

Christian Cynosure.

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

VOL. XV., No. 46.

CHICAGO, THURSDAY, AUGUST 9, 1883.

WHOLE No. 693.

PUBLISHED WEEKLY BY THE
NATIONAL CHRISTIAN ASSOCIATION.
221 West Madison Street, Chicago.

J. P. STODDARD,.....GENERAL AGENT

TERMS :\$2.00 per year in advance.
CLUBS OF FIVE.....\$8.75 CLUBS OF TEN.....\$15.00

Address all business letters and make all drafts and money-orders payable to W. I. PHILLIPS, TREAS., 221 West Madison Street, Chicago. Currency by unregistered letter at sender's risk. When writing to change address, always give the former address.

Address all letters for publication to Editor *Christian Cynosure*, Chicago. Writers' names must always be given. No manuscript returned unless requested and postage enclosed.

[Entered at the Post-office at Chicago, Ill., as Second Class matter.]

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While the government, in the person of the Post Master General, is in a bitter struggle for the suppression of the lottery business, the daily press sells its columns day after day for the perpetuation of an infamous scheme of public deception and robbery. In their editorial columns are great professions of interest for the public weal, and often bold attacks on public wrongs, while on another page is often a column, printed as reading matter, advocating the lottery swindle of Louisiana. It is time the supporters of these hypocritical sheets made their managers feel some weight of indignation at their abetting crime against the public and rebellion against the national executive.

Yellowstone National Park is opening with great demonstration this year. Rufus Hatch has secured a lease of certain privileges and will build some half dozen hotels at the most attractive spots. He has invited representatives of the Western Associated Press to visit the Park at his expense, and some 145 have accepted. General Sherman with a party of U. S. officials with a company of soldier attendants is already at the Park; and it is but a few days since Roscoe Conkling and a select party passed through Chicago for the same place. The simultaneous movement of these parties is supposed to be the head of a long procession of visitors which for many years will be a source of great profit to railways and hotels. President Arthur made a public visit at Louisville only, where he attended the opening of an exposition. On his return there will be a public reception in this city and probably at other places. There has been some criticism of the President's course in running away from his official duties for a summer jaunt and fishing excursion, on the ground that in his position his whole service is due the State. Former Presidents have made their excursions a matter of public interest. But it is also true that our present means of communication allow of as much attention to the affairs of state in the Yellowstone valley as John Quincy Adams had when visiting Boston. It is due our President also that he be remembered before God by all praying citizens, not "that we may live quiet and peaceable lives" merely, but that he may continue to respect the Lord's day as, at the request of Secretary Folger, he began to do when he set out upon this journey.

The bridge horror, which last Thursday evening desolated a happy home and called out a loud protest from every citizen at the reckless mismanagement at the open bridges of Chicago, is likely to be repeated any day through the whole season of navigation. It is a simple wonder that more lives have not been lost at these approaches, when we see the impatient crowds waiting on either side the river and remember that scores of thousands are crossing these swing bridges daily. But Mr. Cregier, Past Grand Master of Illinois Freemasons and 33 deg. Hiramite, expresses an astonishing indifference to the danger. He is at the head of the department in charge of the bridges, but will promise no satisfactory precautions for the protection of the public. Had he and his lodge brother, the mayor, given their attention to this business and to the cleanliness of our unhealthy city, instead of criminal intrigues to defraud the public treasury in favor of the rum-seller, they would deserve less opprobrium. Out of a manufacturer who occasionally sells a little lumber the authorities extort a license of \$100. The same manufacturer had the other day to call the police to protect a baker whose stock was being destroyed by a crowd of roughs, drunk on the "healthful" beer sold in one of these saloon holes, which have to pay only \$103 for the privilege of destroying soul and body and the peace of society.

