

# Christian Cynosure.

"IN SECRET HAVE I SAID NOTHING."—Jesus Christ.

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## FOR THE SOUTHERN CHURCHES.

The letters from Prof. Woodsmall and brethren Jordan and Williams from Texas and Arkansas have been read. The fruit they bear already appears, and will yet more and more be seen. Read the list of contributions on the last page. God bless the givers, and let them see the effect of their gifts and prayers among the Freedmen. Next week we hope to print the action of the Louisiana Convention, representing 70,000 Baptists, condemning the lodge. Nearly 70,000 Baptists in Texas, 114,000 in Mississippi, 110,000 in Alabama, and other scores of thousands in Tennessee and Arkansas will be ready to take the same stand against the lodge as the enemy of Christ, so soon as they can be shown its iniquity. We ought to have a score of speakers in the South. Until they can be sent, WE MUST GET THE CYNOSURE into the hands of the colored pastors. One-third the fund we ask for is raised. Let the rest come quickly.

The order of Foresters in this country, like the Good Templars, Freemasons, Odd-fellows, etc., maintains a color line, and keeps the word *white* in its constitution. The High Court of England, the supreme authority in the order, has, after much protestation, finally refused point blank to issue another dispensation to the order in this country until this matter is righted and the Negro admitted. The American lodges have often, for years, discussed this question, giving a day to the debate in Detroit in 1885, and next year in this city. The decision in England will result probably in the secession of the American lodges of Foresters, and a delegated meeting has been called to decide the matter. So the cause of universal brotherhood, according to the lodge, grows apace.

The Reading railway had a temporary success last week in its struggle with the Knights of Labor. Many of the men refused to obey the order to strike and the business of the road was resumed. But the bosses of the order after an all-night secret meeting carried their measure, and a general strike was or-

dred, which was by Tuesday obeyed by some 30,000 men engaged in the mines and on the road. Six of the company's best collieries are yet at work, but sixty-two are deserted, and the prospect of a coal famine is a probability in some parts of Pennsylvania. The managers of an immense iron industry are alarmed, for they cannot afford that their business should be paralyzed and will press their suit for an arbitration before 30,000 iron workers join the army of the idle. Business interests have their measure of value, but can suffer no loss so great as that which may be inflicted by putting a secret lodge despotism in virtual control of such an army of men.

The most important Washington news we put on this page for the sake of prominence. The temperance people of that city hope for a possibility of bringing the saloon question to an issue. Like St. George they are anxious for a fight with the dragon, and Washington will have a lively experience if they are able to make one. Mrs. Moulton, one of the leading temperance agitators of the city says of the saloon business: "What is wanted is to wipe out the whole thing at one stroke. We want Congress to pass a bill which at one stroke will sweep every drinking-place from this beautiful capitol city, the seat of government of the Republic, which should be a model of purity and propriety for all the world to copy. If Congress will pass the bill, President Cleveland will sign it, without doubt. He will not stand in the way of temperance reform. I have seen enough of him to know that. And Mrs. Cleveland, God bless her, is one of the best women in the world. She would banish the wine cup from the White House if she could, and from Washington society." Mr. Wheelock, who represents the District on the National Prohibition Committee and attended the Chicago Conference, believes the nation will have a very agreeable surprise ere long from the President, who, he has reason to believe, would like to put a heavy foot on the saloon business.

The papal jubilee, now being celebrated in Rome, will be narrowly observed by the crowned heads of Europe who have Catholic subjects; and with more reason by Americans, who need to practice more than most people the virtue of "eternal vigilance." Last Sabbath special masses were said in Catholic churches everywhere for this jubilee, and were attended with much fervor and enthusiasm. In Rome the pontifical mass, attended in St. Peter's by Leo himself, drew together a crowd of many thousands, while 48 cardinals and 238 archbishops and bishops graced the ceremony. The statue of St. Peter was clad in pontifical garments and a tiara was placed on its head. The Pope wore a tiara with a thousand pearls, and placed on his head the crown presented him by the Protestant Emperor William of Germany. The golden plate used in the ceremony was the gift of the Protestant Queen and Empress Victoria. The chalice was the gift of the King of Portugal, and the Pope's pastoral ring was from the Austrian archdukes. At these manifestations of the return of political power to the "prisoner of the Vatican," Leo was overcome, and twice fainted during the ceremony. On Tuesday, in an address in the presence of his whole court, the Pope asserted that his predecessors had been the greatest friends of Italy, and that to try to reduce the interests of his church to the "question of the laws of Italy" could only be the result of "the most deplorable blindness." The \$1,000,000 given to the jubilee fund will be spent in propagating the Romish faith. To Victoria the Pope sent an autograph letter by the hand of the Duke of Norfolk, a part of its contents being, it is understood, a reply to the request for a special dispensation allowing certain English papists to join the Freemasons. Doubtless the permission is granted, though so violent an exception to the encyclicals of past years.

The result of the temperance crusade in Joliet, Ill., led by Will. J. McConnell, under the auspices of the Young Woman's Christian Temperance Union, is the organization of a temperance league, with a superintendent of prosecution, to secure evidence

and prosecute all violators of existing liquor laws. Last week was the sixth of the meetings, and the revival still continues. The workingmen have joined in large numbers, for the movement has better promises than labor union, lodge or insurance society.

## THE GOLDEN YEAR.

We sleep and wake and sleep, but all things move:  
The sun flies forward to his brother sun;  
The dark earth follows wheeled in her ellipse;  
And human things, returning on themselves,  
Move onward, leading up the golden year.

Ah, though the times when some new thought can bud  
Are but as poets' seasons when they flower,  
Yet seas that daily gain upon the shore  
Have ebb and flow conditioning their march,  
And slow and sure comes up the golden year.

Then wealth no more shall rest in mounded heaps,  
But smit with freer light shall slowly melt  
In many streams to fatten lower lands,  
And light shall spread, and man be liker man  
Through all the seasons of the golden year.

Fly, happy, happy sails, and bear the Press;  
Fly, happy with the mission of the Cross:  
Knit land to land, and blowing heavenward,  
With silks, and fruits, and spices, clear of toll,  
Enrich the markets of the golden year.

But we grow old. Ah! when shall all men's good  
Be each man's rule, and universal peace  
Lie like a shaft of light across the land,  
And like a fane of beams athwart the sea,  
Through all the circle of the golden year?

—Alfred Tenneyson.

## IN POLITICS, INFIDELS.

BY REV. B. C. WYLIE.

My recent work in the interest of National Reform has impressed me more deeply than ever with the necessity of showing the connection between politics and morality. The wicked persistency with which members in regular standing in orthodox churches, both in theory and practice, deny this connection, is sad and discouraging.

At a meeting not long since I made the statement that there are Christian men who recognize God's law as binding in their social and ecclesiastical relations, but in politics they are infidels, and recognize neither God nor moral law in the political sphere. At the conclusion of my address an elder in the church said with some warmth of feeling that that remark was personal. On inquiry I discovered that in a sense it was personal, and that he was not the only man whom it hit, though I did not know a person in the house.

A few months ago a Christian lawyer said to me that he thought ministers argued very strangely about the divorce question; that the State did not deal with the moral side of the question at all, but that it looked upon marriage only as a civil contract, and there was no use in making so much ado about the dissolving of a civil contract.

Still more recently a lawyer who is also an elder in a branch of the Presbyterian church declared that the state, as such, sustains no relation to the moral law; it has no moral character and is under no moral code; and for the state to acknowledge God and the moral law would transform it into a monster.

The fact that in those States where "high license" has become the policy of the dominant party the Prohibition vote grows very slowly or is on the decline apparently, indicates that the views quoted above are not the views of a few individuals, but that the masses yet need to be instructed on this fundamental truth of political science, viz., that Christ rules in the political sphere, and his revealed will is supreme law for nations. Many of the class referred to admit that such issues as the Sabbath question and the saloon question arise in the political sphere; but they deny that these issues arise there as moral issues. It is said that all such issues have a secular and material side as well as a moral side, and the state deals only with the secular and material side. In a recent number of the *New*



*Princeton Review* Sanford H. Cobb contends that Prohibitionists have no right to make use of the moral argument in advocating a prohibitory law.

For all this subtlety of argument against morals in politics; for all this dissecting of vital, moral issues, by which one piece of an issue is assigned to the church, and another piece of the same issue to the state; and for all this ignoring of moral obligation in the sphere of politics we are indebted to the social compact theory of government. "Why do the heathen rage and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, saying, let us break their bonds asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh, and the Lord shall have them in derision. Be wise now therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling; kiss the Son lest he be angry and ye perish from the way when his wrath is kindled but a little."

Ray, Ind.

#### MISS WILLARD AND THE MINOR SECRET ORDERS.

BY REV. C. F. HAWLEY.

I cannot too strongly express my admiration of Miss Willard as a Christian temperance worker. As the president of the W. C. T. U. she is leading, to the battle of Christ against the rum power, a mighty host of Christ-loving and sin-hating women. No person on this continent has a more magnificent opportunity to serve Christ and her generation, according to the will of God, on a grand scale than she. And I cannot express my profound gratitude to Christ, who has, by his Spirit and providence, marshaled such a host of noble women, under such a wise and competent leader as Miss Willard, to battle for the home against the saloon.

The W. C. T. U., of which Miss Willard is the head, is an organized army of Christian women whose aim is to exalt Christ, and bring in a reign of universal righteousness. Miss Willard is not ignorant of the fact that Satan is working, through Freemasonry and its kindred orders, to supplant Christ and subvert the Gospel. She knows that there are evils in Jesuitism, Nihilism and Freemasonry. She knows that Christ is not the father and head of organized secrecy. She knows that, in a free country like ours, secret societies are not a necessity for the promotion of good objects; and she can see that good men and women ought not to employ those methods for the promotion of good objects that bad men necessarily resort to for the promotion of evil designs. She knows that those who do good should come to the light, that their deeds may be made manifest that they are wrought in God, and leave the Jesuits, and Nihilists, and American anarchists, and Freemasons, to monopolize secret society methods of work.

So, as a matter of course, Miss Willard is religiously opposed to secret societies. And she does not hesitate to express her disapproval of them. But, in her efforts to organize victory for prohibition, she has been betrayed into coquetting with the Good Templars and Knights of Labor. It is all right for her to persuade as many of the Good Templars and Knights of Labor to vote prohibition as she can. I would do that myself. It is her flattery of them, as secret organizations, to which I refer. There is so little secrecy in them, she says. She does not just like to endorse a wrong principle because it is presented in a diluted form. She has too often condemned the use of light wines, and beer, and cider, on the ground that there is a per cent of alcohol in them, and therefore they are injurious in themselves, and lead to the use of stronger drinks. So, in her unfortunate apology for these orders, she refers to the small per cent of secrecy in them, and expresses her hope that soon they will lay aside this objectionable feature altogether.

I think Miss Willard, if she was not too busy with the weighty duties of her office to examine this matter, would see that secret organizations do not grow out of their secrecy as they increase in age; but that the minor orders are simply training schools to prepare material for the greater. I cannot better illustrate the relation of the minor secret orders to the major, than by giving the experience and judgment of a little boy. In going to school, he had to pass by where a goose and her mate, with their family of goslings, grazed by the road side. The gander, jealously guarding his rising family, had mercilessly whipped the little boy with his wings. To avoid his fierce attacks, the boy had learned to climb the road fence, and go around him in the field. On one of these occasions the goslings had got through the

fence into the field, and a gentleman, who was passing along the road, observed the boy busily catching the goslings and wringing their necks. Shocked at his wanton destruction of the brood, the man cried out, "Boy! what are you about there?" The boy looked up and grimly replied, "Dog on 'em; they'll be ganders, bime bye."

Freemasonry is run by a ring; and the minor orders are run by Freemasonry. The secret society system is one great wedge, that is driven by Satan between men and God. The minor secret societies are the thin edge of that wedge. Freemasonry ignores Christ, and binds to sin; and yet professes to regenerate, and free from sin. Odd-fellowship, as first introduced into this country seventy years ago, was a secular society, for mutual aid in sickness, and in burying the dead. It has since adopted a deistical confession of faith, and a Christless ritual of worship, in imitation of Freemasonry, the modern mother of spiritual harlotry. And not to be outdone by Freemasonry, which assumes that men are regenerated by the observance of her pagan ceremonies, Odd-fellowship, through her great apostle, Mr. Grosh, affirms that, "What regeneration by the word of truth is in religion, initiation is in Odd-fellowship." A more cunning contrivance to build men up in their own righteousness, and make Pharisees instead of Christians, was never invented. The gosling of seventy years ago is a gander now.

The Grange, though gotten up for the honest farmers, struck the trail of Masonry and Odd-fellowship, and adopted a deistical ritual of worship; only the cunning of the serpent was seen in the fact that in the prayer to be read on funeral occasions, when the farmers who were not yet entangled in the meshes of the net of secrecy would be present, there was a recognition of Christ; while, behind the tyled doors, a deistical ritual was used.

Good Templarism is the thin edge of the wedge of secrecy. It recognizes Christ in the ritual of worship; but, by making those eligible to the office of chaplain who do not profess to have repented towards God, and to have believed on our Lord Jesus Christ, Good Templarism turns the solemn worship of God into a farce and blasphemy. God can only be approached by his sinful creatures through the mediation of Christ. But Christ will not act as mediator in behalf of those who will not repent of their sins. Good Templarism, therefore, by making impenitent sinners eligible to the office of chaplain, has in it the elements of a false worship, which God will not condone because of its formal recognition of Christ. The worship of impenitent sinners, like the "sacrifice of the wicked, is an abomination unto the Lord."

God commands repentance. The faith of the impenitent is feigned. And though they formally recognize Christ, as does the Good Templars' ritual, yet their worship is an abomination to God. But, if the edge of the wedge should be made sharp, and repentance towards God should be taught in some lodge of the future, as well as faith in our Lord Jesus Christ, there would be no warrant for adopting lodge methods for the propagation of the Gospel. The command of Jesus to proclaim his Gospel upon the "housetops," to dismiss the tyler, and throw open the doors for every creature who will to come, would be imperative.

Christ has no use for the lodge. He commands his people not to be yoked together with unbelievers, as those are, and must be, who go into the lodge, for whatever purpose.

Seeing, then, that in our free Republic there is no necessity for good men to adopt secret society methods for doing good works, why wantonly transgress the commandment of God. Is not separation from the world to Christ clearly enjoined in the Gospel? Christ's plan is to gather his people in the church. Satan would beguile them into the lodge, and yoke them with unbelievers. But, as every good object can be better promoted by open than by secret methods, why should those who have taken the yoke of Christ upon them, wantonly disregard both his example and precepts.

Be content, dear brethren, to follow Christ, and to be members of the household of faith, and of the visible church of our Lord Jesus Christ.

As we came home from our meeting in the hall, we saw through the curtains of a Fraternity (secret society) club-house window, belonging to students, a "hop" in full tilt—orchestra reeling off swift music, fairy bundles of muslin and silk, known to contain young ladies, in the arms of young men attired in the regulation dress suit. It pained me, as a friend and sister of them all. Morality has a scientific as well as a religious basis, and dancing is eminently "unscientific" in its relation to morality.—*Frances E. Willard, in Union Signal.*

#### ADDRESS BEFORE THE NEW HAMPSHIRE CHRISTIAN ASSOCIATION.

BY MISS E. E. FLAGG.

The story is told that in a certain place, which shall be nameless, where the W. C. T. U. lately pitched their tents, one man was heard to ask another as he looked up at their neat sign, "What is the W.C.T.U.?" and received for answer, "I don't know. I think it must be some new kind of a military company." Now this man did not simply make an amusing blunder; he uttered unconsciously a truth which I believe the liquor sellers, smarting under the blows which the white ribbon hosts are constantly dealing their traffic, would be the last ones to deny. "The Lord gave the word; great was the company of the women who published it." This is the new version of Psalm 68:11, but the margin of our old King James's translation reads, "army;" "Great was the army of the women who published it." And this is just what we are—not a mere handful, not a forlorn hope, but drilled and organized and constantly gathering new recruits to our standard.

We are battling with a foe who has the advantage in many respects. In the first place he has possession, as the miles of grog shops in our great cities testify. In the second place he has got the sinews of war. With his yearly income of some hundred millions he can lay both the two great parties under bonds to do his bidding; he can have his paid assassins to silence with club and bullet our brave champions whom he cannot silence any other way; and when his reign is threatened at the polls he can stuff the ballot box, and have no fear of consequences. Worse than this he can stuff the voter. For in the third place he has all the nation's illiteracy and ignorance on his side, and this is a terrible power. "Against stupidity the gods themselves fight in vain," and there is no stupidity so deep and dense as that which gathers around the saloon politician,—unless it be the kind which sits quietly in comfortable homes and lets saloon politics carry the day. Our foes have said of us "that we never know when we are beaten," but, thank God! there is one thing we know thoroughly; we know who leads us, and, furthermore, we know who leads the other side; and this is a great point. To know the enemy's devices and be able to circumvent and defeat them is half the battle.

No more important problem confronts the W.C.T. U. to-day than this: how shall we press home to the heart and conscience of every working man in the nation that it is both his interest and his duty to vote for prohibition? But many who wear the white ribbon and yield to none in their loyalty to our grand National President have noticed with deepest regret her seeming disposition to court the Knights of Labor as a means to this end. Now I want to say right here that it does not alter one iota my love and reverence for Miss Willard that I believe she has made a mistake. I remember that the Rock apostle made a mistake—one so very serious that Paul felt it his duty to withstand him to his face; and when, in her burning zeal for that noble cause of which she is the anointed queen, the inspired prophetess, she forgets momentarily that God alone is our helper and seeks aid from the arm of flesh, I feel that there is need of the Pauline spirit.

What the working classes want is truth, God's truth, the truth which maketh free, not from one but from every form of bondage—the blessed, glorious Gospel liberty. To-day they are asking Pilate's old question, some sneeringly, some doubtingly, some sincerely and earnestly and we ought to be able to answer it. Shall it be by truckling to falsehood? by disguising our honest convictions? Shall the W. C. T. U. with its open Christian methods of work ally itself with the secret, dark-lantern, Christless methods of the lodge? No; a thousand times, NO. Let us set it down to the honor of the workingman that he honors truth.

