believe that the above-named brethren are innocent of the charges that were alleged against them and we can fully confide in them, and that such action on the part of the Conference was prompted we have reason to believe by a spirit of jealousy, and that we believe them to be men of God and striving to do their Master's work, and gave their services at our request and without receiving any earthly remuneration whatever; therefore

Resolved, That we will utterly ignore the action of said Conference because the charges are false and the Conference not being a legal body for the reasons aforesaid, and that we as a part of the U. B. church will meet all such action in the future by a firm and decided resistance in the name and spirit of our Master.

Resolved, That a copy hereof be laid before the Conference at its next sitting, and that copies be furnished to the *Religious Telescope* the *Christian Cynosure* and the *Christian Radical* for publication. Signed,

JOHN FETTERHOFF,
A. BICKLEY, JR.,
D. M. BYERS,
P. NICKLAS,
B. F. JOHNS,
A. B. FAHNESTOCK,
JOHN HECKMAN,
L. OYLER, SR.,
JACOB HECKMAN,
N. SPANGLER,
GEO. BESSOR, Sec'y.

Chambersburg, Pa., July 17, '78.

—Mr. Christian K. Ross, the father of the lost Charlie, will receive a salary of \$2,500 a year, as Master Warden of the Port of Philadelphia, to which office he was recently appointed. Mr. Ross says that, including the \$20,000 given by the citizens' committee, nearly \$80,000 have been expended in efforts to restore the lost child to his parents, and he does not propose to give up the search so long as he can get the means to pursue it.

Religious Intelligence.

UNITED PRESBYTERIAN.—Dr. W. W. Barr, editor of the *Evangelical Repository*, Philadelphia, has, on account of feeble health, resigned his position as member and corresponding secretary of the Board of ministerial relief.—Some of the privations of frontier churches are illustrated by the U. P. congregation at Hopewell, Kans., which was shipped for a while in a cellar. A church was finally built with outside help. Some of the members of this church are still living in sod houses, some in cellars, and only two-thirds of the families are living above ground, and even some of these are under sod roofs. Sacrifices like these ought not to be forgotten.

HOLINESS.—The annual meeting of the Western Holiness Association was held July 3rd and 4th in Jacksonville, Ill. L. B. Kent was re-elected president, and J. P. Brooks editor of the *Banner of Holiness*. The proposition was discussed of removing the paper from Springfield to Jacksonville, and the matter referred to a committee. L. B. Kent, M. L. Haney and S. Leveck were endorsed as representatives of the Association and recommended to the churches as its authorized evangelists.—It was recently published that there are, in the city of Philadelphia, not less than twenty regular meetings for the special promotion of holiness as a distinct form of Christian experience. The most of them are held in the churches, with the favor and co-operation of the pastors.—The fourth annual convention for the promotion of holiness in the church of the United Brethren in Christ, met at Big Spring, Pa., May 28, 1878. The week before a holiness convention was held at Springfield in the same State. The ministers of the U. B. church who were present and active were B. G. Huber, I. C. Weidler, W. Quigley, Wm. Mower, J. H. Snoko and W. H. Wagner.

REFORMED PRESBYTERIAN.—Rev. A. M. Milligan, of Pittsburgh, has begun a series of articles in the *American Wesleyan* on the work of the National Reform Association. He attended and spoke by invitation on this topic at the Erie Conference, and has been requested to speak also at the next General Conference.—The late Synod at Sharon, Iowa, recommended that the congregations should raise \$30,000 the present year, to be used in forwarding the following objects: National Reform; Southern, Domestic and Foreign Missions; educational interests; church building and expenses of synod.—The foreign mission of this church is located in Syria. Connected with it are three missionaries, three lady teachers, 17 native helpers, 71 communicants, 100 boarding and 287 day scholars.

FREE METHODIST.—The church in LeRoy, N. Y., has a burden of debt amounting to some \$1400, and needs help to raise \$700 soon. The pastor, Rev. G. W. Marcellus, will receive any aid that may be sent from abroad for this good work.—At a tent-meeting at Walker, Iowa, an isolated and desperate place, between 20 and 30 conversions were experienced, and the nucleus of a church was established.