The shooting of James Carey, the Dublin artizan, whose testimony at the trial of the Invincibles for the murder of Burke and Cavendish was more dreaded by the conspirators than any other, is a blow on the part of the secret lodge of assassination not to be despised. The British government was under a pledge to Carey, Kavanagh, and the other members of the assassin gang who, to save their lives, had given up the secrets of the lodge for the use of the courts in punishing crimes in which they participated. There is little to say in favor of Carey, though the indiscriminate Masonic howl against him is re-echoed by those who should know better; he was a guilty man, and the merit of his confession is largely due to the power of the government. But the horrible and savage hate with which he was followed to South Africa and shot in the arms of his wife ought to open the eyes of all to the fearful power of the lodge, which, to secure its revenge, makes no account of time, or place, or the lives of its members. The miserable Fenian who followed Carey and became his friend that he might more surely accomplish his fearful errand, made no reckoning on escape. The forfeit of his own life, the murder of another, were nothing, the command of the lodge everything. It is clearly seen by the English authorities that there is no peace or safety in Irish affairs so long as there exists an organization, unknown as to its membership, objects or meetings, which is brandishing its daggers at the back of every officer of the law, and every Irishman it considers unfaithful to the wild theories it hopes to enforce in the government of that wretched island.

The telegraphers' strike presented up to Monday no new features of interest. A threat from the headquarters of their secret lodge to order out the railroad telegraphers is not yet a fact, while it seems to be true that the companies have help enough to carry on their business without much inconvenience to the public, and some of the strikers, beginning to realize their folly, have returned to work. If this lodge shall actually suspend railway telegraphing, and thus cripple public business and travel, they will compel that public in self-defense to put its foot upon the neck of their little secret society, as was done a few years since in several States with the railway brotherhoods. A Canadian official touches upon another evil in which the public has a right to interfere with the affairs of the telegraphers' lodge. He says in the *Montreal Herald*: "In my opinion they made two fatal mistakes. In the first place they came out as a secret society and by this means killed themselves, for the companies and the public will not tolerate anything secret about telegraphing. Why, if such a thing was tolerated it would bring about a nice state of affairs. Here we would have a secret society, say, of telegraphers in New York, and the

head of this could order the men at any time to cease work and they would have to do so, no matter whether they had any grievances or not. What then would prevent the same person or persons from ordering the members of the brotherhood to divulge some important secret to their head, or hand over important communications and papers if ordered to do so. Such a system is, in my opinion, outrageous, and puts an end to any likelihood of a settlement with the strikers. We do not intend in any way to recognize a secret society in connection with telegraphy, to which it would be ruinous. Why, a leading citizen in speaking to me to-day on the subject, said that no matter what trouble the public might be put to for a short time, they should help the company against recognizing in any way a secret society like this."

— Agent Townsend has returned from New York, where he has been engaged in investigating the recent election held in the Seneca Indian Nation under the laws of New York State. He said the only corruption he found was that several Indians sold their votes for ten and twenty cents apiece to the victorious faction. He will report that there is no power in the Indian Bureau to declare the election invalid. Agent Townsend remarked, with some humor, that he is now thoroughly convinced that the Seneca Indians at last are fast becoming civilized.

THE INDIANS.

BY GEN'L J. W. PHELPS.

It is as natural for the prairie white man to make war upon the Indian as it is to hunt and waste the buffalo. The few Indians who are left upon their aboriginal lands find themselves in the face of an immigrant flood which they cannot resist, and know not how to deal with. What people on the face of the earth is there who would not resist such aggressions upon their ancient rights as are suffered by the Indians? Our aggression upon their rights is systematic, while we seem to studiously avoid anything like a system designed for their defense and protection. The best intentions in the world may be converted into a means of ruin and desolation if not executed with system.

Our eye has just alighted upon a religious newspaper which quotes with approval a statement made by the Commissioner of Indian Affairs. That statement reads as follows:

"I am decidedly of the opinion that a liberal encouragement by the government to all religious denominations to extend their educational and missionary operations among the Indians would be of immense benefit. In no other manner and by no other means, in my judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry and savage life, as by the educational and missionary operations of the Christian people of the country. If we expect to stop sun-dances, snake-worship and other debasing forms of superstition and idolatry among Indians, we must teach them some better way."