John Stuart Mill in his Autobiography—one of the most remarkable books ever written—relates that upon one occasion a political opponent at some public gathering charged him with making the rather sweeping assertion that the working classes of all countries were addicted to lying, and the only difference between the Anglo-Saxon and the races of Southern Europe in this respect was that the former were ashamed of it, while the latter, like the ancient Spartans, were only ashamed of it when found out. It was a trying moment. Exeter Hall was crowded with working people who had made Stuart Mill their political candidate. But he rose up in his seat and frankly avowed before them all that he had said just those words. And what was the result. There was a perfect storm of applause through all that vast building. He stood on firmer ground in their affection and trust than he stood before. And from this incident he goes on to deduce a moral



which I wish to put before the W. C. T. U. as a beacon-light while they are searching for ways and means by which to influence the laboring man to vote for prohibition: that complete straightforwardness is the best recommendation to his favor. We have fallen on the times of which Carlyle prophesied thirty years ago: "New spiritual pythons, plenty of them; enormous megatheriums, as ugly as ever were born of mud, loom huge and hideous out of the twilight future on America, and she will have her own agony and her own victory, but on other terms than she is yet quite aware of." The Hercules of Labor is struggling to-day in the coils of these spiritual pythons. It would be enough if all he had to grapple with was the greed and avarice of capital that we hear so much about; of godless corporations who would rob him of his Sabbath and reduce him to the level of the brute. But on the one side he has the saloon pressing its cup of vice and misery and degradation to his lips, and if he have strength enough to dash it to the ground, on the other he is confronted by a more subtle enemy which binds him in fetters of iron to do the will of unknown leaders; and which, if he refuses it allegiance, can take the bread out of his children's mouths and reduce him and his to beggary and starvation. Oh, he needs our help; let him see that there are reinforcements coming, that the white ribbon army is advancing to his aid. But let us go to him with no grip but that of Christian sympathy, no sign or password but that of the conquering cross, and depend upon it he will prove our noblest and strongest ally, and in our great battle against the liquor traffic and our grand new warfare for social purity

"Be like a sheathen sabre  
Ready to flash out at God's command,  
The chivalry of Labor."

Another problem of equally vital importance concerns our educational work among the children. In our Bands of Hope and Loyal Legions we are training the future men and women of our land to fill, and we trust more than fill, our places when we pass from the noise and heat of conflict into the eternal peace. We have to deal with material soft and plastic to our hands, which will keep forever the mould in which we shape it. Great wisdom is necessary for such a work, and it is just here that we need to hang out a few danger signals. An old negro preacher used to divide his sermon into two parts: "Fust, all de things in de text, and second, all de things not in de text; and, brederen, we'll wrestle wid de second part fust." This is just what our Good Templar friends have been doing. They have divided their subject into two parts, temperance and the things outside of temperance, the working of degrees, the learning of signs and grips and passwords; and like the old colored preacher they have wrestled with the second part first. And the trouble is they have never got through wrestling with it, and till there is a radical change in their methods it doesn't look as if they ever would. We see this tendency even in our Sunday-schools where more time and pains is often spent in drilling the children to take their part in concert exercises than is given to their legitimate work of Bible instruction. The spirit of the age, which is outward rather than inward, and makes a great deal of everything which addresses itself to the eye and ear, is partially responsible for much that is superficial and hindering rather than helpful in our modes of education, moral, secular and religious. The introduction of broom drills and performances of a similar frivolous nature into the juvenile work of the W. C. T. U. I look upon as a very neat device of the enemy. Their only use is to divert the minds of the children from what should be our one great object, that of training them to be temperance workers. This and like errors let us avoid. Let us take temperance for our text and then remember the classification of "all de things in de text, and all de things not in de text," and give the second part, the things which do not make for temperance and have no vital connection with temperance work, a wide berth. We may be sure that what remains will be enough to fill our hands and our hearts full.

Only let us not fall into the opposite error of leaving out things which do properly belong to the text. Vice is hydra-headed and to fight one form of it effectually we must fight it in every form. It follows then that all moral education may be broadly classed as temperance education, and it is just as much a part of the work to teach our boys and girls to hallow the Sabbath, to reverence God's name, and be pure in every word they utter and thought they think as to teach them the physiological action of alcohol on the human system. It should be a part of our work to teach them what the Bible says about the unfruitful works of darkness. Many W. C. T. U. women have not had their eyes opened to see the power behind the throne which is hindering the temperance reform in so

many invisible ways. But when they do find out—and they are learning it fast, for God's Spirit is with them, the spirit of wisdom and understanding as well as of might, the spirit of knowledge and counsel as well as the fear of the Lord—then they will teach the children the sin of these secret, false worships. And the boys and girls, when they are told that Masonry is as old as Solomon's temple or the Garden of Eden, will know better. They will know that on the testimony of their own historians the first Grand Lodge met at the Apple-tree Tavern in London no longer ago than 1717. When they are told that it can't be revealed, they will know that it has been revealed; that the very oath the candidate takes says it can be. When they are told that the lodge is more benevolent than the church they will be able to do a little figuring on their own account. When they are told that Masonry teaches Christianity they will know it is a lie,—that she rejects the Corner-stone, Christ Jesus, and borrows her rites and ceremonies from the old pagan world, that worshiped on the high places and gave a cup of poison hemlock to one of the purest sages of antiquity, because he refused to bow at its secret shrines of unwritten and unspeakable abominations. And when these boys get to be men there is one thing, be assured, they won't do. They will not break the heart of some mother or wife or sister by taking their first glass of liquor in a lodge room.

There is also the danger that just as many parents have come to trust the whole matter of their children's religious instruction to the Sabbath-schools, so our temperance fathers and mothers will come to trust these outside organizations to do that work of home teaching which only fathers and mothers can do.

I have been frequently asked the question, "How did you happen to take up the anti-secret work?" As the answer has a direct bearing on this especial point, I trust a few personal reminiscences will be pardoned. One of our noted leaders in the W. C. T. U. was once asked if she had ever suffered personally from the saloon that she should take up the temperance work with such zeal. The questioner betrayed an utter lack, both of fine moral perceptions, and of a true understanding of reform work. Don't we all know that it is from the happy, guarded heights of Christian homes that the angels of humanity come down to save the perishing? Florence Nightingale was safe in her quiet English home, but she could not stay there for the vision of the wounded and the dying, as they lay uncared for on fields of death in the far-away Crimea. Josephine Butler and Ellice Hopkins reach out brave, white hands of womanhood to their fallen sisters from the peaceful shelter of pure homes. And this noble white ribbon leader heard more loudly the call of God to go forth in the battle against the saloon, just because the drink curse had never touched her or hers; and so she could go as the angels go, without animosity, without personal feeling, without rancor or bitterness.

I look back on a childhood, guarded, so far as human power could do it, from the least breath of evil; but one of my earliest recollections is of standing beside my father's knee, not yet out of the borderland of infancy, while he explained to me the pictures in some juvenile temperance publication, and told me what a dreadful thing alcohol was, and how much suffering and misery it caused. How my little heart bled for the drunkard's poor children! and what righteous wrath swelled my bosom against the wicked rum-seller! My father was among the first to cast an anti-slavery vote, and though I remember but dimly that great struggle whose closing echoes were drowned out in the cannon peal of civil war, I do remember well, how he fostered my childish enthusiasm for its grand leaders, and how he always stood ready to explain its political phases to my young comprehension. My mother's kind heart and warm sympathies were always on the side of the weak and the oppressed; and the first book which she put into my hand of which I have any remembrance after the Bible and Pilgrim's Progress was Uncle Tom's Cabin. She did not say as some unwise mother's would have said, that I was too young to know about the sufferings of the slave, but she taught me to hate with my whole soul the dreadful system which made such things possible. And now that she has passed beyond the veil it is a precious privilege to me that I can pay this tribute to her dear memory.

I, of course, received no anti-secret instruction. The waters of reform in that direction had not then been stirred. When we received the *Cynosure* from a dear old father in Israel, and read Finney's work on Freemasonry, and our eyes were opened to see what the insitution really was,—a government and a religion, but a government of despots, and a religion of devils, which every true Christian and every

true patriot is bound to fight, as he loves his country and as he loves his God, I was a child no longer. I was a woman. But—and here lies the point—I had breathed the atmosphere of reform from my cradle; it had been instilled into me by precept and example, that principles were the only things worth fighting for, and that for one of the least of God's eternal truths it were well worth the while to bear the loss of all things, and go forth rejoicing, even unto bonds and imprisonment and death. And when I heard the call of God to join this Gideon's band, who were battling so bravely against the lodge iniquity, I stood ready to obey it, because the way had been prepared years before. And I solemnly assert that, brought up in such a home, if I could have felt or acted otherwise it would have been a moral miracle.

And so I appeal to you, fathers and mothers, by all that you hold sacred and dear, by those precious words: God, and home, and native land, don't let Bands of Hope and Loyal Legions do your work for you. They won't do it, because they can't. Make the atmosphere of your homes an atmosphere of righteousness. Teach your children those great moral and religious principles on which all our free institutions rest. Explain to them the things they don't understand. Mothers may not find so much time to ruffle and trim their own and their children's garments, and fathers may not find so much time to read the newspapers, but it will pay—in the golden coin of eternity. Even now storms are rising in our national horizon. Carlyle's prophecy has not been fulfilled—nor half fulfilled. To-day, in the city of the Puritans, a devoted evangelist lies in jail, sentenced for a year because he has refused to humbly beg permission to preach the Gospel of the ring of rum-sellers and Romanists who rule Boston! Vile men, godless men, men who hate Christ, who trample his covenant under their feet, who will have none of his doctrines and none of his laws, are chosen to fill our highest offices. They hold the helm of our ship of state. And when the clouds gather, red-veined with the lightnings of coming woe; when the billows of God's judgments—those judgments which are like a great deep, roll over her decks, then what? Train the children. Teach our future voters that "righteousness exalteth a nation, but sin is a reproach to any people," and the catastrophe may be averted and our nation saved.

AT THE LODGE DOOR.

Rap—rap—rap!

Door-keeper.—Who is there?

Ans.—I am the lover of all mankind, the great benefactor of the human race, who died that they might live, and I seek admission to your lodge that your members may receive the benefits I bring.

D. K.—What is your name?

Ans.—My name is Jesus Christ.

D. K.—You will wait until your request is communicated to our presiding officer, and his answer returned.

Jesus.—I am willing to wait so long as there is hope of my being admitted.

D. K. (after a pause).—Our answer to your request is this: There are many of us who do not believe you are what you claim to be; but we all believe in God and put our trust in him, and we are seeking to inculcate the great principles of virtue and morality for which we have the greatest respect. If, therefore, you are willing to come in upon this basis, you can talk as much as you please about faith in God and our duty to our neighbors, but you must be silent about your peculiar doctrines. We do not want to hear anything about the cross, or about the notion that you suffered death to atone for the sins of mankind, or that you alone can bring to man everlasting life.

Jesus.—But if I consent to be silent on these themes, how can I fulfill my great mission as the Saviour of sinners? "No man cometh to the Father but by me;" and God will not accept your homage except you render it through me, for it is his will that all men shall honor the Son even as they honor the Father. And though he offers to men the unspeakable blessing of eternal life, it is only in and through me for "I [alone] am the way, the truth and the life."

D. K.—Well, as a lodge, we entirely ignore these claims of yours; and if you should advance them in our meetings, you would only produce discord; there are proper places and times for you to speak on these themes.

Jesus.—I ask not to interfere with any other business that is right, or to monopolize the speaking, but only that I may have the privilege of using suitable opportunities to invite men to partake of the benefits of my salvation.

D. K.—You will not be permitted to talk at all



on these subjects in our lodge; and unless you consent to be silent, I must refuse you admission.

*Jesus.*—To refuse to admit me as your Saviour is to refuse to admit me at all, for where my salvation is ignored I cannot come; but I must warn you that by rejecting me you are rejecting him that sent me, for I am the salvation which God has provided for you. Your professed reverence for God, whilst turning from the Son of God, is an insult to the Most High, even as was the offering of fruits and flowers presented by Cain. God hath declared that without shedding of blood there is no remission of sins, and I alone am the Lamb of God which taketh away the sin of the world.

The Saviour turns sadly away from the lodge door, and as he does so, one who professes to be a follower of his comes up, but instead of following his Master he obtains admittance upon the terms which Christ himself would not consent to. He agrees to let the cross of Christ sink out of sight, and enters into a covenant of brotherhood upon the basis of a belief in a god which is not "the God and Father of our Lord Jesus Christ," and therefore not the true God at all, any more than is the God the Mohammedan worships. The god of the lodges is said to be the God of the Bible, but it is a false claim. The god of the lodges is a counterfeit of the true God. There is a surface resemblance, as there is between the counterfeit and the genuine coin, but it does not go below the surface. The god of the lodges requires no shedding of blood, no atonement for sin, has provided no Saviour for sinners, and no Holy Spirit to transform the moral nature; but the devotees of this false god claim that their god requires nothing from his worshipers but what every one can provide for himself; or that his righteousness consists of nothing more than conformity to certain right rules of conduct.

True follower of Christ, follow him as he turns away from the lodge door. Go nowhere that Christ does not lead you; enter into fellowship with no company where Christ is not received. Let the refusal to admit your Master be the bar to your own entry. Be not deceived by a talk about fellowship with God. There is no fellowship with God apart from Christ. Only those have fellowship with God who can say: "Truly our fellowship is with the Father and with his Son, Jesus Christ.—*Elder W. R. Young in Bible Banner.*

## REFORM NEWS.

### BRO. HINMAN MEETS A CHRISTMAS CYCLONE.

*Arkansas railroads and prairies—Members of the Marion Baptist Association—The Secretary of the N. C. A. National Convention.*

PINE BLUFF, Ark., Dec. 26, 1887.

DEAR CYNOSURE:—Arkansas railroads are not all of them very reliable. I left Helena, Ark., on the 19th at 2:30 P. M. on a mixed train for Pine Bluff, by the Arkansas Midland. This road has been recently changed from narrow to standard gauge, but the small iron rails have been retained. We ran about twelve miles an hour and by 6:30 we were five miles from Clarendon, the end of the road. Here we encountered a wrecked train that we could not pass. The night was dark and the mud deep, but a team took our satchels and some of us rode part of the way. The rest walked on the track and at 10:30 P. M. were in the pleasant prohibition town of Clarendon, where I found an excellent hotel kept by some Canadian people who were Christians and reformers. Next day at 12 M. I left for Pine Bluff on the St. Louis, Arkansas and Texas railroad, which is very rough and slow. Here, too, we were stopped by another wreck, which detained us several hours, so that it was night when we reached this city.

The country between Helena and this place impressed me as much superior in fertility to the east side of the Mississippi. Much of it is heavily timbered with magnificent oaks, with occasional strips of cypress and pine. Between the White and Arkansas rivers there are some fine prairies which are only sparsely settled. Southern people, and especially the Negroes, seem averse to settling on the prairies. They prefer the poorer pine lands, because of the better water, more abundant fuel and the fat pine for lights. When they move on to the prairies they are pretty sure to move back.

Pine Bluff is a bustling, growing young city. The number of wholesale liquor houses indicates a large consumption in the adjoining country as well as here. Just now there is a whirl of excitement over the Christmas holidays. The season has been fairly good and the colored people, who constitute more than two-thirds of the population of this county, are

making haste to spend their part of the surplus, mostly for trifles and follies. There are, however, quite a number of colored men of wealth and character. The county has three colored members of the legislature, and they hold most of the county offices. The saloon and the lodge are the greatest obstacles to their progress. Happily, there is a waking up to these evils. I have found none of the colored pastors, and certainly there are no others, who do not oppose the liquor traffic. There is a strong and growing conviction that all forms of organized secretism are a standing obstacle and menace to the church.

One of the Baptist ministers, Rev. Geo. Robinson, is the pastor of the largest church in the city. He was once a slave, but now owns a farm of 160 acres and a pleasant home in the city. Between him and his former master there is the pleasant relation of neighbors and friends. Years ago he was made a Mason. He told me that he clung to it until he became convinced that it was "the devil's plan to supplant and destroy the church." He is a member of the Marion Association and heartily sustains its action in excluding all secretists. Other Baptist brethren, and especially Rev. Battles, have been very pronounced in their testimony against the lodge system.

None have been more earnest, persistent and successful than Rev. Lewis Johnson, who both in his school and church has not failed to give voice to the Covenanter principles in which he was educated. I preached for his people on Sabbath at 3 P. M. on the lodge system, and had the hearty approval of several who had seen much of the inside of the system. At night I preached in the M. E. church, Rev. Higgins, pastor; and though he and most of his people belong to the orders, my testimony was well received.

On the 22nd I visited the State Normal school. It has a fine building and over a hundred students. It is under the care of Prof. Corbin, an able colored principal, assisted by several colored teachers. By request I briefly addressed the students and distributed tracts.

I think this State an excellent field for reform work. I have found the people, both white and colored, more ready to hear the truth and with more of the freedom and heartiness that belongs to a new country. I have, however, been much hindered by the Christmas craze. It began on Saturday, continued all night, all day Sabbath, and at this hour, Monday night, the fireworks and explosives are still going off. The Southern fashion of drinking egg-nog seems to prevail among white and colored, church members and other sinners. How any people can think to honor the advent of the Prince of Peace by gluttony, drunkenness, and the mimicry of war it would be hard to tell! It is manifest that they have no thought of Christ, and it would be far more for his honor if the observance of the day were abolished. The Roman Catholics and Episcopalians had religious services, which were well attended; but in other churches the usual attendance was greatly diminished.

The first snow of the season fell last night and has all melted to-day. So far the winter has been very mild and there is apparently little of poverty or distress. Arkansas has in it the elements of great wealth, and is rapidly becoming one of the most important of the cotton-growing States. I hope to spend a few more days in this city and then go to Little Rock and then to Texas. The harvest is great but the laborers are few. Pray ye that the Lord may send more laborers into his harvest.