UNITED BRETHREN.—A member of the loyal branch of the U. B. church in Chambersburg, Pa., wrote last week as follows of the grace and life sent upon them: "God is greatly blessing us since we are

worshiping by ourselves. Last Sabbath Bro. Nelson, of Martinsburg, W. Va., who rid the U. B. church at that place of secrecy, was with us and we had an high day in Zion. Our people seem to be alive and in earnest in the work of the Lord, and we have tokens for good. Pray for us that we faint not and that Satan may not get the advantage of us, and we will remember you. The anti-secrecy leaven is working here in our vicinity, and I trust that our little society will prove to be a beacon from which the true light will always be reflected.

—In their address to the churches of the United Brethren, the board of bishops recommend that the first Sabbath in August be observed as a day of special prayer for the peace, purity and prosperity of the denomination and for self-consecration.—Ex-Bishops Kumler and Davis have published articles in the *Telescope* taking decided ground against the rebellious measures taken by a portion of the church on the question of secretism, and calling on the bishops to stand to their work in this time of trial.—During the month of August there are to be held nineteen camp-meetings in the different conferences of the church.

GENERAL.—The committee of the late Presbyterian General Assembly, to whom the Presbyterian reports were submitted, estimated the total amount of church debts paid last year to be over \$1,000,000.

—The Presbyterian Church South has declared war against the evangelists. The General Assembly adopted a report strongly condemning lay preaching as contrary to the word of God, against the peace and harmony to the church government. It urges ministers not to allow them to enter their folds.

The most remarkable results of evangelistic work among the Jews are found in Sweden. Great multitudes attend the public services of Rev. Mr. Wilkinson, of England, and Mr. Adler of Gortenberg, the chief seaport of Sweden. Upon the Sabbath four thousand people, many of them Jews, fill a large Lutheran church.

—Since the beginning of modern missions, the Bible has been translated into 212 languages, spoken by 850,000,000 of human beings, and distributed at the rate of nearly twelve every minute. All this has been done by missionaries. Thirty-nine of the languages referred to never had a written form until the missionaries created it. As against an increase of eight and a half per cent. in Hindu population and five per cent. in Mohammedan, the present increase of the Christian population throughout the world was equal to sixty-six per cent.

—The Baptist clergymen of New York city have been discussing the subject of ministerial holidays. It was said, because the clergy of former generations did not require lengthened vacations, their successors must be degenerating. It is alleged that the holidays taken now are far too long in duration; that they are spent at too great a distance from the sphere of labor usually filled by pastors, and that, as a rule, ministers return to their work in a worse condition than they were when they went away. Such were the salient points of the opening paper on the subject, and, it was added, the pastors present generally agreed with them.

—The Old Catholic Synod meeting in Bonn, Germany, by a vote of 75 to 22 adopted a resolution in favor of the marriage of the clergy.

—The copy of the Bible which Martin Luther used daily, and the leaves of which are covered with the annotations made with his own hand, is now in the Brandenburg Museum, which gave for it about \$450. The Bible was printed in Basle in 1509, is bound in leather, and in good condition.

—The work done during the past year by sixteen Bible visitors in Chicago has been reported. The ultimate object of this Bible work is to make known salvation through Christ, by reading the Bible to individuals in their homes and in small meetings collected for the study of the Scriptures. That this may be effectually done, those engaged in the work meet regularly to study the word, with reference to the best way of presenting it, and to pray for those persons in whose salvation and Christian growth they have become interested. The following partial summary will suggest the general character and scope of the work for the quarter ending July 1, 1878: Cottage prayer meetings, 600; attendance, 7,593; mothers' meetings, 132; attendance, 1,019; sessions of sewing school, 218; attendance, 6,485; school prayer meetings, 114; attendance, 5,342; sessions of Sunday school classes, 197; attendance, 4,834; gathered into Sunday school, 159; gathered into meetings, 597; Bible visits, 2,693; visits to the sick, 417; calls on families, 2,084; Bibles distributed, 32; papers and tracts given, 3,063; joined the Bible reading and Prayer Alliance, 214; garments received for distribution, 384.

—A message was sent not long ago from the little village of Fontana Santa, Italy, to Florence for a minister of the Free Evangelical church, announcing the intention of all the people to turn Protestant. The minister hesitated, not understanding what the sudden conversion of a whole community meant, and thinking it must have some anti-clerical significance, but as they insisted on having him he finally went, and found all the population eagerly awaiting his coming. The first day he had to preach five times. He is still uncertain as to the meaning of the movement but thinks it is, at any rate, a good opportunity of preaching the truth, and begs for the prayers of Christians that his work may be blessed.