Now we can conceive of no better way possible of utterly ruining the Indians than turning them over to be dealt with by the religious sects of the country. Contractors and Congressional rings which look to the destruction of the Indians as to a mine of wealth could well afford to pay largely for such an opinion from the Commissioner of Indian Affairs. It is valuable to them.

What the Indians need is a mediatorial power between themselves and their implacable foe—the prairie white man. This mediatorial power, as we have often pointed out, is an armed military organization, consisting of young Indian braves for the rank and file, and of West Pointers for the officers. A force thus made up and stationed on the reservation frontiers would prevent the Indians from strolling and the whites from aggression. The time was when government troops were stationed between the Indians and the advancing white immigrants to protect the latter from the former; but now justice and humanity demand that troops should protect the Indians against the whites. There can be no reliable order, system, or improvement without such protection.

A cordon of troops being once established between the Indians and their foes, then the work of civilization may begin and be successfully prosecuted. Tribal allotments of land, and plots of ground or farms may be made in severalty; cattle and sheep be

distributed; houses built; agricultural implements be brought in use, and schools and churches established. Intoxicating drinks can be kept out of the reservations, and in the course of twenty years all our remaining Indians would merge as an homogenous element into our American society. And this could be accomplished for probably less than one-half the quarter of a billion of dollars which have been expended since the war of the rebellion in conducting a senseless warfare against this unfortunate people—a warfare that could have served only the purposes of contractors, Star-route frauds, and Congressional rings.

The newspapers of the country, being given over as they are to mere party contests, cannot aid the cause of humanity with respect to the Indians. Every motive with them operates towards insuring, if not actual participation with contractors and speculative rings, at least criminal silence in that direction. Our religious papers which advocate the turning over the fate of the Indians to the management of discordant religious sects, can only escape suspicion of foul hypocritical designs by an acknowledged incompetency to deal with the subject. The greatest civilizing power in Hindostan has been the military organization introduced by the English. Without the intervention of that power the missionary could have effected but little or nothing. As the Saviour found no greater faith than that which animated the Centurion; so no greater agency for Christianizing a barbarous people can be found than the military organization if properly used for that purpose. The regimental organization can be used for the purposes of peace as well as for those of war.

It is an impossibility that the higher interests of humanity can be served on the grounds of party contest. Neither the Republicans nor the Democrats, while contesting for power, can deal wisely with Indian affairs, or with any other great national interest. The country needs a new party, one that is free to meet the issues presented by a growing country. The country needs an American party, in order to restore to our institutions their original American vigor. The parties in the ascendant have sought political power at the expense of our American institutions, until the nation has become alien to its early character for truth, sincerity and moderation. By no possible means can the republic founded by our Christian fathers be conducted by the set of Freemasons who have got control of it. We must destroy the lodge or the lodge will destroy the republic. The "two parties" have sold themselves to the lodge, and have no moral power to resist its exactions. The great question of questions now before the American people is not whether Republicans or Democrats shall have the power, but whether the Masonic lodge, or the Constitution of the United States shall hold sway. This is not a question that we may conveniently put off from year to year to suit our own pleasure. It is forced upon us, as the slave-issue was forced upon us, and we must meet it now if we seek the salvation of the republic. The man who fears to vote against either of the "two parties" lest the other should win, is better fitted to bet on a horse race than to help on the cause of reform. To base one's political faith on either of those parties is as helpless as the religious faith of the dying Hindoo, who drags himself to the Ganges to seek salvation in its sacred waters.

WOMEN AND MASONRY.

BY GEORGE W. CLARK.