H. H. HINMAN.

### A MEMORABLE REPORT FROM IOWA.

AN ARGUMENT ON THE METHODIST MINISTERS—A CHRISTIAN EX ODD-FELLOW UPON THE OLD CEREMONIES OF THE ORDER—NO CHRIST IN ODD-FELLOWSHIP.

DEAR CYNOSURE:—In my last letter I spoke of stopping for a night with James Harvey, of Pleasant Plain, Jefferson county, the treasurer of the Iowa State Christian Association. I always feel, when I am under his hospitable roof, that his household are, indeed, friends. From there, as I also wrote, I came to Richland, Keokuk county, and called upon Bro. Hiatt, a minister of the Friends' church, and after it was arranged that I should attend the Friends' meeting at Hopewell first day morning, and the meeting at Richland in the evening. We also arranged for three lectures: at Richland on Tuesday night, at Hopewell on Wednesday night, and at Woolson on Thursday night. There was a violent storm on Tuesday night, so that we directed the sexton not to open the house. But the other appointments were filled. Some of the roads were impassable, by reason of snow drifts, so th-

congregations were not as large as they would have been under more favorable circumstances. Aaron Stalker and Nathan Cox at Hopewell, and W. H. McCracken at Woolson, have been readers of the *Cynosure*. Each of them gave a donation to the State work. Some others at Woolson subscribed also.

On Saturday I went to Clay and called upon the Congregational minister. He received me very kindly, and conversed freely upon the lodge question. He thought the per cent of Congregational ministers who were entangled in the net of Masonry was small. I told him that in some conferences our Methodist brethren had been deceived by Satan, and had gone almost bodily into the lodge. But that where the true character of Masonry had been revealed by the discussion of the question, and by the dissemination of literature, in one conference three-fourths who had been Masons left the lodge; also that in one of the counties of Iowa, where light had been thrown upon the darkness of lodgery, I called upon twelve of the pastors, taking them by course, and found but one Mason, and only one Odd-fellow in the twelve. The other ten were not members of any secret society; and nine of them were radical anti-secret society men. Then I compared this, with the condition of the Des Moines Conference of the Methodist Episcopal church, twelve years ago, when 91 out of the 95 ministers who were members of that conference, were Freemasons. These men have been deceived; and having been drawn into the practice of the heathen religious ceremonies of the lodge, and led to engage in its deistical worship, they have come under the mesmeric power of Satan, and their minds are blinded; so that they do not perceive that Satan is working through the lodge system, to supplant Christ, and subvert Christianity, by an effort to make the deistical worship of the lodge the universal religion of mankind. Every one, to whom the knowledge of this great Satanic conspiracy has come, should aid in delivering these misguided brethren from the grip of the lodge power, and from the snare of Satan in which they have been taken. Surely these Masonic ministers will be filled with horror when they see that in giving their influence to the lodge they have given their influence to Satan.

The Congregational brother received the literature I gave him, and said he would give it to the leading men of his church, when he had examined it.

From Clay I went to Fairview and called upon one of the United Brethren, who is a reader of the *Cynosure*. A revival meeting was in progress, and so I made no move towards getting up a lecture. The brother on whom I called has been an Odd-fellow. He went clear through Odd-fellowship. He told me how they used to meet the candidate when he was ushered into the subordinate lodge, and startled him by slapping him upon both shoulders, and then give the stern command to bring forth the chains and put them upon him; and of the march around the room, and of the halt before the coffin with a human skeleton in it. To heighten the effect, the lights were turned down and two alcohol lamps were held, one at the head and the other at the foot of the coffin. The already frightened candidate was brought up blind-folded to the coffin, and the bandage suddenly removed from his eyes, and he bid to behold the skeleton, at which the disguised Odd-fellows, standing around, were pointing with their fingers. He also spoke of how the lodge transforms its votaries into the image of Satan, by becoming to them a school of falsehood. He told how the obligation to conceal what had already been revealed, operated as a snare to bring him under the power of Satan and lead him to lie.

He lived with his grandmother until after he was of age. She was a reader of the *Telescope*. A sermon had been delivered on Odd-fellowship, and published in the *Telescope*, and read by the old lady, who was horrified at the description of the Odd-fellow initiation. She appealed to her grandson to know if such things were done in the lodge. "Were you led blindfolded to an open coffin, in which was a human skeleton?" eagerly queried the grandmother.

He saw no way by which he could conceal the fact that he had been horrified in his initiation by being suddenly confronted by a grinning skeleton, *only to lie*. If he hesitated, and refused to answer, it would be taken for granted that he had gone through the dreadful ceremony. It would not do for him, as an Odd-fellow, to admit the truth, and so he lied to his grandmother, by denying that there was any such ceremony in the Odd-fellows' initiation. He lived, however, to repent of his sin, and to confess it to the dear old saint by acknowledging the truth as a man and a Christian that he had denied as an Odd-fellow.

He said that one lodge that he attended had a



vault made under the floor just deep enough to hold the skeleton, with a trap door which was carpeted to match with the carpet of the lodge room. This trap door was turned back when the candidate was to be confronted with the skeleton. He also spoke of the candidate's journey through the wilderness in the encampment degrees; the mock thunder, and the sprinkling water on the traveler in imitation of rain; and the brush and other obstacles he was made to stumble over as he was led on his journey, was described. But the crowning act was the leading the candidate over a bridge. This had an ascent of some three feet, a level place on top, and then a steep descent. The bridge was made of rollers, that would turn when stepped upon, so that the candidate was in danger, especially in his descent, of falling and breaking his back. Two men conducted the blindfolded man through the wilderness, and over this bridge, and they were charged to keep a firm hold upon him, as two men, while being initiated in Ballimore, had fallen in crossing this bridge, and injured their backs so as to become cripples for life.

His description was of Odd-fellowship as practiced in his lodge before the revision made at Toronto a few years ago. He said that, while to the candidate they talk of the lessons to be learned from these ceremonies, among themselves they speak only of the fun they have had while initiating him.

He said that at one time the Noble Grand of the Richland lodge was a member of the Disciple church of Richland. A Methodist minister had been initiated, and he noticed that there was no chaplain and no prayer in the lodge. The minister expressed his surprise that they should have no prayers, and asked for an explanation. The Noble Grand replied that he believed in the *Christian* religion; that he did not think it was right to ignore Christ in prayer. The ritual of Odd-fellowship would not allow them to pray in the name of Christ, and therefore he had not appointed a chaplain, for he did not think it was right to ignore Christ, as the Mediator, in prayer.

A discussion immediately arose, some claiming that it was not contrary to the principles of Odd-fellowship to pray in the name of Christ. But these parties were soon convinced of their ignorance. The deistical character of the order was proven right there in the lodge, by an appeal to the ritual itself; and those who thought that Christ might be honored and confessed in the lodge worship, were confounded. When the Methodist minister saw that Odd-fellowship was a deliberate conspiracy to supplant Christ, the one only way to God, by ignoring his mediation in the lodge worship, he proved himself a loyal disciple of Jesus by immediately arising in the lodge and making the declaration, "Then I am no longer an Odd-fellow."

So will every Methodist minister decide when he learns the truth of this matter, if he has not gone so far in this false worship as to have come completely under the mesmeric power of Satan.

I attended the revival meeting at Fairview Saturday night. Sabbath morning I went to Hopewell and preached at 11 A. M. in the Friends church. In the afternoon I went to Richland and preached at 7 P. M. in the Friends church by invitation of the pastor. On Monday night I lectured in the Friends church of Richland. At the conclusion of the lecture I distributed some reform literature, which was eagerly received, both by the middle aged, and the young. The next day I left, feeling glad that I had been permitted lovingly to preach and faithfully to defend the Gospel of the Son of God. I sent eight new subscribers to the *Cynosure* while at Richland. C. F. HAWLEY.

CORRESPONDENCE.

IRISH PRESBYTERIAN AND ENGLISH PURITAN.

EDITOR CHRISTIAN CYNOSURE:—When the members of the English Parliament are being arrested and compelled to wear the prison garments, our attention is necessarily turned to Ireland, the bone of contention. A little book has been placed in my hand, "History of the Irish Presbyterian Church," by Rev. Thomas Hamilton. It gives some interesting facts. The Irish Parliament repudiated the Pope in 1537 and accepted Henry VIII. as the head of the church. The Reformation dawned. The reign of Edward VI. was brief but helpful. The bloody Mary did all she could to retard it. Queen Elizabeth favored the work. "The Plantation of Ulster" took place in 1607. The Roman Catholic earls had forsaken their estates and they were confiscated. They were divided into tracts of 1,000, 1,500, and 2,000 acres each, and given to English and Scotch settlers on condition that they would

build a castle and bawn or walled enclosure and settle forty-eight able men of English and Scotch descent within four years, for the largest proportion; a brick house and bawn within two years, for the second class; and a bawn for the third. Ulster has been Protestant to this day. The three remaining provinces Leinster, Munster and Connaught are Roman Catholic.

In 1641 occurred the Irish Saint Bartholomew, when "several hundreds of thousands" were inhumanly and barbarously massacred by the Romanists. Its memory hangs like the sword of Damocles over Ireland to-day. At the battle of the Boyne July 1, 1690, King William vanquished James II. and Ireland was free. To-day there are 5,000,000 Catholics and 1,500,000 Protestants. Gladstone proposes to give Ireland a parliament and allow her to settle her own domestic affairs, the English Parliament still retaining the supremacy. According to his plan Ireland will sustain the same relation to England that New York State does to the United States. The Presbyterians in Ulster are afraid this Home Rule plan would rob them of their liberties, and hence their rejoicing when Gladstone was defeated, June 7th, 1886. But Home Rule is as certain to prevail as the sun to rise. It means the freedom of the people. The sun of civil and religious liberty has arisen never to go down again.

Last Friday's *Tribune* devotes almost a page and a half to the addresses at the banquet of the New York society of New Englanders celebrating the virtues of the Pilgrim Fathers. Three hundred members and guests were present. The president, Ex-Judge Horace Russell, made a jocose speech. He quoted the celebrated definition of a bore, "The man who always talks about himself when you want to talk about yourself." It is said that "he who blows his own trumpet generally plays a solo." Solos are the kind of music we like.

Rev. Joseph H. Twitchell, D.D., responded to the toast, "Forefather's Day." "Those unconscious, pathetic heroes, pulling their shallop ashore on the Cape yonder in 1620—what reverence can exceed their just merit! What praise can compass the virtue of that sublime, unconquerable manhood, by which, in the calamitous woful days that followed, not accepting deliverance, letting the Mayflower go back empty, they stayed perishing by the graves of their fallen; rather, stayed fast by the flickering flame of their living truth, and so invoked and got on their side forever the force of that great law of the universe, 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit.' How richly and how speedily fruitful that seed was we know. It did not wait for any large unfolding of events on these shores to prove the might of its quickening. 'Westward the star of empire takes its way.'"

Yes, "but the first pulse of vital power from the new State moved eastward. For behold it still in its young infancy, if it can be said to have had an infancy, stretching a strong hand of help across the sea to reinforce the cause of that Commonwealth, the rise of which marks the epoch of England's new birth in liberty. The pen of New England, fertilized by freedom and marvelously prolific ere a single generation passed, was indeed the Commonwealth's nursing mother. Cromwell, Hampden, Sidney, Milton, Owen, were disciples of teachers mostly from this side the Atlantic. Professor Masson, of Edinburgh University, in his admirable *Life of Milton*, enumerates seventeen New England men whom he describes as 'potent' in England in that period. Numbers went to England in person; twelve of the first twenty graduates of Harvard College prior to 1646 among them; and others, not a few representing the leading families of the Colonies, who going over with their breasts full of New England milk, nourished the heart of the great enterprise; 'performed,' so Palfrey tells us, 'parts of consequence in the Parliamentary service, and afterwards in the service of the Protectorate.' It is not too much to say that on the fields of Marston Moor and Naseby, New England appeared; and that those names may fairly be written on her banners. The emigration of populations hither from Europe, great a factor as it has been in shaping the history of this continent, has not been so great a factor as the emigration of ideas the other way, and continues to be, in shaping the history of Europe, and of the mother country most of all."

Mayor Hewitt said: "In New York City we have 500,000 born in foreign lands, 500,000 born in the State of New York, and 25,000 out of New England: one New England man to ten Irishmen, nine Germans and one Englishman. If it takes ten Irishmen, nine Germans and one Englishman to support one Yankee, you will no longer want to restrict immigration, but on the contrary to increase it. You all know not only the active labor of these immi-

grants, but the great works which they have executed within the last ten years, and out of which has come the great prosperity which we now enjoy in this country. We don't want to restrict immigration. This country does not want to do so for one hundred years to come; but what it does want to do is to restrict the importation of immigrants who will be a burden to the country and not add to its wealth or resources. But so long as they have sound minds in sound bodies, it is impossible for any greater contribution to have been made to the resources of the country than we derive from the healthy and large immigration from other countries. But those who come here opposed to our institutions, those who come here with the idea that law is to be defied, those who come here to preach revolution, those who would travel under the red flag, are not suitable for a self-governing people. They are the enemies of order and of freedom, the poison which will circulate through any system where suffrage prevails, and it is alike the duty, the privilege, and the highest instinct of self-preservation which should induce us to put some check upon the inflow of such pernicious elements, to preserve for ourselves and for the lowest laborers who come here, the blessings of freedom which you and they will then enjoy."

Hon. Chauncey M. Depew spoke on "The Puritan in New York." He said: "The secret of Puritan success is the spirit of unrest. They had in their English homes the same comforts and opportunities as their neighbors; but they left. They had in Holland, after twelve years of residence, acquired the language and secured the industrial opportunities of all the rest of their class; but they left. They found in New England, after many years of residence, unnumbered acres of forest and farm as yet unoccupied; but they left. They became, and still are, the most beneficent of tramps. They love not, like the ordinary tramp, to live on the country, but to improve it." "The Yankee had room enough in New England, but he wanted New York. No history of our times can be successfully written which does not give a chapter to the eloquence of Henry Ward Beecher. The commanding influence of Mr. Evarts in this country and in Europe has been due, in a measure, to the opportunities which could be afforded by no other place than New York. New York is proud of her Puritans." J. M. FOSTER.

DR. MINER'S WORD AS GOOD AS GOLD.

SO SAYS OUR BOSTON CORRESPONDENT.

EDITOR OF THE CYNOSURE:—It was with not a little surprise that your correspondent learned from Dr. Miner's letter in the *Cynosure* of Dec. 8th, that in the "Boston Letter" published Nov. 24th he had unconsciously done that grand old gentleman an injustice. A severe attack of sickness has prevented an earlier reply which certainly is his due. There was no intention on the part of your correspondent to infer that the doctor indorsed the Chicago anarchists, but that, in a more charitable and Christian manner than other clergymen of this city, he discussed some of the causes of anarchy; yet, since his attention has been called to the article in question, he can clearly perceive that the following paragraph, very carelessly and illy used, owing, however, to the haste in which the article was written in order to get it on to Chicago in time for publication, must have created a wrong impression, which he sincerely regrets:

"Whilst such men as Drs. James Freeman Clarke, Bartol and Davis were condemning the unfortunate bombthrowers and indorsing the faithfulness of the courts in meting out well-deserved punishment; while these eminent clergymen were doing what they probably thought every other preacher was doing, Rev. Dr. A. A. Miner, the great whisky antagonist, was doing just the opposite."

Taken as a whole this statement was certainly an exaggeration, and failed to convey the writer's real thoughts. He certainly did not intend to imply that the doctor did not commend the action of the courts under the circumstances, but that in a more elevated range of judgment and criticism his mind went beyond the mere deeds of the culprits and the sentence passed upon them, and in similar justice and equity which the Almighty would exercise, dealt with the cause of the "manufacture of anarchists;" in fact that he struck at the root of the matter instead of the anarchist himself; that like a true explorer he sought the sources of this rushing, turbulent, anarchical stream which threatens to submerge beneath its muddy waters the social and political systems through which it flows. In this, your correspondent meant to imply the doctor differed from contemporary critics.

It was reported that many left the church, presumably because they were wholly bitter against



the anarchists, and incapable of grasping the doctor's thoughts. No doubt that report was false, or exaggerated.

While your correspondent would feel badly, of course, if he should misrepresent any one, yet he is very sorry that he allowed himself, even through haste, in an ambiguous way to cast a wrong reflection upon one whom he so highly respects and admires as Dr. Miner, who most nobly espouses a cause so near his heart as the temperance, and he earnestly hopes the readers of the *Cynosure*, will in all confidence, fully accept his refutation as published in the *Cynosure* of the 8th inst., for everybody, friend and foe (the rumseller included) believes his word to be as good as gold.

Your correspondent is exceedingly glad that Mr. Miner so promptly and frankly refuted the careless expressions which must have erroneously impressed your readers, and also rejoices in the opportunity for making correction, or rather explanation.

D. P. MATHEWS.

#### SUGGESTIONS FOR THE NATIONAL CONVENTION.

MEMPHIS, Tenn., Dec. 20, '87.

I am settled in the conviction that with the conversion of the ministry of the Gospel from the secret lodge, the church must be emancipated and the lodge fall from its respectable eminence—perhaps I should say, its "bad eminence." In discussion there is a large field to cover, but when ministers can be induced to hear and to speak, I think the core of the whole subject is touched when we press the one idea of loyalty to Christ and his church as opposed to all rivals of different character,—this and the family. There is perhaps more difficulty with dishonesty in men than with blindness or ignorance. However, we need to have patience with all.

Suppose that in the Convention a prominent place should be given to ask and answer:

1. Can a man be loyal to Christ and to the oath-bound lodge?
2. Can a man be true to his family and to the lodge?
3. Can a man be true to his own conscience and be a loyal adherent of oath-bound secrecy?

These plain tests lie on the surface of my thought always in connection with this subject. They may not add anything to the arrangement of topics, but they impress me as showing the joints in the armor of the other side, directly and very plainly.

B. A. IMES.

#### THE GRAND ARMY AND WAR.

CARSON CITY, Mich.