News of the Week.

—The eclipse of the sun on the 29th ult. will be partial in all parts of the United States east of Denver. It will be total from Irkutsk, Siberia, through the western part of British America, Denver, eastern Texas, and in a line with the eastern shore of San Domingo. The partial eclipse will be visible in Chicago from 3:40 to 5:38 P. M.

—A dispatch from Cairo, dated July 15th, reported that a lot of frightened negroes from Kentucky had circulated reports that the Ku Klux in Ballard county, Ky., had driven them from their homes and warned them not to return. The *Cairo Bulletin* says the negroes were again driven out and the women and children threatened. The same gang of desperadoes declared their purpose to make a raid on the colored men in the employment of the

Chicago, St. Louis and New Orleans Railroad Company. The *Bulletin* publishes the names of the leaders of the gang, and calls for their arrest.

—The trial of Sparks, who stabbed and killed a man here a few months ago, was concluded last Saturday. After a day's deliberation the jury agreed on the very light verdict of five years in the penitentiary.

—The severe heat of last week resulted in 64 cases of sun stroke on Wednesday, 31 of which were fatal. On the same day notices were received of 16 dead horses inside the city limits, while 30 more lay on the roads to the cemeteries. On Thursday there were no new cases of sun-stroke owing to the cool breeze but 13 died from previous prostration.

—Three weeks ago the prospect for a magnificent crop of wheat in Minnesota, Wisconsin, and Iowa was exceedingly gratifying. There has been a serious change, however, within that time. The heavy winds, severe storms of rain and hail, followed by the unprecedented hot suns of the last ten days, have in western and southern Minnesota, Wisconsin, and in northern Iowa, wrought immense damage to all grain, but especially to wheat. These are mainly the only districts in which the wheat crop had not been secured. The grain has been flattened, and lodged, and tangled under the excessive rains, and the excessive heat has produced smut and rust to an extent that indicates a heavy loss. This ungathered portion of the wheat crop, had nothing happened to interfere with it, would have measured not less than 50,000,000 bushels, and most of it of the choicest quality. How much of it will be lost cannot yet be ascertained, but the percentage is estimated at from 20 to 30 per cent, representing that proportion of many millions of dollars. Even the wheat that may escape the smut and the rust will have mostly to be harvested with the scythe, and despite the great demand for employment, there is a scarcity of farm-labor, and the tramps demand large wages.—*Tribune*.

LONDON, July 21.—The latest news from Bosnia is unsatisfactory. It is feared the orthodox Slavs and Mussulmans will forcibly resist the Austrians. The Turkish authorities encourage the demonstrations against occupation. The negotiations at Vienna do not progress. In any case it is thought that bands of semi-brigands in the Bosniau hills will harass the Austrians, whether organized resistance is made or not.

—According to Lord Derby's story, the Beaconsfield Ministry had determined to take, without Turkey's consent, what they have since taken with her consent. In other words, they had organized a secret expedition to seize Cyprus and a port on the Asiatic coast when Lord Derby retired from the Cabinet. This places England in an awkward position. Had she seized Cyprus she would have stood before Europe a confessed advocate of the disruption of the Turkish Empire, and would have provoked the hostility at once of the Mediterranean powers as well as that of Russia. As to a statement of facts, Lord Derby is more likely to be correct than the Marquis of Salisbury. He is a member of the Conservative party, however, and is not likely to take any action in airing Cabinet secrets

that will injure his party. Beaconsfield, if he has decided to call new elections, will smother the quarrel between Derby and Salisbury at once. If he does not, and if Derby is thrown on the defensive, we may look for some interesting developments.—*Inter-ocean*.

—The Beaconsfield treaty with Turkey will not pass without criticism in Parliament. A resolution which Lord Hartington gave notice in the House of Commons that he should move will be as follows: "Resolved, That while the House has learned with satisfaction that the troubles in the East have been terminated by the treaty of Berlin, without further recourse to arms, and rejoice in the extension of liberty and self-government to some populations of European Turkey, it regrets that it has not been found practicable to deal more satisfactorily with the claims of the Greeks; that in regard to Asiatic Turkey, the military liabilities of this country have been unnecessarily extended; that undefined engagements relative to a better administration of the Asiatic provinces have imposed many responsibilities on the state, while no sufficient means are indicated for securing their fulfillment, and that these responsibilities have been incurred without the previous knowledge of Parliament." The debate on the resolution will probably open on the 29th inst.