Masonry rejects, excludes, ostracizes, degrades and humiliates women! It suborns, alienates and demoralizes their husbands, brothers and sons. It robs them of their independence, their manliness, their time and money, and takes them away from their families into its secret, sinister, impious, oath-bound, midnight embrace, when their presence, protection and company is expected and most needed in the sacred precincts of home. Women, must naturally, therefore, instinctively and justly hate Masonry, and all its brood of secret, exclusive, oath-bound cabals, and ought and I think might easily and readily be united and organized into active and efficient opposition and greatly aid in the overthrow of these unnatural, unnecessary, anti-republican and anti-Christian "orders!"

The more especially is such a movement among the women to be urged, as they are soon to exercise the long-denied right of franchise and will therefore become important factors in this great work of reform.

One of the wives and mothers to whom I have been sending the *Cynosure* writes me thus, speaking of her aged mother now confined to her bed: "Mother is a great reader still, and she looks for the arrival of the mail with great eagerness. She is much interested in the anti-secrecy articles coming from you. She

and I are strong Anti-masons although two of my brothers became Masons, notwithstanding all my father's preaching and remonstrance against secret societies! My husband laughs at me because I am so anxious every time he goes to a lodge (which is now seldom) and especially when I ask him, 'How do I know but some one having an ill-feeling against you may spirit you away as the Masons did Morgan?'"

"I hope," she adds, "my boys will not wish to know the pretended mysteries of the order, and shall use my influence against it. But their father is a model in their eyes in other respects and they may not be able to judge why I think so differently about Masonry. But with the open warfare now being waged against the system it seems to be destined to another overthrow. When we think of the many obstacles this reform has to contend against it is disheartening, but as in the successful overthrow of slavery, so we may hope for even greater victories as one by one these giant evils are brought to the crucial test."

Now where are the heroic women to lead off in rallying the wives, mothers and sisters of our land in this righteous crusade against secret oath-bound societies? You may "all speak at once" and make it thunder if you wish.

Rochester, N. Y.

THE FEASTS OF SATURN.

IDOLATRIES.

Webster says that "Idolatry is of two kinds, the worship of images, statues, pictures, etc., and the worship of the heavenly bodies, the sun, moon and stars; or of demons, angels, men and animals." But God, whose infinite wisdom and authority are subject to the dictum of no lexicographer, treats in his Word any customs usages, rites, ceremonies, or symbols, which in any way appertain, or are used as accessories to idolatry, as idolatrous and profane, unclean and abominable, on account of this connection. He commanded (Deut. 7: 5; 12: 4) that the altars, images, pillars and groves used in idolatrous worship, should be utterly destroyed. Why? Because the very existence of those idolatrous implements among the people, would tempt them to adopt and practice the forbidden worship.

This view of the case is fully confirmed by the verdict of approval by which God so emphatically sustained the acts of Josiah and others, when, from time to time, they rebuked and overthrew the idolatries of Israel and Judah. (2 Kings 23: 4-6; 11-20; 10: 30 and 18: 4.) Whatever was idolatrous then, is idolatrous now. Whatever tended to promote idolatry then, must tend to do the same thing now, and therefore the divine condemnation of the implements of idolatry then, is in full force to-day, and as binding on us, as on the people to whom the prohibition was originally given.

The name of the idolatries in this great Bacchanalian monstrosity is "Legion," but they all center in its

SUN WORSHIP.

"According to the primitive language of mankind, the sun was called 'Shemesh,' that is, 'The Servant,' . . . no doubt to keep the world in mind that he was but the divinely appointed minister of the bounty of the great, unseen Creator, to his creatures on the earth. Men knew this, yet . . . they put the servant in the place of the Master. They called the sun 'Baal,' that is, 'Lord' and worshipped him accordingly." (Hislop, p. 369.)

Again, "It was an essential principle of the Babylonian system, that the sun, or 'Baal,' was the one only God. (Macrobious, Sat. lib. 1, Cap. 23, p. 42, E.) When therefore Tammuz (i. e. Bacchus) was worshipped as God incarnate, that implied that he was an incarnation of the sun." (Hislop, p. 156.) Thus Baal became one of the many names of Tammuz (Bacchus) when, in Babylon, and even in Israel and Judah, he was worshipped as the sun, incarnate.