EDITOR CHRISTIAN CYNOSURE:—The specimen copy of your paper came to hand and its numerous articles were read with deep interest and to my edification. You are doing a good work, and may God hasten the day when the end you purpose accomplishing will be consummated. It does me good to read the articles of those who have liberated themselves from the iniquitous oath-bound institution, instituted by designing men and resting under the seal of the infernal powers. These are not the powers to which Paul said we should be subject, but rather an influence in the direction of making the laws of the powers that are ordained of God null and void by shielding a criminal brother so that he is not held answerable to the retributions of a broken law.

As far as experience goes with these secret societies I have had but little, yet were there no other objectionable feature about them but the secrecy, there is enough in the Word of God to condemn them. They consider the secrecy of their orders their life. This was declared in almost as many words by the editor of *Farm and Home* when asked by one of its readers whether it would not be better to set the candle on the bushel, or build the city on the hill. He also said its annual and grips was its protection. There is no secret society on earth but what will knowingly accept unbelievers, skeptics, etc., as members, and as illustrated by the California minister in his talk with the member of the G. A. R., the rougher element actually rules the society. Their lives are more to be felt than the more pious ones. Yet with all their protestations to make ill appear well Paul asks them plain questions which they can never answer: "What communion hath light with darkness? What part hath he that believeth with an infidel? What concord hath Christ and Belial?"

The Light is the life of the church of Christ, while darkness is the protection of the lodge. Christ is the Light and was manifest that all who believe on him might have life. The works of the Christian are the motive power of the church; they are the result of faith and for the upbuilding of mankind,

while the works of the lodge are hidden in shameful security to persecute those who dare to make its works manifest. Of such Paul enjoins us to have no fellowship "for it is a shame to speak of the things done of them in secret."

As to whether the Grand Army of the Republic has symbols, initiatory rites and ceremonies, I know not, yet its acknowledged objects are to influence legislation, to secure better pensions for honorably discharged soldiers. If it be right to go to war it is equally right the survivors should also be paid, but my Bible teaches me that war is equally wrong with secret societies. Christ is the Prince of peace and came to establish a kingdom of peace, and the subjects of a peaceful kingdom are peaceful subjects. "Else would my servants fight." The whole life of Christ was one of peace. He taught peace under all circumstances, by words and examples. We can not engage in warfare without encouraging and developing the unbridled carnal lusts and passions, without making manifest the works of the flesh, such as wrath, strife, envy, etc. They that do such things cannot inherit the kingdom of God. Taking this view of things how can a man of God belong to an organization which has for one of its objects the bringing to our remembrance of bloody carnage that has never extended the borders of Zion nor exalted a nation.

Finally, let me say, "Let love be without dissimulation; abhor that which is evil; cleave to that which is good." "Bless them that persecute you; bless, and curse not." "Provide things honest in the sight of all men." Rom. 12:10, 14, 17. "Let us, therefore, follow after the things that make for peace." Rom. 14:19. W. H. ROOSE.

#### PITH AND POINT.

FROM MRS. J. W. PHELPS.

The friends of the late General Phelps, whose labors so long enriched the columns of this paper, will be glad to hear from his wife in the following, and to know that she and her son are well:

"I receive the *Cynosure* every week and enjoy reading it very much. I read it very thoroughly; then most of them I send to some one else so they can have the benefit of them. I cannot tell you how great an interest my husband had in it. He said he always read every paper through three times. I think the Anti-masons have a great deal to encourage them. Are not all the labor troubles, the anarchists, etc., caused directly by secret societies? They are all branches of one and the same tree; some are in bloom, but a great many are bearing the most poisonous fruit, and so many dropping the fatal seed, and it falls where it receives good soil, making it flourish and grow."

A CONGREGATIONAL PASTOR AMONG THE FIRST SUBSCRIBERS.

I would not do without the *Cynosure* if I could. I have taken the paper ever since the first number, and expect to continue so long as we both live. It is the David's sling of the nineteenth century, and I hope to live long enough to see the stone from that sling sink deep into the Masonic Goliath's head. If I can take but one religious paper it will be the *Cynosure*. I have known and loved the senior editor too long not to appreciate the paper. It is a great help to me in every respect, elevating spiritually. Long live the *Cynosure* with its noble band of workers.—J. P. RICHARDS.

THE "CYNOSURE" BIOGRAPHIES.

Mrs. R. and I read the *Cynosure* with very much pleasure. We have never been in favor of secret societies. The biographical and narrative sketches convey the most thrilling and interesting history in my possession.—L. R. R., *San Jose, Cal.*

ANOTHER ORIGINAL SUBSCRIBER.

I have taken the *Cynosure* from the first starting of the little paper. My interest has not abated; but my days are drawing to a close, as I shall soon be eighty, and have other infirmities besides age. I feel as though I could hardly give it up as long as I can read it.—ALLAN WRIGHT, *Wilton Center, Ill.*

FIGHTING MONTANA MORMONS AND MASONS.

I am doing what I can here against Mormonism and secret societies in general, and against liquor. It made quite an excitement in the Sabbath-school this summer when I read from the *Cynosure* the discussions at the Newburgh, N. Y., Covenanters Synod on the subject of secrecy. One old woman said that paper was a counterfeit. An Odd-fellow said the men that wrote in that paper had been kicked out of some lodge. One young lawyer asked me if I had ever applied to any lodge for membership. I hope by the help of Him that reigns above to never see a lodge in this valley. I wish some fearless minister would come out here. I wrote to Bro. Reamer sometime ago to try and get a minister to come, but have not heard from him. I hope the friends of reform will all pray for our work against evil here.—S. E. FERRIS, *Elkish, Montana.*

A BRAVE METHODIST BROTHER.

I told you that the Methodist preacher in this place was an Odd-fellow. I gave him Sawyer's sermon on Odd-fellowship. It cured him. He is now trying to have a revival on the separation doctrine, but the coldness was as thick as ice when he hit secret societies.

You could almost see the chill running up and down the backs of his members. One remark—in fact the first one on the subject—was, "There are seven or eight secret orders in this place, and they are a curse." He commenced his services last Monday night, and has been preaching against church sins each night. His people act as if dazed. "But if he keeps pegging away" the crust will give way. If I could afford it I'd send him the *Cynosure*, but as that is out of the question at present, I'll continue to pray for him. God bless true reforms and true reformers.—J. N. Y., *Custer City, Pa.*

WE MUST VOTE AS WE PRAY.

Mr. Capwell is a man of sound judgment, and his letter shows that he is the right man in the right place. The American party is still in being, and should think of nothing else but acting as a party. It is true it is prohibition in sentiment. And if the Prohibition party, out of regard for the truth, and the uniting all true prohibitionists in one body, will nominate men clean of the lodge, as a party we will vote for them. But if they nominate lodge men of any degree, we will nominate our own men.—AMERICAN PROHIBITIONIST.

#### BIBLE LESSON.

STUDIES IN THE NEW TESTAMENT.

LESSON III.—Jan. 15.—Jesus Walking on the Sea.—Matt. 14: 22-36.

GOLDEN TEXT.—Be of good cheer; it is I; be not afraid.—Matt. 14: 27.

[Open the Bible and read the lesson.]

COMMENTS ON THE LESSON BY E. E. FLAGG.

1. *The Night of Prayer.* vs. 22, 23. Jesus was not only weary; he had just passed through one of the sorest temptations that can be presented to human nature. Could it have been anything else?—that storm-wind of popular acclaim, ready to waft him at once to a throne, the throne of David—his by ancestral right. He need not stoop to any corrupt intriguing, any art of the demagogue. He need only let the eager multitude, that would have forced him to accept the diadem, have their way, and it was his. He needed the healing and the rest of solitary communion with his Father. Lives that are most full of labor should be most full of prayer. Luther used to say, when in the hottest of his warfare against the papacy, that he was too busy to give less than four hours a day to devotion.

2. *Christ in the Storm.* vs. 24-33. Jesus had not forgotten his disciples while alone with God; and no more does he forget them now, exalted at his Father's right hand. Across the fiercest seas of trouble he walks to meet them, but he is not always recognized. He comes and takes a lamb of the flock, or perhaps an aged parent, ripe for glory, and we call it Death, the king of terrors. He comes and checks us in a career of seeming prosperity and we call it misfortune and disaster. Like the disciples, we cry out for fear. They were in the way of duty when the storm came up. The path of obedience is often the path of peril. Many are afraid to espouse an unpopular cause. They say it will injure them in reputation or in pocket, yet what matter if it does? Shall the truth be sold, and the praise of men weigh heavier in the scale of our desires than the praise of God? If all the human race acted on this principle, we should have no "goodly company of apostles," no "noble army of martyrs." Every spark of civil and religious freedom would have been smothered long ago, and the query, "Is life worth living?" would answer itself—in the negative. Across the billows of persecution, though they rise up mountain-high, Christ will come. And there will always be ardent souls like Peter, ready to walk on the water to go to Jesus, yet fainting when they see the wind boisterous. Faint Hearts are Little Faiths as well. They look at the difficulties and dangers of the way instead of Christ, and they begin to sink. In all reform work this point must be especially kept in mind,—to look to Jesus. The reforms of to day are intensely religious movements. The lodge and the saloon have reason to dread the prayer meetings of their antagonists, for it is there that the hosts of Christian men and women, who are to bring down these walls of Jericho, get their marching orders. Let loyalty to Jesus be the oil on the flame of our hatred to evil, and the fire will never go out till our nation acknowledges him in her Constitution and her laws; till she says at the ballot box, no less than in her legislative assemblies, "Of a truth thou art the Son of God."

3. *Our Duty to Bring Others to Christ.* vs. 34-36. The people of Genesaret scoured all the country round about for the sick that they might be cured. This was true home missionary zeal, though it only concerned the bodies of men. Diseased souls and suffering bodies are all around us. Let us bring them to the Great Physician, and tell them what he has done, what he is able to do, and what he will do, even for the faith that only touches the hem of his garment.



HANG THEM WITH THEIR OWN ROPE.

THE LODGE COMMENTS ON LODGERY.

The *National Reveille* is the best Sons of Veterans paper published, yet the patronage it receives from the order would not keep a poodle dog from starvation. Wake up, boys, smoke less cigars, drink less beer, and the nickels saved will soon enable you to save the required dollar.—*The Comrade* (G. A. R. organ). [But the S. of V. ritual obliges all these young men to join in prayer to a "Lord and Saviour," and to swear in the name of God. See *Cynosure* of last week.]

The Order of Sons of Veterans is modeled after that of the G. A. R., has in view substantially the same objects, and aspires to be the recognized natural successor to that grandest of all orders, the Grand Army of the Republic. Patriotism and not politics is its inspiration. Its membership is constituted of the sons of honorably discharged Union soldiers and sailors of the war of 1861-65, and their sons of succeeding generations. As the order is a military organization the requisite qualification for membership insures for the future a well drilled army of native born Americans. Cherishing the memory of their fathers' struggles for liberty and union, they will stand as a bulwark against all attempts to do violence to American institutions, come from what quarter they may.—*National Reveille* (Sons of Veterans organ).

What is sauce for the goose is very good victuals for the "goose's" mate: A committee of Ohio members of the Woman's Relief Corps, appointed by the National Department President, have been investigating charges against Sarah M. E. Battles, President of the Relief Corps of Ohio. One charge is that Mrs. Battles refuses to make a report to the G. A. R. department headquarters, and acts entirely independent of the G. A. R.; another is, that at the San Francisco National Encampment last summer, she hauled in the flag at her headquarters when the Ohio delegation of G. A. R. passed in the procession. Other charges are in a similar strain, the drift being that an attempt is made to make the Woman's Relief Corps independent of, instead of subsidiary to the G. A. R.—*Veteran's Review*.

Masonic tradition attributed to Tubal Cain the invention of the Plumb, the Level and the Square. The First Great Light in Masonry attributes to him also the invention of musical instruments, and Mohammedan tradition the art of expressing the juice of the grape and making wine. Another tradition makes him the inventor of the fishing hook and line! May not this ancient Masonic worthy well be styled the patron of Masons, while they are at Refreshments? The viands form the "corn of nourishment," and the liquids the "wine of refreshment;" and may not we almost say, the harmony of sweet sounds from musical instrument and human voice divine, represent the "oil of joy?"—*Keystone*.

The next year the Grand Lodge of Michigan was requested to assist in laying the corner-stone of St. Paul's church, the mother Episcopal church of the West. But owing to the wild fanaticism which then prevailed in consequence of the W. Morgan affair, it was not possible to convene a quorum of members for that purpose. So St. Paul's corner-stone was not laid by the Grand Lodge, or the fraternity. Not even the great power and influence of that gallant soldier and patriot statesman, General Lewis Cass, who was Grand Master as well as Territorial Governor, was sufficient to enable him to convene a quorum of the members. The Grand Lodge was not again convened until June 2, 1841, fourteen years after. On the 17th of September, 1844, our present Grand Lodge was organized, pursuant to a resolution of the old (first) Grand Lodge, under new charters received from the Grand Lodge of New York, that body having refused to recognize the re-organization under what she termed defunct lodges of Michigan Territory.—*Paper read by Dr. A. I. Sawyer, giving a sketch of Monroe Masonic Lodge, Monroe, Mich.*

Readers ordering goods advertising in the *CHRISTIAN CYNOSURE* will do well to mention the paper when ordering as we have reason to believe that our ad-

THE CHRISTIAN CYNOSURE.

PROSPECTUS FOR THE TWENTIETH YEAR.

As we turn over the leaf for another year the *Cynosure* would again write at the top of the new page: "Christ always; Christ only." It will more than ever be the purpose of all connected with the paper to make it a power for the coming kingdom of our Lord, before which all the systems of secret worship, mystery and iniquity of the great Babylon must fall. We would be on the CONQUEROR'S side in that day—we will stand for him now in the days of testimony and of tribulation.

THE CYNOSURE during 1888 will give the most earnest attention to the South. The National Convention at New Orleans, Feb. 17th, and the effort, which promises so much success, to put

ONE THOUSAND COPIES

of the paper into the hands of colored pastors gives a direction to our interests. We also hope that the National Christian Association will be able to put other workers into the Southern field.

The Minor Secret Orders, so-called, will have more respect given to their insinuating and benumbing influence. If Masonry and Odd-fellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover their modicum of lodgery with a bait of temperance, insurance, patriotism, good fellowship, business aid, etc., etc. The *Cynosure* will endeavor to rouse our careless churches to see that this evil is likely to be worse than the first.

We have nearly completed arrangements for special Correspondence from the metropolitan cities in different parts of the country. Our readers may expect letters once a month, or oftener, from Boston, New York, Philadelphia, Washington, Cincinnati, New Orleans, Denver, San Francisco and Los Angeles. These letters will give graphic pictures of the earnest American life which throbs in our great cities, with especial reference to the news of the lodges in each.

The very popular Biographical Work of the *Cynosure* during the three years past will be continued with some features which will be especially attractive. During the last year there have appeared portraits of George B. Cheever, William H. Seward, Daniel Webster, John Brown, Charles Sumner, Charles Francis Adams, Enoch Honeywell, Bishop Hamline, Charles G. Finney, Howard Crosby, Dr. C. F. W. Walther, and Alexander Hamilton. These portraits have been accompanied with sketches which have presented facts of profoundest interest to our discussion, collated after diligent and often exhaustive search.

Letters from foreign lands we expect to be more frequent and valuable in 1888 than ever. Correspondents in England, Germany, Greece, Turkey, India, West and South Africa, China and Mexico will through our columns be in personal connection with our readers.

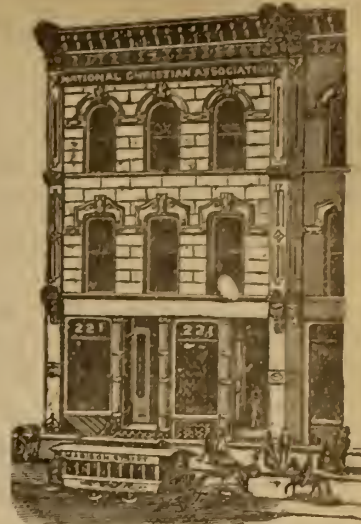
The Sabbath School department will contain the notes of Miss E. E. Flagg as last year. Sabbath-school workers are to be congratulated in the continuance of this arrangement. For readers of the *Cynosure* there are no more helpful and suggestive notes published than these, in the whole range of S. S. literature.

Best of all is the noble company of contributors and correspondents in our own land. We hardly need mention them. To keep in their company a season were

—"worth ten years of common life."

We invite all friends of the past to honor themselves by remaining in this company. The *Cynosure* gives you a noble fellowship. You can hardly afford to forsake it. Let your name then be found on the list. Do your neighbor a good turn and get his subscription also.

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

To carry on this work contributions are solicited from every friend of the reform. FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of \_\_\_\_\_ dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be sufficient discharge.

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# The Christian Cynosure.

J. BLANCHARD.

EDITORS.

HENRY L. KELLOGG.

CHICAGO, THURSDAY, JANUARY 5, 1888.

THE NEW ORLEANS CONVENTION FEBRUARY 17 TO 20, 1888.

The Publisher and Office Editor have planned a surprise for the Editor-in-chief and a New Year's gift for all the readers of the *Cynosure*, and present them on this page a fine portrait of PRES. J. BLANCHARD.

The papers notice the death of Secretary Powell of the American Missionary Association, at the age of 45. This death, following so soon after that of their beloved president, Hon. W. B. Washburne, is a severe stroke to this interesting and important national society. This sad intelligence reaches us too late for an extended obituary, which can be given hereafter. We presume Secretary Roy will be called to fill the vacancy made by this death. He is known and respected in the United States from coast to coast; and is an admirable successor of the first secretary, the beloved and sainted Prof. Whipple.

A correspondent writes of interesting and successful revival meetings now held in San Jose, California, by lay evangelist A. J. Bell, well remembered for similar meetings in Wheaton awhile since. If the churches can be cleansed from the leprosy of secretism, and the Holy Spirit have room by the casting out of the evil spirits which rule and ran the lodges, and then the rank and file become evangelists as after the martyrdom of Stephen, one hundred and twelve years which brings us to the opening of the seventh thousand years may easily see the earth filled with "righteousness, peace and joy in the Holy Ghost," which is the kingdom of God.