—There is much excitement in Old Serbia against Austrian occupation of Bosnia. Armed bands of Mohammedans, Arnants, and Christian insurgents are rapidly forming.

—A Constantinople dispatch says the Turkish Commissioners at Tarna and Schumla are engaged in removing the troops and war material. The surrender of these fortresses will take place shortly. The Porte having expressed apprehension of a conflict between the Russians and the Lazis at Batoum, Prince Labanoff replied that the Russians were in a position to guarantee the maintenance of order. The British Consul at Trebizonde telegraphs that the Russians are marching toward Batoum, and that 8,000 Lazis, displaying the British flag, are concentrated to defend the town.

OBITUARY.

Some years since I went up the Schuylkill twelve miles from Philadelphia to Phoenixville, Pa., and lectured against the lodges which reign by night over the cities and towns and villages of that region around Valley Forge. William Banks received me at Phoenixville, and John Jones took me in his buggy to the headquarters of Washington, and over and around the heights consecrated by the ruined forts, embankments, and graves of so many of the soldiers of the American Revolution.

Now we receive the following note from an aged, beloved minister of Christ, widely known and everywhere respected in that interesting region. "Help Lord, for the Godly man ceaseth, the faithful fail from among the children of men:"

ANOTHER FAITHFUL DISCIPLE OF JESUS GONE HOME.

Departed this life, July 7th, at Phoenixville, Pa., WILLIAM BANKS, in the 59th year of his age. Thus one after another are the laborers called home.—Wm. Garrett, John Jones and Wm. Banks, a trio of faithful ones. May the Lord raise up others worthy to walk in their footsteps.

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This is a double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below entitled "Freemasonry is only 152 years old," and gives the time and place of its birth. The second side is entitled, "Murder and Treason not Excepted," and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian. A 4-page tract.

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By a Seceding Mason of Cornnton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character. A 4-page tract.

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By Emma A. Wallace.

The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution. A 4-page tract.

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The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

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TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-Christian religion. An 8 page Tract.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced. A 4 Page Tract.

Cynosure Tract No. 28.

FREEMASONRY REVEALED.

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To the correctness of the published expositions of Freemasonry The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each. A 2 page tract.

TRACT NO. 29.

D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good. A 4 Page Tract.

TRACT NO. 1, IN SWEDISH

translated by Prof. A. R. CERVIN A 13 page tract

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Six Reasons why a Christian should not be a Freemason.

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Publishers' Department.

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Rev. J. M. Snyder sends the subscription of a converted Odd-fellow, a man who defended the lodge a few years ago.

Samuel H. Davidson, Hillsboro, Fountain county, Ind., writes: "I am doing all I can to advance the list of subscribers."

John Morrison, Mt. Palatine, Putnam county, Ill., sends a new subscription and is trying for more.

Keep at it, friends, the last six months of this year ought to be the most prosperous in the history of the Cynosure and will be if you will help make it so.

Subscriptions received during the week ending July 20, 1878, from W Bowles, W N Coffman, S H Davidson, G Eaton, Mrs A S Fisk, G. Fyfe, J F Galloway, B Gaddis, A Good, T B Galloway, M Liscomb, A A Lange, A McNeal, J. Morrison, J H Myers, R T McCrea, O Newton, J Prothero, D Pierson, B Smith, P C Stone, J Stubbs, J M Snyder, N B Sissonx, L S Selfert, C Winter.

Books and Tracts sent during two Weeks ending July 20, 1878: By Express.

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ILLUSTRATED SUPPLEMENTS.

A large number of these supplements, containing the signs, grips, pass-words etc., of Freemasonry Odd-fellowship, Knights of Pythias and the Grange, have been printed, and deserve a general circulation. They are sent post paid at two cents each, and by express (charges not paid) at 75 cents per hundred, and 1000 for \$6.50.

MARKET REPORTS.

CHICAGO, July 22, 1878.

Table of market reports for grain, flour, hay, mess beef, tallow, lard, wool, and livestock in Chicago.

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