This dogma of the oneness of Baal and Bacchus was fully illustrated in the reason assigned in Rome for celebrating, in that city, that "drunken festival of Bacchus," the Saturnalia, on the 25th of December. That day "was held as the *natalis invicti solis*, the birthday of the unconquered sun." (Hislop, p. 159, 60.) Thus, from the beginning, the celebration of Christmas (the Saturnalia) was the joint worship of Baal, the sun, and Bacchus.

The Roman church, in her pagan, "unbloody sacrifice of the mass," with its candles, incense, holy water, its endless catalogue of pompous rites, maintains in full measure the sun worship of this always idolatrous festival. It is not claimed, however, that Protestants, in their observance of it, ever render direct adoration, by prayer, or sacrifice, or incense, to the sun or any other object of pagan worship. Their

idolatry consists in the practice or use of the incidentals of that worship, its accessories, the principal of which, are the symbols or emblems of the sun. Some of the most conspicuous, and therefore important, of these, are

THE EVERGREENS AND THE CIRCLE.

The Ivy. "Wherever the rites of Bacchus were performed, wherever his orgies were celebrated, the ivy branch was sure to appear." "No emblem was more distinctive of the worship of Bacchus than this." "It was an express symbol of Bacchus himself." "It occupied a conspicuous place in all Bacchanalian celebrations." "The votaries carried it in their hands, bound it around their heads, or had the ivy leaf indelibly stamped upon their persons." (Smith's Classical Dictionary, p. 227; Hislop, p. 78-9; Adams' Roman Antiquities, p. 242; Rollin's Ancient History on the "Feasts of Bacchus," in ancient Greece.)

Ivy garlands, or wreaths, were also used in those celebrations. Those symbols were always represented as covered with leaves, which shows that the ivy, thus used, was an evergreen; for, as we have seen, Christmas, the greatest of the Bacchanalian celebrations, was as now at the time of the winter solstice, when none but evergreens could be thus used. But the evergreen ivy is not indigenous in New England, does not grow here and so cannot be had here without great expense if at all. The Christmas emblems here, therefore, if made at all, must be of some other material. For these reasons the ground pine, being the most, if not the only available substitute for ivy, its use in that celebration is deemed strictly legitimate. It is "to the manner born," and like the ivy is a luxuriant, evergreen vine, and so answers perfectly all the uses of ivy as "a symbol of Bacchus" and of his worship. Its use, therefore, in the manner just indicated, as a Christmas emblem, identifies the Christmas of to-day, with the "drunken, Babylonian festival of Bacchus," as fully as if every symbol used, were composed of the ivy itself, and is, in the fullest sense, a perpetuation of that feature in this great Bacchanalian celebration.

The circular chaplet and garland. The import of these symbols was three-fold. In Chaldea, in Egypt, Rome and other pagan nations "the disk, and particularly the circle, were the well known symbols of the sun divinity; and, with one or the other, the heads of pictures and images of that divinity were always encompassed." (Two Babylons, p. 29, 30, 141.) As simply a circle, therefore, the chaplet or garland was and is "an emblem of the sun." But the circle had yet another, and far more important signification. "In Chaldea, a circle was zero, and zero also signifies 'the seed.'" "Therefore, according to the mystic system of Chaldea, which, to a great extent, was founded on double meanings, that which to the eyes of men in general was only zero, a circle, was to the initiated, 'zero, the seed.'" (Hislop, p. 29, 30; Bunsen's Egypt, p. 335, 337.)

Thus the circle, though primarily an emblem only of the sun, was adopted to symbolize, though falsely and blasphemously, the assumed unity of the sun and Bacchus, as that wondrous Incarnation, that Divine "Seed of David," the long and oft-promised Messiah!