THE PROPOSED CANVASS IN VERMONT by the editor and a Vermont clergyman next spring, is strongly approved and endorsed in a letter from Mr. C. P. Potter, of Guilford Center. Both gentlemen are natives of and have a large acquaintance in the State; and both have long experience in addressing public assemblies. Both, too, understand and have been life-long opponents of secret societies; and as Vermont cast her electoral vote solid for Wirt and Ellmaker in 1832; and as the children of those voters are yet alive, and remember the dying testimonies of their parents whose prayers went with their votes against the lodge; and, more material still, thousands still live who saw the Vermont lodges turned inside out, and their degrading and criminal secrets exposed; it is thought no spot in the United States promises a fairer hearing than the Green Mountain State. We thank Mr. Potter for his prompt action, and hope every Vermonter who hears of it will copy his example.

## THE CHURCHES UNITING.

Pres. C. A. Blanchard, by invitation, addressed a Union Meeting of the three Protestant Congregations of LaSalle, Ill., against the secret lodge system, on Sabbath evening, Dec. 25. The request was conveyed by the pastor of the Baptist church but the Congregationalist and Methodist churches cordially united. The congregation was full and the attention excellent, though the discourse extended through some two hours, from the text, "Prove all things," etc.; subject: "The Relation of the Christian Church to the Secret Society System of our age." Rev. A. M. Hunt, pastor of the Baptist church, presided. Prayer and singing were had; the order was good; and thirty or forty persons, after the service, gave the speaker their thanks and benedictions for his discourse. Reply was attempt-

ed by four representatives of secret societies, but no disorder occurred.

This incident inspires gratitude to God, and good hope. A few years since but few individual churches could be found to ask a sermon against the secret orders. But here three churches unite, and those not heretofore denominationally committed against the lodge! Surely the city of LaSalle should be remembered with gratitude and thanksgiving to God.

## A NEW REFORMER IN A NEW PLACE.

"Right Worshipful and Rev. John D. Vincil," in his report to the Grand Lodge of Missouri, fills some five columns in the *Voice of Masonry* for December. This new reformer holds this language: "No man of observation can entertain the hope that the evils of profanity and intemperance are 'not

Morgan, or the Masons by thousands to get his murderers clear and send them out of the country. Gentlemen reformers, the blood of murder is on your hands every time you give a grip or make a Masonic sign! For as Christ said, the blood of all the prophets down the ages was on that generation of "Morgan killers," assassins of men who told unpopular and unwelcome truth, so the blood of the man sunk at midnight in Niagara River reddens on your regalia and rusts on your jewels. And if the ghosts of the murdered dead ever come back to the scenes of secret assassination, the underground rooms beneath your monster temples in Philadelphia, New York and elsewhere, have felt their walls sweat cold drops of blood, and echoed nightly the sighs and agonies of men murdered like Pritchard, Miller, Morgan, Brownlee and others, for no crime but telling the truth concerning Masonry, and so violating oaths

"More honored in the breach than the observance,"

because the oaths themselves are crimes and sins which God requires should be confessed, "proclaimed on house-tops," repented of and put away.

## SATAN CASTING OUT SATAN.

The Toronto *Freemason* says, "The Masonic fraternity have commenced in earnest to legislate on the temperance question," and gives the following facts in proof of the statement:

1. That Bro. I. A. Wills intends next July to bring forward the following motion in the Canada Grand Lodge: "No lodge shall permit to be used, in any lodge room used by them, or at the refreshment table, wines, spirits, or other intoxicating liquors."

2. It was a regulation by the ancient York Masons, as far back as 1725, that "No more persons shall be admitted as brothers in this society who shall keep a public house." (See Gould's History, vol. 4, page 107.)

3. The Grand Lodge of Illinois interdicts the use of intoxicants in lodge quarters.

4. Nebraska Grand Lodge resolved in 1885: "It is a Masonic offence for a Mason to engage in retailing or wholesaling intoxicating liquors as a beverage."

5. In Oregon, in 1885, the Grand Master suspended a Worshipful Master for being engaged in the liquor traffic. He abandoned the traffic and was promptly

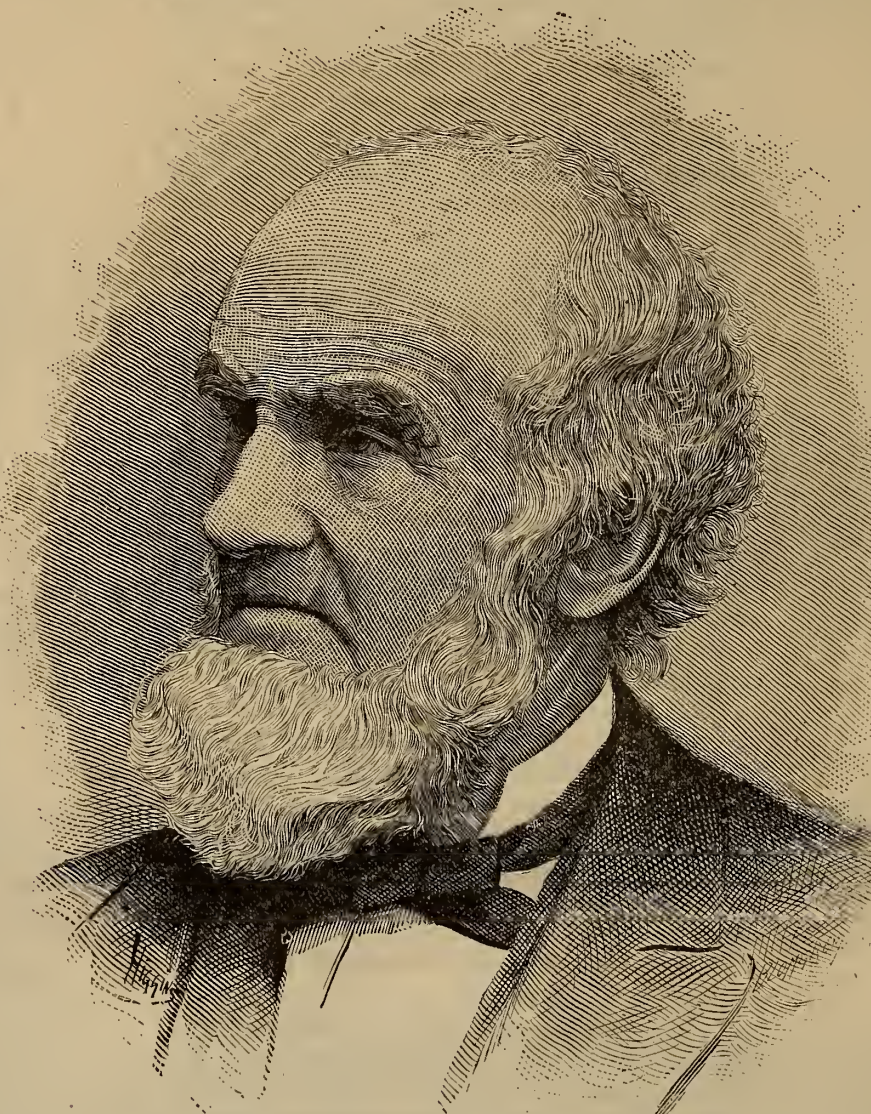
restored by the G. M. The same year the Oregon Grand Lodge resolved: "That the keeping of a liquor saloon, or attending bar in the same, shall be sufficient ground for suspending Masons engaged therein."

6. Wyoming Grand Lodge in 1884 enacted that "Constituent lodges are hereby prohibited from admitting to membership any person engaged in the manufacture or importation of any spirituous or malt liquors as a beverage."

7. Similar resolutions were adopted by Colorado Grand Lodge in 1886. Washington Territory in 1885, Missouri in 1886, and Kentucky in 1886, resolved "that selling intoxicants by the drink, be decreed a Masonic offense, punishable as other offences."

The ground of the above action is that saloon-keeping and liquor-selling is become disreputable and injures the craft, diminishes the "dues," induces demits and indicates the near triumph of the prohibition cause. But the presumption is that few or no attempts will be made to enforce the above decrees. But if enforced to any considerable extent, there will be temperance lodges and liquor lodges, and the members of both classes will secretly fraternize as before. In 1877, the Grand Orient of France erased from their ritual "the existence of God and the immortality of man." The Grand Orient and its dependences, and all who acknowledged allegiance to them, were promptly expelled from fellowship by the Grand Lodges of Ireland, England and many in the United States. But French Masons are still fellowshiped as before.

STODDARD-STEEL.—The earnest young agent of the Ohio State Association has found a wife from the Lord. He married at Cedarville, Ohio, on Thursday last, Miss Agnes E. Steele of that place. Next



widespread.' They are 'widespread' and far reaching. That immorality among Masons is the blight of the institution to-day no man can deny."

And this vigorous writer in his long article takes note of the temperance action of Grand Lodges given in another place in this number. But what appears a marvel to us outsiders is this: All its fundamental, authoritative exponents tell us with Mackey that "Masonry is that religion in which all mankind agree," and they name all the gods and altars but the Saviour Christ's and Christianity, which it excludes and brands as bigoted, because it refuses to fellowship heathenism. This "bigotry" cast Daniel into the den of lions.

Now when temperance lodges have cast out the brewers, distillers and saloon-keepers, who are almost all Masons, and these men, being excommunicated and having all the secrets, form lodges of their own, how are the temperance lodges to refuse to fraternize with the liquor lodges without becoming bigots and sectarians? Mackey says, "*Acacia* means a Mason who by strict adherence to the principles of our order is free from sin." (See Lexicon.) But the Masons who made the "Ancient and Accepted Scottish Rite," which now rules the Masonic world, all bought and drank liquor. Did none of those Masonic saints and worthies "adhere to the principles of the order" which they themselves made and ordained? The fact is, the attempt to turn out Mason distillers and brewers will turn Masonry upside down, and stamp on its professed universal religion.

Besides, many distillers and brewers are much better religionists than Aaron Burr, who murdered Hamilton; or Benedict Arnold, who attempted the destruction of his country; or the murderers of poor



day the young people came on this city and to Secretary Stoddard's home in Wheaton, where one of the pleasantest of receptions was held on Monday evening. Mrs. Stoddard is a very estimable young woman, a Covenanter by religious education and profession. She was baptized by the late Dr. Sterrett of precious memory, and was a member of Dr. Milligan's church in Pittsburgh. She will be truly a help meet for Bro. Stoddard. They return to Columbus in a few days, will begin housekeeping and take up the reform work together, one among the churches of the State, the other with prayer and good cheer from the home altar. The Ohio friends are to be congratulated on this accession to their working force, and with us they will call down a thousand blessings upon this happy pair.

—Elder Rufus Smith is spending the winter at his home in Maryville, Mo., laying plans for general missionary work.

—Bro. Hinman's Christmas experience at Pine Bluff so moved his spirit that he sat down and wrote an able argument upon the day and its de-Christianizing character. If it does not appear soon in our columns, it will be because we hope its convincing presentation of the case will have a deeper effect some time later in the year.

—The Illinois State Executive Committee met with Mrs. E. A. Cook, on Washington Boulevard, in this city, Friday evening. There was great encouragement in the letters received from various parts of the State. The Committee had the pleasure of meeting Rev. Mr. Hunt, of LaSalle, Ill., who has made a proposition about engaging in the lecture work.

—The Baptist church at Cedar Springs, Michigan, is opposed to the lodges, and is reported as having maintained this position from its organization. The good people have not, however, so carefully guarded their testimony as they should, and a Freemason named Islip, taking advantage of a quiet hour, came in "unawares" (See Gal. 2: 4), and so concealed his true character that he was not discovered as a Mason until he made an address at a Masonic installation. The brethren deplore their lack of vigilance, but it does not appear that the Freemason has any scruples about his part of the affair.

THE N. C. A. NATIONAL CONVENTION.

OFFICIAL CALL.

The Seventeenth Convention of the National Christian Association is hereby called to meet in the Central Congregationalist church in the city of New Orleans, Louisiana, at 7:30 P. M., February 17th, 1888. An interesting programme has been arranged, able speakers have been secured, and three sessions will be held daily, closing with the evening of Feb. 20th. Seats are free and the public are most cordially invited to attend.

REV. J. S. McCULLOCH, D.D., Pres.

REV. LEWIS JOHNSTON, Sec'y.

N. C. A. BOARD MEETING.

There will be a meeting of the N. C. A. Board of Directors at No. 221 W. Madison St., Chicago, at 10 o'clock A. M., Saturday, January 7th. The business of this meeting is highly important before our General Agent leaves for New Orleans, and it is desirable that there should be a full attendance. L. N. STRATTON, Pres.

PERSONAL MENTION.

—Rev. T. P. Robb, of Linton, Iowa, is enjoying much improved health, and is doing full pastoral duty.

—Dea. R. E. Adams, a former resident of Wheaton, died at his home in College Springs, Iowa, last Friday. He was a good man and faithful in his testimony for Christ against secretism.

—Rev. A. W. Parry, agent of Evansville Seminary, Wisconsin, has been released from class-room duties by the recovery of Prof. Coleman, principal of the seminary. He has raised already \$4,500 for the institution.

—Miss Eva M. Shoutz returned recently to her home in Centerville, Iowa, from Chicago, where she was under treatment for sore eyes. She hopes soon to be able to engage in W. C. T. U. work, in which she is much interested.

—Bro. M. A. Gault has been giving lectures during the last two months in southern Iowa under the auspices of the W. C. T. U. He says that Mrs. Mary S. Littell, of Allenton, Iowa, president of the Eighth District, who has managed his campaigns, is in deep sympathy with the anti-secret reform.

A WORD FOR NEW ORLEANS.

"Know this, also, that in the last days perilous times shall come."—2 Tim. 3:1.  
 "Be ye, therefore, ready, also, for the Son of man cometh at an hour when ye think not."—Luke 12: 40.

There are in the United States two religions, *the true and the false*. There are two governments, a constitutional republic and a despotic empire. There are two forms of worship; the one Divine, the other Satanic. There are two systems of jurisprudence; the one open and accessible to all, the other secret and limited to the initiated. There are two objects of worship; the "God and Father of our Lord Jesus Christ," and "the god of this world." There are two covenants; one unto life, the other "with death and an agreement with hell." There are two classes of people; those whose sins are "covered with the blood of Christ," and those who are trusting in "lying vanities."

Many believe that the secret lodge system is a false religion, by which men are deceived and perish; that it is a despotism, denying personal freedom and private judgment to its members; that its worship, rejecting Christ and his atonement, is a Satanic invention; that in secret and exclusive courts it defeats justice and delays the progress of temperance and other greatly needed reforms; that the lodge god is not the Jehovah of the Old or the Jesus Christ of the New Testament, but "the spirit that now worketh in the children of disobedience;" that "he as God, sitteth in the temple of God," and "whose coming is after the working of Satan, with all power and signs and lying wonders, and all deceivableness of unrighteousness in them that perish."

They believe that the covenant exacting secrecy, submission and support, without warrant of law, Divine or human, is an engagement with hell and a league with the devil; that those who are ruled by their secret covenant cannot be disciples of Him who "ever spake openly to the world," or safe administrators of law, where impartial justice is the right of all alike.

And we further believe that it is a duty, solemnly enjoined upon all who have been enlightened, to "let their light shine," and to "reprove, rebuke, and exhort with all longsuffering," those whose eyes are yet blinded by "the god of this world;" that however silence may have been tolerated through ignorance, and the judgments of God tempered hitherto, he now "commands men everywhere to repent," and to "bring forth fruits meet for repentance," before "the door is shut."

Entertaining these views, we feel constrained to appeal to brethren of like precious faith to "be not hearers only, but doers," in the work of exposing, withstanding and seeking the removal of this secret lodge system:

1. By accepting Christ's word: "Every plant that my Heavenly Father hath not planted shall be rooted up."
2. By inquiring, "Lord, what wilt thou have me to do?"
3. By your public testimony, warning others and inducing them to investigate.
4. By associating with others in united efforts in your church or in the community where you live.
5. By praying for the cause, and for those who in God's providence are intrusted with its general management.
6. By contributing of your substance as the Lord has prospered you, in support of faithful workers, and the distribution of literature among the people.
7. By attending, if you can, the National Convention, Feb. 17, 1888, at New Orleans, and securing the appointment of as many delegates as practicable to go with you.

And lastly, "Be of good courage." We are on the Lord's side, and "they that be with us are more [and mightier far] than they that be with them."

J. P. STODDARD, Sec'y. N. C. A.

OUR SAN FRANCISCO LETTER.

As a party of ladies and gentlemen were about to be conducted through the interesting departments of the San Francisco Mint, the conductor paused and said, "You are now on the threshold of the largest mint in the world." A gentleman of the party remarked, "It wouldn't be in California if it were not the largest in the world."

This humorous allusion to the common boast that California's products surpass in size those of most or all other parts of our great Union, is recalled to mind by noting the strides which our city is taking in many enterprises. The three new lines of cable-roads now being constructed, one of which will reach from the business center, five miles away, to the Cliff House, where hundreds, not unfrequently

thousands, of people throng daily to watch the curious sea-lions on the rocky islands near the shore, or the still more interesting and always grand Old Ocean, will place her, at least, on an equality with any other city in the world, for convenient ways of inter-municipal travel. The great number of fine business houses and residences which have been going up for a year or more help us to believe the almost fabulous account of the number of Eastern people who are coming to make their homes in this fascinating country.

The kindergartens for the children of the poor have progressed wonderfully in the last five years. Between twenty and thirty of these free kindergartens are largely attended, some of the children's parents paying a little each month; but many receive all the privileges freely. Fourteen of these nurseries, where the seeds of virtue and love are sown in the hearts of the coming men and women of the next generation, are under the supervision of Mrs. Sarah B. Cooper, whose untiring energy and Christian gentleness have endeared her to many hearts. Eight of these kindergartens are supported by the consecrated wealth of Mrs. Senator Stanford. What a grand work these noble women are doing for our nation in saving these precious little ones, and laying a good foundation for them to build upon when they arrive at years of discretion! And what a reward must await them! How can any woman spend her time tending a poodle dog, while they are surrounded by neglected human souls!