But the evergreen garland, which combines within itself the full meaning of the circle, has this additional signification. The evergreen, being "an express symbol of Bacchus," its embodiment in the circle was designed as a most expressive symbol of the perpetuity, the eternal power and dominion of that great, pretended, deific incarnation!

Such is the "mystery of iniquity," which, though disguised, still lives in this circular, evergreen, "lying wonder." Its use, now as of old, under whatever pretext, by whomsoever practiced, is idolatry. It is nothing more, nor less, than a positive and most practical recognition and adoption of the same idolatry, and the same blasphemy. The same imposture, the same impostor, the same Baal!

2. THE FIR TREE.

The "Christmas tree," now so common among us, was equally common in Rome, in Egypt, and probably in Babylon. "In Egypt it was the palm tree; in Rome it was the fir. The palm tree denoting the pagan Messiah as 'Baal Tamur,' Lord of the Palm Tree." But the same idea, implied in the Palm Tree, "the symbol of victory," was also implied in the Christmas fir; for that covertly symbolized the newborn god as Baal Berith, "Lord of the Covenant" (Hislop, p. 158, '9). In a note on the same subject (p. 159) Hislop explains—"Baal Berith," which differs only in one letter from "Baal Berith," signifies "Lord of the fir tree." Thus, it being a fundamental principle in the ancient pagan mythology that Baal and Bacchus were one, indivisible, the use of the fir tree in this festival in honor of Bacchus (Tammuz) became a conspicuous feature in the joint worship of those great divinities. It was simply the worship of

Bacchus, in common, or as one, with Baal. As an evergreen, "it shadowed forth the perpetuity and everlasting nature," the eternal youth and vigor of his dominion and power.

Of course, none of these emblems are appointed, or even recognized, in the Gospel of Christ. Whatever, therefore, the pretext upon which they may be adopted, or in whatever way, as sacred symbols, they may be used, as they were pagans by birth, character and associations, so pagans they are still, and such, too, they must ever remain, emblems, not of Christ, but of Baal.

Other symbols in use in this festival might be named, but these are sufficient to show that Christmas was instituted for the worship and service of Baal. Of course, then, all the rites, ceremonies—all the usages, peculiar to the festival, were consecrated to the same end, and so, however innocent in themselves, however attractive, must bear their full share in its idolatries.

Although the Word of God uses none of the names of this festival, either ancient or modern, yet, in common with all other idolatries, it was included in those idolatrous "doings" and "ordinances" which that word so emphatically condemned and interdicted.

Let us examine. Lev. 18: 3, 4: "After the doings of the land of Egypt wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances." (Ver. 4.) "Ye shall do my judgments and keep mine ordinances, to walk therein. I am Jehovah, your God." Rollin, in his history of ancient Greece, shows that "the worship of Bacchus had been brought out of Egypt to Athens, where several feasts had been established in honor of that god." Hislop intimates that this great birthday festival was celebrated in Egypt, "about the time of the winter solstice." (p. 150, 2.) Thus it is clear that Christmas, which was then the festival of Bacchus (Baal), was one of those "ordinances of Egypt," against which the thunderbolts of Divine denunciation were hurled with such terrific energy and power.

As "the idolatry of the whole earth is one . . . first concocted in Babylon and thence conveyed to the ends of the earth" (Hislop, p. 365), and as everywhere the worship of Baal under whatever name was the corner-stone of that idolatry, it is safe to assume that "the ordinances of the land of Canaan" were, essentially, the same as those of Egypt. The observance of Christmas, therefore, as one of the feasts of Bacchus under its then pagan name, was undoubtedly one of the most conspicuous and important features in the idolatry of that land, against which God so solemnly and so faithfully warned his people, and for the practice of which he, in after ages, so severely judged and punished them.