The Pacific Coast Conference of Charities and Corrections held its annual meeting in Union Square Hall of this city, beginning Tuesday evening Dec. 13th, 1887, and closing Friday evening the 16th. Mr. Fred. H. Wines, Secretary of the Illinois Board of Public Charities, made the opening address, and was tendered a reception at its close in the adjoining parlors. This address, as well as his remarks in the different discussions, was highly appreciated. All denominations joined in the conference, and some Jewish and Catholic gentlemen. Interesting addresses and papers were presented on the subjects of: "Industrial Education of Youth," "The Relation of Alcoholism to Charities and Corrections," "Suggestions for Improvements in the Administration of the Criminal Law," "The Co-operation of City Charities in the Prevention and Cure of Pauperism," and others equally interesting. Governor Waterman, Mayor Pond, General O. O. Howard, and other earnest workers took part; and we hope that much good will result from it.

Christian people are looking anxiously forward to the visit of D. L. Moody to this coast early in the new year, and praying that God may prosper his work, and pour out such a spiritual blessing as this coast has never yet received. 'Tis high time that Christians here awoke out of sleep and worked unitedly to save this fair heritage of God from those who are trampling his honor in the dust. S.

OUR WASHINGTON LETTER.

WASHINGTON, D. C., Dec. 29, 1887.

The holiday season at the Presidential mansion is passing in an unusually quiet manner. The death of ex-Secretary Manning cast a shadow over Cabinet circles as well as the White House, and a number of receptions were omitted through respect to his memory.

We have had no Congress this week. Some of the Senators and Representatives went home to eat their turkeys, but I notice that there are more here now than ever before at this season. This is because of the Inter-state Commerce law, which prevents the issue of passes to Congressmen. Statesmen now travel like ordinary men. They pay for their sleepers and not a few of them travel in common coaches. The subject recalls Representative Holman, of Indiana, whose excessive economy in legislation has caused him to be called the "watch-dog" of the Treasury, and also the "great objector," because, on the floor of the House he rises to "object" to almost every proposition that involves an inroad upon the national money vaults. It would seem, however, that Mr. Holman is pretty consistent, for when he visited the Indian reservation on official business a year or so ago, he wanted his committee to take the common cars in order to save sleeping-car expenses.

Probably no man in the city has enjoyed the season more than Washington's philanthropist, Mr. W. W. Corcoran, a man full of years and deeds. He has just entered upon his ninetieth year. Last Tuesday was his birth-day, and his house was fragrant with the flowers that had been sent to him. He received a large number of callers; letters, telegrams and cable messages from all quarters came in all day, making his parlors (with the flowers,

(Continued on 12th page.)



## THE HOME.

JANUARY.

A new year smiling comes. It seems that we  
But yesterday the last one turned to greet.  
Swiftly the months passed by, and silently  
We marked it fade, and felt that something sweet  
Was drifting from us; and we softly sighed  
As the year, lately new, grew pale and died.

O January! first of this new year,  
What scenes are hidden in thy coming hours?  
We greet thee with a mingled joy and fear,  
Knowing thou hast for us both thorns and flowers;  
And as we blindly meet each new-born day,  
We ask for guidance o'er the untried way.

Welcome, New Year! Faith bids each heart be strong,  
For God will order all that comes with thee.  
To him we leave it, glad to march along,  
Feeling that what is best alone will be;  
And as we onward pass, kind wishes fall,  
That this may prove a happy year for all.

—Brooklyn Magazine.

## CHURCH AMUSEMENTS.

The church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "an age of progress," so-called, and the church has entered the market, and is in competition with these great caterers. The discovery has been made that the church, in order to hold its young people to its altars, must provide for the natural craving for amusements. It used to be held that Jesus and his work furnished ample resources to meet the loftiest aspirations of a saved soul. It was sung

"Thou, O Christ, art all I want,  
More than all in thee I find."

That sort of sentiment is now thought not to be up to "the times." Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep the people from the theatre and opera, our churches must be made into semi-theaters and semi-operas.

The holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They prepare dramas, farces (very farcical), suppers, fairs and entertainments of every sort. They are spending "their wretched strength for naught." So far from preventing attendance upon a full-grown theater and opera, by these efforts they are whetting the appetite of the people therefor. The church-theater is a preparation for the world-theater. Satan is delighted with these inventions. They had a jubilee, doubtless, in his dark realm, when some silly brain in Zion first conceived the idea that we must fight Satan and sin by a slight indulgence in their world-approving exercises. We might well paraphrase one of our hymns on this point, substituting Satan for Jesus:

"He rests, well pleased their toll to see,  
Beneath his heavy yoke they move."

But this is serious business—dreadful business. It is eating out the life of the church—it is destroying our young people, rendering them unfit for all true spiritual exercises. We counsel every earnest follower of Jesus resolutely to discountenance these church amusements. Be kind, but firm. Loyalty to Jesus demands it. Give your money, liberally, for every laudable church object—but stand aloof, positively, evermore from the unholy festivals.—*Guide to Holiness.*

## PLEASURES WHICH A CHRISTIAN SHOULD FOREGO.

1. Those as to the propriety of which he is in doubt. Rom. 14: 23.
2. Those in which he cannot indulge without danger that his example may lead others into sin. Rom. 14: 15; 1 Cor. 8: 9.
3. Even those in which, if he engage, he will grieve weak Christians, who disapprove them; much more those which Christians universally condemn. 1 Cor. 8: 12, 13; Rom. 14: 15; Mark 9: 42.
4. Those which have the taint of sin upon them. Jude 23.
5. Those which, if indulged in, would place him in a false position (1 Thess. 5: 22; 2 Cor. 8: 21), and seem to identify him in taste and life with a sinful world, from which he should be separate. 2 Cor. 6: 14-17; Rom. 12: 2.
6. Those which might gain the mastery over him, and which would interfere with anything of more importance. Eph. 5: 18; 1 Cor. 7: 31; Phil. 4: 5.
7. Those into which he cannot carry his religion without incongruity (1 Cor. 10: 31); on which he

cannot ask God's blessing (Col. 3: 17); in which he cannot show forth the shining graces of a Christian character, to the honor of God (Matt. 5: 16); and in which he cannot breathe the atmosphere of Christ's presence.—*Selected.*

## CONSISTENCY.

One of the commonest mistakes made by a Christian, who has a measure of regard for his reputation and influence, is in thinking that it is somewhat safer for him to relax from a high standard in moral practices away from home than at home. There are men and women who would not use wine on their own table at home, or in the circles of their own community, and who would think it unwise, if not wrong, for them to attend the theater or opera in the city where they live, who feel free to use wine on an ocean steamer, or in a hotel abroad—"where everybody uses it;" and who venture on just one evening or so at the theater in London, or at the opera in Paris, or in Vienna, "just to see a first-class actor for once," or "just to hear the music, and to look at the building, you know." Now, if these persons were aware how sure the report of that departure of theirs from their ordinary practices is to be in free circulation in their church and in their community within, say, ten days of their return from abroad (if, indeed, it has not reached their home before them), and how certain it is to lower their reputation for consistency and sincerity among those whose good opinion they value, they would be likely to come to the conclusion that, if wine-drinking and going to the theater or the opera are commendable practices, the Christian who indulges in them would do better to be open in that indulgence at home, than to make an exception in their favor away from home. In many a church, there are those who count themselves examples of Christian conduct at home, who suffer even in their best Christian influence all through the winter because of the reports of their pursuing a different course from their home practice while abroad during the summer. If a good name is worth retaining at home, it must not be risked carelessly away from home.—*S. S. Times.*

## THE CONVERTED INDIAN.

"I understand," said John Sunday, the converted Indian chief, to a congregation which he was called to address at Plymouth in the year 1837, "that many of you are disappointed because I have not brought my Indian dress with me. Perhaps if I had it on you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rifle on my shoulder, a tomahawk and scalping knife in my belt. That was my dress then. Now, do you wish to know why I wear it no longer? You will find the cause in the second Corinthians, fifth chapter, seventeenth verse: 'Therefore, if any man be in Christ, he is a new creature; old things are done away; behold, all things are become new.' When I became a Christian, feathers and paint 'done away.' I gave my silver ornaments to the mission cause. Scalping knife 'done away.' That is my tomahawk now," said he, holding up, at the same time, a copy of the Ten Commandments, in the Ojibbewa language. "Blanket done away." "Behold," he exclaimed, in a manner in which simplicity and dignity of character were combined, "Behold, all things are become new."

Would that professing Christian men, with their pipes, and cigars, and tobacco, with their gross appetites and evil habits, with their business tricks, lodge oaths, and sharp practices, and women with their fashions and feathers, their paint and their trinkets, their vanity and vexation of spirit, would give as good evidence that they are in Christ, and are new creatures as did John Sunday.

## PAUL'S THORN.

Paul's "thorn in the flesh" is conjectured by Dr. John Brown of Edinburgh, to have been weak eyes, and he advances evidence for it. The first indication is the utter blindness, caused by lightning, on his way to Damascus, which lasted some days, and was only relieved by the aid of Ananias, "when there fell from his eyes as it had been scales." The second was the blunder of Paul's not recognizing the high priest, in Acts 23, when he says, "I wist not that it was the high priest," though his dress was so distinctive. Third, his letter to the Galatians, "I bear you record that you would have plucked out your own eyes and given them unto me," immediately after the declaration that he had

preached the Gospel unto them through infirmity of the flesh. Then he states that he bears in his body the mark of the Lord Jesus, which would suit admirably to the disabling effect of his conversion, when Jesus addressed him a personal remonstrance. Were his eyesight suffering, this would remind him perpetually of the day when he was struck down on his persecuting career by blindness. Lastly, he calls the Galatian church to see how large a letter he had written with his own hand; yet the epistle was one of his shortest; and it could only have surprised them by being his own handwriting—not by its size—he being the only Apostle whose impaired vision obliged him to employ an amanuensis.—*Ar-mory.*

## MY LITTLE FOOT-BRIDGES.

One Sunday I was talking to the Swedes on the North Side in Chicago, trying to help them to see the simplicity of faith. It came to me to compare the obstacles in the way of one who is beginning to trust for full salvation, to the chasms with which those foreigners were familiar in their old mountain home, so deep and wide that they could not get over nor around nor through them, though they were perishing for the food that lay in abundance on the far side.

I have a little foot-bridge that I swing across the chasms in Christian experience, t-h-a-t, meaning an exponent of the Divine intention. I like to think of it as a little bridge over which simple souls may pass to assured rest.

If I will, I can honestly choose that God's will be done in everything that concerns me. No matter about my feelings, I may be exceedingly sorrowful, as my Master in Gethsemane, or I may say, "Thy will be done," with a song instead of a sob. I say it and I mean it, but, how do I know that I do surrender all to him? Ah, I have come to my first great chasm. Now for the bridge. Who created in me this great wish to be wholly the Lord's? The Holy Spirit. Why did he stir me to such earnestness in this matter? That he may help me. Then he surely helps me, and with his infinite aid I am wholly given to the Lord.

But I come to another chasm. How do I know that the Lord receives me? Why did he help me to come? That he might receive me. Then I am received, thank God! But how can I be sure that he cleanses me from all sin? Why did he receive me? That he might cleanse me.

"Then, having gone so far by faith, you mean to depend on your feelings the rest of the way. Why does he cleanse you from sin? Does he mean that your heart shall stand empty, like a newly washed cup, while you have to work all the time to keep out of it the worldliness and sin that are ready to flow back into it?" I see: he cleanses that he may fill me. I take it as I did the rest, by faith in his promises and in himself.

And now you see the chain of bridges. He stirs me to come, that he may help me to surrender completely. He helps me to surrender, that he may receive me. He receives me, that he may cleanse me. He cleanses, that he may fill me. And you may go on: he fills me, that he may use me. He uses me, that he may glorify himself.—*Times of Refreshing.*

## TWO LITTLE HOME MISSIONARIES.

Down town in the church parlors the mothers and elder sisters were as busy as bees packing the annual box to be sent to the home missionary in Iowa. Up town in the white house on the hill, two little daughters, Agnes and Anna, had a bright idea. They thought they would be home missionaries themselves, and their little tongues went so fast that the gray cat on the rug looked up blinking and wondering, the dog shook his head sagely, and Nurse Margaret, passing through the room, repeated quite unnoticed her favorite bit of wisdom, "Children should be seen and not heard."

When Mrs. Raeburn came home from the meeting, Anna flew to her, with eyes and lips and hands all pleading at once.

"Mamma, Agnes Clark and I have such a bright idea. We want you to let us have as many pretty pieces as you can spare, silk, worsted, calico, whatever you do not want yourself. We intend to make lots and lots of beautiful things and sell them, and send the money to the missionaries, just we two."

"Isn't that a large enterprise for two little heads and four little hands?" said Mrs. Raeburn, folding up her veil and smoothing out her gloves. "Do you think you will both persevere? Because this mamma does not like her little girl to begin anything which she does not finish."

"Neither does my mamma," said Agnes quickly.

"Well, you may have my piece bag, and perhaps



Cousin Dora will give you some good advice," said Mrs. Raeburn, tying on her kitchen apron and going out to make some biscuits for tea.

Just then old black Betty, carrying home a great basket of freshly laundered clothes, went slowly past the door. Betty was a good laundress and very industrious, but she had three grandchildren to care for, and the little girls noticed that the wind blew right through her poor, thin shawl, that her shoes were out at the toes, and that she walked feebly, as if she were tired.

"Anna!" said Agnes.

"Agnes!" exclaimed Anna.

"Let's help old Betty!" said both at once. They retired to the depths of the sofa in the corner, and talked again with so much animation that the pet dog shook his head, and the cat purred approvingly, while the nurse, once more passing through, reminded Miss Anna that the baby was asleep.

For the next four weeks the two girls hurried home from school every day, studied their lessons and wrote their exercises first, and were then very much occupied with their needles from after tea until bedtime. Cousin Dora said they might work in her room, and every evening two golden heads might have been seen bending over rainbow-tinted silks, while fleecy rills of wool went flowing over dimpled hands in the shade of Cousin Dora's lamp. The path between the homes of the Raeburns and Clarks was very short, and Ted Raeburn was quite used to escorting Agnes home when the clock struck nine.

The result of their industry was pronounced very creditable when at length all their handiwork was spread out on Dora's bed for the admiring mothers to see.

There were the gayest little pin cushions, round and heart-shaped; there were a "cunning" case for court-plaster, a tidy, a mouchoir case, a bag, a doll's gown and apron, and a pretty little wall pocket, all evolved from odds and ends. A pair of bedroom slippers, a pair of baby's shoes and a tippet, testified to the good use which had been made of the wool and the knitting needles. When the mothers had looked and praised and admired, they set their wits to work, mother-like, to help along. And so it came to pass that when, a few days later, little rose-colored invitations flew about the town, bidding friends and neighbors to a Little Maidens' Fair at the home of Anna Raeburn, the table in the parlor was quite a wonderful sight, while in the dining room were cake and lemonade, and by the door was a great pyramid of button-hole bouquets, which grew beautifully less, and found ready buyers at five cents apiece.

"My daughters," said the dear old pastor, "you have done admirably."

Anna and Agnes thought so too, when, the visitors having gone, they counted their money, and what with silver dimes and nickels, pennies and occasional quarter and half dollars, the amount footed up to no less sum than twelve dollars and fifty cents.

What does Aunt Betty need? was now the question. The answer was not far to seek. The children's idea was to slip the pocket book containing the money under her door in the dusk and then retreat, leaving her to think that an angel had sent the benefaction. But to this the sensible mothers objected that Betty would certainly spend every penny for her grandchildren, and that her own personal comfort would not be increased at all.

It ended in a happy journey of two girls and two mothers to the principal stores, where the merchants, understanding how this money had been earned, gave the children as good a discount as they could possibly afford. The purchases were as follows:

One pair of thick, soft blankets, warranted to keep out the cold.

One pair of thick, stout shoes, warranted to keep out the wet.

One ton of coal, warranted to burn freely and well and keep Aunt Betty's house warm and comfortable.

One basket of potatoes, warranted to taste delicious, whether boiled or baked.

Oh, how happy Anna and Agnes were when all these things were sent home. As often as they saw Aunt Betty with her stout shoes on her poor, old feet, they felt a deeper interest in her than ever before, and whenever the wind whistled with great shrillness at night, as they cuddled up in their own cosy beds, they were glad at the thought of Betty's blankets.

It is more blessed to give than to receive. Every single word of this little story is true, and this winter old Betty, trudging back and forth with her basket, will not suffer for the lack of a good shawl or a flannel skirt, as she did a year ago. Kind deeds are like seed sown in the ground, sure to multiply, and other people, who knew what the girls did, will look out for the interests of Betty and others equally in want.—*Scz.*

## TEMPERANCE.

### THE SALOON AND THE SUPREME COURT.

The Saloon reels under the terrific blow dealt by the Supreme Court of the United States in the Kansas cases. It reels to and fro and staggers like a drunken man, and is at its wit's end. Its swagger is for the moment gone. Its loud, boastful tones have fallen into a hoarse whisper, and its impertinent challenge to the American people has lost its defiant ring. The power and majesty of Law which it has so often scorned, inspire it with an awe it never felt before. It has made its final appeal and has found that there is no way of escape for it from the mighty grip of Law. Any State may now declare it a nuisance and proceed to abate it, and it has no remedy except in rebellion. Every phase of the Saloon—the brewery, the distillery, the groggery, is subject to the exercise of this sovereign power; and the manufacture and the wholesale and the retail of intoxicants may be as rigorously suppressed as any other form of nuisance deemed detrimental to health or morals.

The decision of the Supreme Court declares that compensation for damage to property cannot be exacted from the State when the manufacture and sale of intoxicants are prohibited. This is the great point decided. Every man, henceforth, who enters into, or continues in, the business of making or selling intoxicants in any State, does so at his own risk. His business may at any time, either by legislative enactment or constitutional provision, be declared a nuisance and be suppressed as in Kansas, or be prohibited as in Maine and other States. It is in effect a notice to every brewer and distiller and dealer that he must be prepared to give up this business whenever his State commands him to. Formal action by the popular voice or by legislative process outlaws his business, and turns the criminal machinery of the State against him. The moral force of this fact is irresistible. It will crush the Saloon as slavery was crushed. The supreme interpreter of our Supreme Law has given us this mighty weapon of warfare. Let us wield it with all our power.

The contest is narrowed down and simplified by this decision. The Saloon, with its whole business is, in effect, delivered into the hands of the people. The people may do what they will with it. They may support it or they may tolerate it; they may cripple it or they may destroy it. Their right to deal with it is henceforth unquestioned.

The lessons for temperance men are these: 1st. Be of good cheer. Let this victory inspire you with larger hope and with greater courage. Make the most of it, both for the help of your own cause and the hindrance of that of the Saloon. 2d. Do all that is possible to educate and strengthen public sentiment against the Saloon. This extremely important work may be pushed by manifold processes. 3d. Combine wherever you can and as far as you can for the good of the cause. Combine to cripple as well as to destroy; combine in ward and village and town, as well as in county and State. Combine in legal action, in legislative effort, in political endeavor, in social work, and in religious and other organized movements intended to restrict and save from the curse. 4th. Do not drive those who do not agree with you in methods into the ranks of the enemy. There are some phases of the conflict in which they can be used. Make them allies in the educational work, if they can go no further; in the effort to rescue and reform, if they will not oppose license. 5th. Shut up a saloon wherever you can. Bring every provision of existing laws to bear against the business, and by using all influences, all methods, all advantages, you will steadily gain on the enemy and in the end rout and overcome him.

The victory is with us; for the Supreme Being and the Supreme Court are on our side, and against the Saloon, and from these it has no appeal.—*Independent.*

### PROHIBITION AND CIVIL RIGHTS.

The curse of Almighty God will rest on those who are responsible for sending rum from this country to Africa. Well informed persons regard it a greater evil than the slave trade.—*Christian Witness.*

What does the rumseller care about the curse of God? Is he not one of that class of fools that say "There is no God?" What does he care for Africa? The "almighty dollar" is much more to him than the Almighty God.

But is the rumseller alone guilty? Is not the government (the people whom the government represents) *particeps criminis*? Prohibitionists are certainly on the right track. To demand the earnest support of every upright and thoughtful colored citizen, that party has only to include the civil rights

of the colored citizen with prohibition as the principal end of its being. The first duty of every man is to see that his life, liberty and other rights common to the body politic are secure. Then he can cheerfully unite in party measures for the general good of the commonwealth.—*Baptist Monitor (colored).*

### WIFE-POISONING.

Not long since I was walking in the city with a celebrated physician. As we passed a house surrounded with every evidence of wealth and refinement, he spoke: "I have a patient in there, an idolized wife, who is dying, and beyond all help, and none of them know what is the matter with her, and still her husband has killed her."

"Why, doctor," says I, "what do you mean?"

"I mean just this, her husband is just literally steeped in tobacco until the insensible perspiration from his body has become a deadly poison, and his wife has absorbed enough of this, and had before I was called in, so that she will die."

At an establishment where they treat patients for the cure of the tobacco habit, a man just brought in was washed as clean as soap and water could make him, and then some flies were allowed to alight on him. In five minutes by the watch they were dead. There was poison enough in the perspiration that came out of a man, washed as clean as possible, to kill them. You can imagine what it would be when he *wasn't* washed, perhaps, to spend hours each day in a warm bed with him.—*T. B. Terry, in Albany Argus.*

### A TEMPERANCE MARTYR.

Washington has added another to the catalogue of martyrs in the cause of temperance. Capt. S. S. Blackford, a one-armed union soldier, who for many years was captain of the capitol police, has been for several years engaged in fighting the saloons in the District of Columbia. He commenced his work when his oldest son was murdered in a saloon while under the influence of liquor, and has kept it up incessantly until he died to-day with his armor on. It is the practice in the District of Columbia to refuse a license to a saloon unless a majority of the property-owners on both sides of the street for four blocks sign a petition for such license. A saloon-keeper, whose case was considered to-day, got a majority of one; and Capt. Blackford, who protested against granting the license, said that if the commissioners would give him a little time he would persuade some of those who had signed the petition to reconsider and keep the saloon off the street. The commissioners gave him until 11 o'clock this morning to accomplish this. At 11:10 they granted the license to the saloon-keeper. Half an hour after this act was done, the news came to the district office that Capt. Blackford had fallen dead upon the street. In his pocket was an affidavit from one of the property-holders setting forth that he had signed the petition for the saloon under a misapprehension, and desired his name to be stricken off. In order to reach the office of the district commissioner before 11 o'clock Capt. Blackford ran nearly a mile, burst a blood vessel, and fell dead in the street. The commissioners have no power to revoke a license except upon complaint of the police that the saloon for which it is granted is a disorderly place, but they will refer this matter to their attorney and see what can be done about it.—*Daily News.*

The Prohibitionists of Illinois will hold their next convention at Springfield, May 10, 1888.

Senator Blair's new book is being printed and will be ready for publication on Jan. 1, 1888. The name is "The Conflict Between Man and Alcohol."

Enforcement of the prohibitory law is steadily going forward in Rhode Island. No policeman is allowed to wear a uniform in Pawtucket unless he is willing to do his duty in this all-important question.

The London Temperance Hospital has been established fourteen years. In that time alcoholic stimulants have been resorted to in not more than five cases, and in those instances the results have proved no more successful than where remedies ordinarily used in the hospital were employed. Up to the present time over 30,000 patients have been under treatment, more than 12,000 of whom were to a greater or less degree addicted to drink. Many of these, seeing the good effect of the treatment, have become total abstainers. The rate of mortality has been only 3 per cent. In fatal cases there were fully one-fifth more deaths among non-abstainers than amongst teetotalers. In no case has Dr. Edmunds, the senior physician, prescribed alcohol.



## WASHINGTON LETTER (Continued from 9th page).

cards and dainty souvenirs of the event) an interesting scene. Mr. Corcoran, in looking back through the long vista of his eighty-nine years, remarked one day that he had shaken the hand of every American President except Washington, who died, said he, "before I began to run about the White House." But he had evidently forgotten the exception in the case of President Lincoln. Mr. Corcoran was not on sufficiently good terms with him or with his Administration to have shaken hands with the War President. Mr. Corcoran, unhappily, was at that time so warm a sympathizer with the South that he found it necessary to leave Washington for a time. But his liberal acts of recent years at least are well known. He has given about \$3,000,000 in charity, and he has probably \$8,000,000 left. He lives in the house which was occupied by Daniel Webster when the latter was Secretary of State. The venerable historian, George Bancroft, is one of his nearest neighbors and most intimate friends.

## RELIGIOUS NEWS.

—Bro. B. M. Sharp, as the new pastor of the Reformed Presbyterian church at Blanchard, Iowa, is doing good work and growing in the estimation of the people.

—Prof. J. K. McClurkin, who was elected to Dr. Sloane's place in the Reformed Presbyterian Seminary, in Allegheny City, is said to be a natural born teacher, and is quite popular with the students.

—Mr. George Muller, of Bristol, England, is now engaged upon his fifteenth evangelical tour, recently commencing his labors in New Zealand.

—Ben Hogan and Lieutenant Tom Lauery closed their revival work in Indianapolis just before the holidays. Their work was deep and lasting. They made hundreds of converts and many friends.

—The religious movement in colleges, inaugurated by Prof. Drummond, is taking definite and practical shape. A large meeting of Yale students was held December 9, at which addresses were made by the leaders of the New York City Students' Movement. A number of the students of Harvard University have also inaugurated a similar movement, and have appointed a series of meetings which are to be conducted by leading pastors and to be followed by personal effort.

—The Baptists of Canada have agreed to accept Mr. McMasters's bequest of three-quarters of a million of dollars, on the testator's terms. The money is to be used in founding a university. With a view to this end a charter has been granted by the Ontario Legislature for the union of the Toronto and Woodstock Colleges. Whether the new university shall be located at Woodstock or in Toronto is to be determined at a special session of the Board of Home Missions.

—J. C. Waller, his wife and two children, who went from Burlington, Vt., to the Congo country to take part in Bishop Taylor's mission work, have returned to New York. Mr. Waller is a badly disappointed man, and his report is as gloomy as his mind. He describes the enterprise as a complete failure, and thinks he was lucky to escape alive. The supplies were inadequate. The steamer, which cost so much money, is lying a wreck on the banks of the river. Mr. Waller hopes that the missionary societies which furnished the funds for the expedition will investigate the truth of his statements.

—The Norwegian Synods of America held their fourth general missionary meeting, beginning on October 25th, in the Indian Mission House at Wittenberg, Wis. The president, Pastor Rasmusen, was re-elected, and the meeting was well attended. Among those present may be mentioned Missionary Walen, from Madagascar, who has been sent by the Norwegian Mission Society to visit the Norwegian congregations in the United States to arouse among this people a deeper interest in foreign missions, and to collect money for this important field. A number of services were held, both in Norwegian and in English. The Indian boys, under Pastor Lartraus's direction, sang a number of Psalms and recited the catechism. Two Indian children—a boy of seven and a girl of five—were baptized. These two children are the first fruits of the Norwegian Lutheran Mission among the Indians, and this was the first baptism.—*Lutheran.*

## THE EVANGELIST BELL IN CALIFORNIA.

SAN JOSE, Cal., Dec. 19, 1887.

EDITOR CYNOSURE:—Chicago has once more sent to our coast a servant of the great King, to invite our people to the Gospel feast. Bro. A. J. Bell of your city arrived here on Saturday, the 10th inst., and

commenced a series of revival services in the First M. E. church on Sabbath evening following. His coming was announced several weeks in advance of his arrival and our pastor, Rev. F. F. Jewell, D. D., had prepared the way for a rich harvest. The church was in good condition, and as a result of the work of the past week about eighty have united with the church, of whom about sixty-five are new converts. Bro. Bell is much beloved by all who know him. The meetings here will continue indefinitely. Bro. Bell's address while on the coast is Santa Barbara, Cal. L. R. R.

## THE GOSPEL IN ARMENIA.

Bro. G. H. Gregorian, a native Armenian who studied in this country at Wheaton and Union Park Theological Seminary, Chicago, begins his ocean voyage this week for Constantinople and Yozgat in Asia Minor, expecting to devote his life to the Gospel work among his own people. From Great Barrington, Mass., he sends to the *Cynosure* the translation of an interesting letter from a fellow worker in Armenia:

"Coming to the work of our society," says the writer, "I wrote you before about the progress of the work at Everek, and told you of my visit there a year and a half ago, when I helped Mr. Sarkis Melikian, a young man, to be ordained a priest, that he may preach plain Gospel under the cover of priestly gown. I succeeded, though it cost the young man a great deal of trial; for they said, 'He speaks the words of Avedis,' etc. Finally he was ordained, and began to preach the Gospel in the church. They opposed him, and commanded him to desist. When they forbade Mr. Melikian they thought the matter was ended, but it did not; on the contrary, the work spread more than ever.

"I think I wrote you before about the Gospel preaching at five different families. The people who gathered in these five houses uniting together form a congregation of several hundred, who went to the church one Sabbath noon, opened it, and began to have their Gospel study in the very church. The rulers and priests tried to prevent them, but with no effect. And now every Sabbath noon the Word of God is preached to the people in their own language and in their own church. Oh, how blessed to hear! . . . We have not yet succeeded in entering the church at Caesarea, but also hope to enter and together with the great congregation to read the Word of God and preach.

"These days there is not a little movement in this city. A party was gathered to remove the pictures from the church called 'Medz Djam' (Cathedral), and they removed many pictures from the church. The other party tried to put them back again, but met with no success. Finally, they settled the quarrel by hanging a few pictures of the prophets high up on the columns; but no candle is lighted before these pictures, nor are they worshiped by the people. If any should wish to kiss them they cannot, because they hang so high up.

"Another thing: You know that in this part they make a picture called 'Hire Asdvadz,' (God the Father) in both Greek and Armenian monasteries.

"The Word of God prospers, and great works are done, and still shall be done; only you pray that the Lord himself may work."

AVEDIS YEREDSIAN.

Caesarea, Nov. 10, 1887.

## A SPECIAL CALL FOR WASIOJA.

BELOVED BRETHREN, SISTERS AND FRIENDS, EAST AND WEST:—This cold winter, to pay teachers, and meet current expenses, to make the school a blessed success for reform and true holiness, Wasioja needs and must have your *immediate help*. Please make an effort and send to Rev. W. C. Mullenix, treasurer, Wasioja, Dodge Co., Minn., *all interest or principal now due*. Wasioja was our "Pioneer" Wesleyan School, and has stood like a beacon-light of reform and true holiness in the midst of a lost world in darkness; and for thirteen years has, at the expense of great personal sacrifice of many devoted friends, sought, through many hardships and deprivations, to secure the best possible results for the cause of God in this excellent school; and as a result, some of the best workers in the Gospel in our Zion are graduates from Wasioja.

The school is doing well and prospering this winter, but needs your *help, your prayers and co-operation*. Shall we have it? Let all pay who can, and all who have not subscribed, please send a liberal "New Year's gift" to this excellent Christian school, and thus gladden many hearts and do much to carry forward this good work. J. A. RICHARDS, *Gen. Agent*. 1138 East Wall St., Fort Scott, Kansas.

## LITERATURE.

INGLESIDE RHAIMS. Verses in the Dialect of Burns. Rev. J. E. Rankin, D. D. Price, cloth 50c. John B. Alden, New York.

The former pastor of the Congregational church of Washington City seems to be a remarkable proof of the old saying, "Blood will tell." Scotch brogue and Scotch pathos have not often been so finely reproduced outside the "old country," and those who have admired the beauties of Burns with hesitation because of his private life, may turn to this volume and find no doubts to mar the satisfaction. "Dr. Rankin," says Joseph Cook, "has much of the genius and more than the orthodoxy of Robert Burns." Dr. Rankin has written strong and beautiful English verse, but this volume is all Scottish in subject, scene and treatment. The unaffected love of nature and the hearty interest in the joys and sorrows of home-life which were the favorite themes of Burns show a marked sympathy with the genius of the Scottish poet, but the stream of song flows between banks that do not muddy its waters. In some of these poems, the "Auld Scotch Mither," the "Lost Guid-man," "Jean Anderson" and others, the reader will scarcely miss the fire and fancy that have made Burns read and loved the world over.

In another form the publishers have given us Dr. Rankin's "Brechin Ballads," in which the Scotch style is made to do excellently as the medium of controversy, and the "Andover heresy" is given its benefit to the full. The pernicious spirit of caste is shown to be of the pit in "Fred Douglass at the Gowden Gate," as no prose argument could approach.

In *Scribner's Magazine* for January Mr. Edward L. Wilson, the photographic traveler, contributes an interesting account of "The Great Pyramid" of Cheops, which describes the appearance and structure of that ancient monument; narrates the incidents of an ascent and descent; pictures the view from its summit, and tells much about its history and the curious speculations to which it has given origin. Another attractive illustrated article is "Japanese Art, Artists, and Artisans," by William Elliot Griffis, the well-known author of "Mikado's Empire." The pictures are made from drawings by a Japanese artist. The leading article of the number, "The Man at Arms," describes the man at arms from the time of Charlemagne (800) to the perfection of armor (about 1450), and is the result of study and research continued from time to time for several years. The numerous illustrations are based upon the unique collection of military manikins in the Paris Museum of Artillery, and upon old manuscripts, prints, tombal effigies, etc. "Municipal Finance," "French Traits—Intelligence," and "A Chapter on Dreams," and several stories make up the contents of an interesting number of the magazine.

The Baker Taylor Co., 9 Broad St., New York, publishers of Dr. Strong's book, "Our Country," announce the speedy publication of the discussions at the late meeting of the Evangelical Alliance in Washington under the title, "National Perils and Opportunities." Cloth, \$1.50; paper, \$1.

The International Committee of the Y. M. C. A. have published from their office, 23d St. and 4th Ave., New York, a list of topics for daily prayer meetings for 1888. The selection seems to be an excellent one, which must prove useful and suggestive to all Christian workers. It will serve an excellent purpose also for daily private readings.

The *Library Magazine*, in late weekly issues, has the following important articles: The Catholic Revival of the Sixteenth Century, from the *Quarterly Review*. Science and the Bishops, by Prof. T. H. Huxley. The Theosophic Movement in India, by Herr Ernst von Weber. Rural France, from the *Edinburgh Review*. Address on Aphorisms, by John Morley, M. P.; American Museums of Pre-Historic Archaeology, by Alfred R. Wallace; Roses and Rose-Culture, from the *Quarterly Review*.

A silver lining to every cloud! With the short, dull days of early winter come the cheery holidays and Vick's beautiful annual, and lo! spring already appears not far distant. We can almost see the greening grass and the blooming flowers. In the way of Catalogues, Vick's Floral Guide is unequalled in artistic appearance, and the edition of each year that appears simply perfect, is surpassed the next. New and beautiful engravings, and three colored plates of flowers, vegetables, and grain, are features for the issue for 1888. Its lavender tinted cover, with original designs of most pleasing effects, will ensure it a prominent place in the household and library. It is in itself a treatise on horticulture, and is adapted to the wants of all who are interested in the garden or house plants. It describes the rarest flowers and the choicest vegetables. If you want to know anything about the garden, see Vick's Floral Guide, price only 10 cents, including a certificate good for ten cents worth of seeds. Published by James Vick, Seedsman, Rochester, N. Y.

*Cabbage and Celery Plants*, a guide to their successful propagation, is a new manual of instruction, by Isaac F. Tillinghast. It gives modern plans for constructing low cost hot beds and greenhouses to be heated by fermenting manure, fire flues and hot water. Also, how to successfully grow cabbage and celery plants in the open ground, with certain methods of protecting them from destructive insects and diseases, which have not heretofore been given to the public.



LODGE NOTES.

The employes of the North Pennsylvania road have withdrawn from the Knights. The Masonic reunion of Scottish Rite Masons was held at the Masonic Temple in Toledo, and largely attended by visitors from all parts of Ohio.

The Knights of Labor of the Reading Railroad system have issued an appeal "to workmen and workwomen of America and outside of it" to support the Reading strikers by contributions. The business of the road has not been materially interfered with by the strike of last week.

The costly headquarters of the Knights of Labor in Philadelphia, and the expenses of keeping up the institution, together with other injudicious operations, are said to have pretty nigh bankrupted the organization. Bad accounts come from there. The property has been mortgaged to raise money. In short, the Knights of Labor are in the condition of a man or a government having a deficiency instead of a surplus.—Eve Journal.

A convention is to be held March 1 in New York, to form a National District Assembly of Longshoremen. The reports received from the officers of local bodies indicate that 50,000 men will thus be brought into one general organization, under the jurisdiction of the Knights of Labor. Such an organization would be the largest body of workers of one class in the world. It is a part of the plan of the organization to extend it to all the leading ports of the world.

Knights of Pythias in Pennsylvania are excited over a dispute between the Supreme Lodge of the United States and the Grand Lodge of the State, which threatens to be carried into the courts before it is settled. The Grand Lodge of Pennsylvania claims the right of self-government for itself and its lodges, but this is denied by the Supreme Lodge. There are 40,000 members of the order in this State, of which 17,000 reside in Philadelphia. They are a unit in support of the position taken by the Grand Lodge of Pennsylvania.

A desperate fight between Orangemen and Catholics occurred at the village of Killybearn, near Cookstown, County Tyrone, Ireland, on Monday. Stones, bricks, clubs and revolvers were freely used, and the house of the parish priest was almost wrecked, the windows and doors having been smashed and the furniture badly damaged. The Catholics had the better of the fight at the start, but the Orangemen were re-inforced and the struggle was renewed with increased fury. The battle was finally stopped by the police, who made several arrests. Many persons were injured by stones and clubs, but it is not known that anybody was hit by bullets.

MARKET REPORTS.

CHICAGO.

Table with market prices for various commodities like Wheat, Corn, Oats, Rye, Bran, Hay, Butter, Cheese, Beans, Eggs, Seeds, Broom corn, Potatoes, Hides, Lumber, Wool, Cattle, Hogs, Sheep.

NEW YORK.

Table with market prices for various commodities like Flour, Wheat, Corn, Oats, Eggs, Butter, Wool.

KANSAS CITY.

Table with market prices for various commodities like Cattle, Hogs, Sheep.

Readers ordering goods advertising in the CHRISTIAN CYNOSURE will do well to mention the paper when ordering as we have reason to believe that our advertisers treat the readers well.

NOTICE.

The first volume, paper bound, of Scottish Rite Masonry has been forwarded to subscribers. The second volume, paper, and the cloth bound copies will follow in a few days.

SUBSCRIPTION LETTERS

The following have made remittances of money to the Cynosure from Dec. 26 to 31 inclusive.

- List of names and amounts: Mrs F Collins, B Gaddis, C P Smith, N R Corning, J B Edwards, W W Blanchard, A Wright, J P Richards, Mrs E Baker, B F Searles, J F Baird, J Hunter, J Steel, J B Blair, E Barlow, C M Samuelson, D Callow, S O M Neff, A Hamilton, C Quick, W T Elliott, Rev B Hamp, W R Vance, J Powers, N Callender, J Bradford, S B Daniel, J Bancroft, J H Wooster, Rev O Juul, F A Switzer, P Beck, Rev J S Amidon, J F Wellman, G Manvel, W C Wilsson, J H Field, H G Witham, T D Anderson, W W Cheney, Mrs J C Woodward, S D Moses, Mrs M A Gamble, F F French, W Hovenstock, W Slosson, J W Wood, J Thyne, F Smith, J Perkins, J W Allen, I Flagg, A Holt, S Phelps, W H McChesney, D West, R Hembrough, J B Miller, B M Mason, L B Goodwin, A Whitmore, W Meredith, J T Logan, J H Crumrine, O Pickins, W Davis, J V Potts, H Mills, D Howder, B Bond, J Bradley, J Harley, J F Ames, Miss P A Hatch, L Lester.

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Table listing various newspapers and magazines with their prices, such as The Cynosure, The Christian, The American, Western Rural, The Missionary Review, Christian Herald, The Truth, Illustrated Christian Weekly, New York Witness, Union Signal, Christian Statesman, The Interior, The Independent, The S. S. Times, The Nation, New York Tribune, Chicago Tribune, Gospel in all Lands, Chicago Inter Ocean, Harper's Magazine, North American Review, The Century, Scientific American, Buds and Blossoms, Pansy, Vick's Magazine, American Agriculturist.

If any complaints arise in regard to any periodical ordered, write direct to the publisher or to us if more convenient and we will forward your request.

If several of the above papers are wanted, or any paper not in this list, write for special rates.

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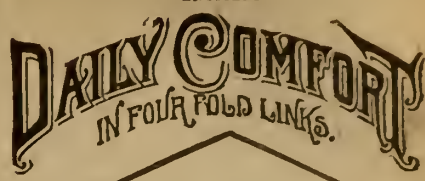
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PRECEPT.

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HOME AND HEALTH.

FRIED FOODS.

What the spit is to the English cook, and the *bain-marie* to the French, the frying-pan is to the American. The Canadian lumberman slings his soup-pot over his pack; the British sportsman cuts a stick, trims it, and impales his game over or before the embers; our native who "roughs it" cares for no kitchen utensil beyond the culinary *vade mecum* of his grandmothers. In it he grills bacon, venison, and fish, makes gravy, fries flap-jacks, and stews the maple sugar and water that is to drench them, boils water for tea, coffee and shaving, and washes the dishes when what was prepared in it has been eaten.

The dietetic chord for the day is sounded at our national breakfast in fried chops, fried cutlets, fried eggs, fried ham or bacon, fried fish, fried fish-balls, fried potatoes, fried sausage, fried tripe, and fried beefsteak. The relative mirror is indicated in fried buckwheat or other griddle-cakes, fried mush or hominy, or what some prefer to all these, fried bread. Luncheon and dinner maintain the theme in fried vegetables of all sorts, in fritters and pancakes, and, if supper be served, croquettes, fried oysters, and doughnuts "give the diapason closing full."

The reasons for the preference we display for this mode of cookery are neither various nor many. It is the easiest way of making ready raw material or "left-overs" for the table. The steady, slow simmer that from toughness brings forth tenderness; the steaming, roasting, boiling—to perfect which attention must be paid to degrees of heat, to basting and turning—require skill and time. Our middle class women are overlaid with work, and ambitious to accomplish what they consider as higher things than cookery. What can be hurried up is "put through" in what Americans (and no other people) call "less than no time." The frying-pan makes short work in unrighteousness of whatever is cast into its gaping maw. The housewife—with no conception of the valuable truth that cooking of the right sort will take care of itself, if once put properly in train, while she is busy with other matters—delays setting about it until the margin of time is reduced to the minimum.

The best writers on dietetics proscribe fried foods so unsparingly that even she whose chief aim in the day is to run through a given quantum of labor, might pause to read and ponder. The pernicious properties of hot grease and substances soaked in it are published in the market-place of medical and domestic journals. "As a broad rule," says Dr. Fothergill, "the harder the fat, the less digestible is it." When all that is volatile and soluble is driven out of it by rapid heating and cooking, and the ever nauseous touch of calcined grease is super-added, the digestive organs give over trying to assimilate it.

Yet our dear sisters continue to fry everything that can be fried; to grow sallow and spleeny; and to take patent medicines to patch up the coats of their stomachs.—*Marion Harland, in Journal of Reconstructives.*

The Spaniards have a proverb that "the man who sits with his back to a draught sits with his face to his coffin." This is the time of year to remember health rules. Many a cold will be taken in churches. The people will walk to church in the warm sun of some of the autumn days wearing their overcoats. On entering the building, colder than the outside, having neither sun nor fire, they will remove their coats and sit down in a perspiration. The true method is to carry the coat on the arm, and put it on when entering a cold room and ceasing the exercise.—*Selected.*

The keeping of fruit requires a uniform, low temperature, just above the freezing point. Fruit, in ripening, gives off carbonic-acid gas, which is deleterious, hence fruit should not be stored in the house cellar, if it can be avoided. Where there is no other place for the fruit, then the ventilation of the cellar must be carefully looked to.

"Be not among winebibbers; among riotous eaters of flesh." Prov. 23: 20.

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Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists.)

Christian Reformed Church.  
Church of God (Northern Indiana Eldership.)

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

Disciples (in part.)  
Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.  
Methodist Protestant (Minnesota Conference.)

Moravians.  
Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch.)  
United Brethren in Christ.

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

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

- THE ASSOCIATED CHURCHES OF CHRIST.
- New Ruhamah Cong. Hamilton, Miss.
  - Pleasant Ridge Cong. Soudford Co. Ala.
  - New Hope Methodist, Lowndes Co., Miss.
  - Congregational, College Springs, Iowa.
  - College Church of Christ, Wheaton, Ill.
  - First Congregational, Leland, Mich.
  - Sugar Grove Church, Green county, Pa.
  - Military Chapel, M. E., Lowndes county, Miss.
  - Hopewell Missionary Baptist, Lowndes Co., Miss.
  - Cedar Grove Miss. Baptist, Lowndes Co., Miss.
  - Simon's Chapel, M. E., Lowndes Co., Miss.
  - Pleasant Ridge Miss. Baptist, Lowndes Co., Miss.
  - Brownlee Church, Caledonia, Miss.
  - Salem Church, Lowndes Co., Miss.
  - West Preston Baptist Church, Wayne Co., Pa.

- OTHER LOCAL CHURCHES adopting the same principle are—
- Baptist churches: N. Abington, Pa.; Menomonia, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopston, Ill.; Esmen, Ill.; Strykersville, N. Y.
  - Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.
  - Independent churches in Lowell, Countryman schoolhouse near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky

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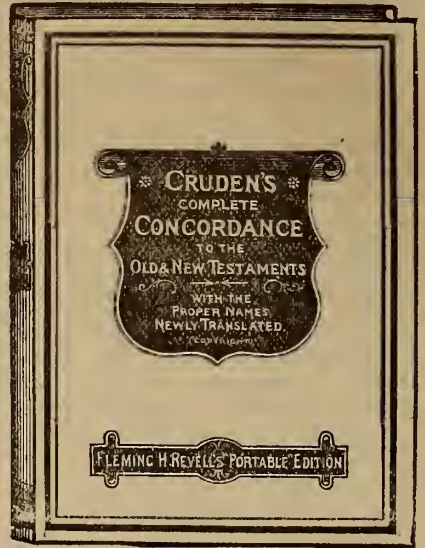
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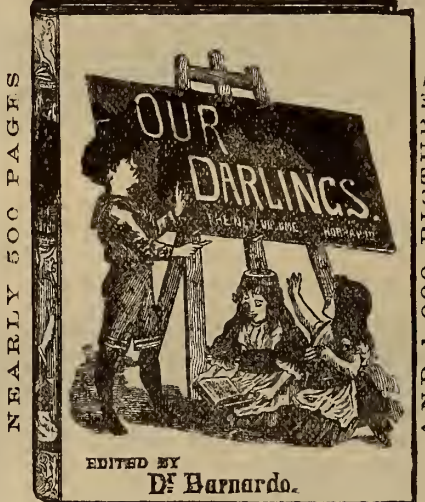
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Monopolies are bad enough. Corrupt officials are bad enough. High taxes are bad enough. All these outside evils are bad enough, the Lord knows, but to sink down in indifference inside your own line fence, call every improvement that is urged upon you "theory," is a thousand times worse on your fortune. With such a spirit, no wonder monopolies grind you, officials steal from you, and taxes rob you. Think of a farmer trying to make money by taking milk to a cheese factory from a lot of cows that yield him only 3,000 pounds of milk a year, and he not knowing or caring anything about improving that yield by breeding in better dairy blood.

Think of him going along, year in and year out, and not knowing how to feed a good cow, even if he has one, so as to bring a little profit from his hard labor.

Think of him making butter that costs him every bit of 16 to 18 cents a pound and swapping it at 10 to 12 cents a pound for groceries at the country store—paying high for the groceries and getting nothing for his butter.

Think of him selling cream to a creamery and never stopping to think, or read, or study an hour in a month as to the kind of cows he ought to have for that business, or the proper way to care for them in order to get the most cream.

Think of a man blindly plunging along in these old ruts of farm practice for years and never caring to read what other men are doing who are successful and make money in the dairy business.

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[See note on first page.]

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## NEWS OF THE WEEK

## COUNTRY.

A conference consisting of the Executive Committee of the Illinois River Improvement Convention, and prominent citizens of Illinois, Missouri and Iowa, discussed waterways last week. At a subsequent meeting of the committee a bill and memorial asking for an appropriation of \$100,000 from Congress for the expenses of surveying a ship canal route from Chicago to the Illinois River, by a commission to be appointed for that purpose, were adopted, and a sub-committee appointed to convey them to Congress.

The Prohibition Convention of Kansas has elected the following delegates to the National Prohibition Convention to be held in Indianapolis, Ind., in June: Ex-Governor John P. St. John, of Olathe; M. V. B. Bennett, of Columbus; Mrs. Fannie Rastell, President of the Kansas W. C. T. U., and Rev. A. M. Richardson, of Lawrence.

About 13,000 miles of new track were laid in the United States during 1887, surpassing the record of all preceding years.

At a mass meeting held in San Francisco Wednesday night, Mayor Pond presiding, resolutions were passed calling Congress to enact laws excluding the Chinese from any entrance to the United States.

The \$50,000 bonds voted by Beatrice, Neb., in aid of the Rock Island road, have been declared void by Judge Brady, who rules that no provision was made for paying the principal of the bonds.

Seventy five or a hundred Hungarian and Bohemian granite workmen at Hillsdale, Minn., striking for back pay, captured the telegraph office on a drunken riot Tuesday, and demanded the money in the safe, with revolvers at the operator's head. A sheriff's posse has gone from Tower to quell the rioters, who had been working, up to the time of the strike, in getting out granite for the Auditorium Building in this city.

Nathan Reed, a resident of Lee county, Ga., who did not live happily with his wife, brutally murdered his whole family and then committed suicide. He sent a half-grown boy, who lived with him, after a doctor. When the doctor and boy returned they found the cabin a heap of smoking ruins, and in them the charred bodies of Reed's wife and six children. A further search of the premises disclosed Reed's body in the well with his throat cut.

Another disastrous wreck took place at Kouts, Ind., on the Chicago and Atlantic railroad. The second section of a freight train ran into the first in a blinding snowstorm, and a fireman lost his life.

Charles Hall, of Shelbyville, Ind., while officiating as Santa Claus at a Sabbath-school festival Wednesday night, was terribly burned from his clothes catching fire from the lights on the tree.

Patrick O'Brien, an Iowa contractor, was found freezing in a doorway at Cincinnati Wednesday night. He had been drinking, and on his person was found \$8,000 in money and \$6,000 in checks. The police express great surprise that the man had not been robbed.

Forty buildings at Wakefield, Wis., were burned Monday, including the bank, theater, postoffice, clothing and general stores, and a dozen saloons. The loss is placed at \$100,000.

In Atchinson, Kas., a cow which had been bitten by a mad dog became furiously mad, and, breaking out of the pen in which she was confined, ran down the street. A Mrs. Hollis, who was in her path, was attacked and gored so badly that she died from the effects of her injuries.

Near Shelbyville, Ind., Saturday evening, Mrs. Sarah G. Ewing, aged 62, was attacked and killed by hogs, which then tore and mangled her body.

North and South bound passenger trains collided on the Cincinnati Southern Road near Greenwood, Ky., Saturday. The crash was terrible, the engines being so thrust together that they could not be separated. Eight persons were killed and many injured. The accident came from a conductor misreading his orders. There is no doubt that several persons were burned to death. A number of charred bodies were found where the smoking car of No. 1 was burned.

A dreadful smashup took place on the New York, Pennsylvania and Ohio railroad, five miles west of Meadville, Pa., the New York limited dashing into a freight train. Both trains were two hours late. Five persons were killed instantly, and sixteen badly injured.

During a fight between fifty school-boys at Allegheny City Monday afternoon revolvers were drawn, and Joseph Johnston, aged ten, was fatally shot.

The Haddock murder case will be called in Sioux City to day, and it is believed the indictments against all the defendants in court will be nolle prossed. Three are fugitives.

## FOREIGN.

Most of the German rivers are frozen over. Several of the Baltic ports, including Konigsberg, are closed. The southern and western rivers are covered with drifting ice, and it has been found necessary to remove the pontoon bridges. Railway traffic is greatly interrupted. In Thuringia and the Hartz Mountains the deer and other game are flocking to the villages for food. Several deaths from the effects of exposure are reported in various parts of Austria.

A passenger train collided with a snow-blocked freight train near Avila, Spain, on Thursday. Several persons were killed and others were seriously injured.

A battle was fought in the mountains near Guatemala recently between federal forces and revolutionists, ending in the rout and almost annihilation of the insurgents and the execution of the captured leaders.

During a hurricane at Halifax, N. S., Wednesday night, shipping and wharves were damaged, buildings partly wrecked, and trees and fences leveled.

During the performance in the theater at Carthagena, Spain, Friday evening, a broker occupying one of the stalls committed suicide by exploding a dynamite cartridge. The concussion extinguished all the lights in the house, and the audience, becoming panic-stricken, fled from the building. During the excitement over 100 persons were more or less injured.

The temperance party was defeated at Toronto Monday, losing their candidate for Mayor and by law to reduce the number of taverns and shop licenses, by large majorities.

Mail advices from China state that a powder magazine containing forty thousand kilograms of powder exploded at Amoy Nov 21, doing immense damage. The force of the explosion was very great. A quarter of the buildings of the town were laid in ruins. Fifty soldiers were blown to atoms, and several hundred inhabitants killed.

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