In Deut. 12: 29-32, God commands his people to "take heed that they be not snared by following" the doings "of the land of Canaan," that they inquire not after their gods, saying, "how did these nations serve their gods? even so will I do likewise." "Thou shalt not do so unto Jehovah thy God." Whatever else this command may mean, it was and is a solemn and most emphatic interdiction of the use of anything pertaining to the heathen worship, Christmas included, in their worship of "Jehovah their God." (See Ex. 23: 24; Jer. 10: 2.) In verse 32 he adds, "What thing soever I command you, observe to do it. Thou shalt not add thereto nor diminish from it." (See chap. 4: 2.)

"What thing soever!" This command leaves us no discretion as to the neglect of Divine ordinances, and makes the practice of anything—as ordinances—which he has not appointed, an act of disobedience, even of Rebellion against Divine Law. This, together with the interdict against "the ordinances of Egypt and the land of Canaan," remains unchanged and in full force, to-day, making the observance of any pagan festival, or any part thereof whatever, the pretext for such observance, a positive, direct, blasphemous violation of Divine law. It is simply "learning the way of the heathen." Jer. 10: 2.

Where, then, is the Divine warrant, or even recognition, of this "feast of Saturn," Christmas? Where the justification of the plea that Christians do not celebrate it as a Bacchanalian or pagan observance? We have seen that through and through and through its observance is the worship of the sun—BAAL! It is idolatry. In the sight of God, "unclean" and "abominable," most solemnly, most peremptorily forbidden a place in his worship, his people commanded to not so much as "touch the unclean thing." 2 Cor. 6: 16, 17.

CONCLUSION.

Such was the origin, such the consecration and the relationship, and, despite the specious glamour of its present surroundings, such too is the true status and character of Christmas. True to its original, its chief and often almost imperceptible influence (especially

among Protestants) has ever been to honor and immortalize, not Christ, but Bacchus, his great enemy and rival! Not to commemorate the angelic announcement—"To you is born this day a Saviour, which is Christ the Lord," but that great pagan, Egyptian lie, that on the birth of Horus (Bacchus, Tammuz), "a voice was heard to proclaim: *The Lord of all the earth is born!*" (Wilkinson's Egyptians, vol. 4, p. 189; Hislop, p. 108.) With such facts before us, can we suppose that Christ will accept such offerings? Will he consent thus to become indebted to Baal for ordinances or for symbols, with which his people may worship and honor him? or will he share his honors with Bacchus and Baal? The idea is monstrous. It is blasphemous! SENEX.

Reading, Mass.

TWO KINDS OF MONOPOLIES.

In resisting monopolies of one kind, let us beware of warming into life monopolies of another kind; the latter, it may be, quite as selfish, and, therefore, quite as odious in their way as those which we would overcome. Nothing is more common in history than the spectacle of would-be leaders of particular classes to permit their enthusiasm, in seasons of excitement, when they have a following, to run away with their heads, so to speak, and, by rushing from one extreme to the other, succeed somehow in negating the advantages which they might have attained by wise moderations and self-restraint.

When the memorable so-called uprising against capital culminated in the great railroad strike nine years ago it assumed the shape of a formidable attempt to "corner" the labor market, and as long as it lasted it was in all its essentials just as much of a monopoly as any of the railroad corporations against which it had practically declared hostilities. The great body of the American people, with their native good sense, while they could not be accused of any lack of sympathy with the appeals of the laboring classes for better terms from the corporations, quickly discovered that a monopoly of labor was as prejudicial to the public interests as a monopoly of transportation interests; hence, they set their faces against it and demanded that the methods of the government in dealing with it should be, as they proved to be, "short, sharp and decisive."

THE KNIGHTS OF LABOR.

So of the later strikes in the widespread iron and coal trades throughout Pennsylvania, Ohio and southern Illinois. These were conducted by various mysterious organizations calling themselves "Knights of Labor," etc., and their plan was to coerce their employers, the iron and coal corporations, by another attempt to corner the labor market. In this case it was plausibly urged that, as the coal and iron monopolies were "protected" by the Federal Treasury in the form of a high tariff on competitive foreign products, they were petted monopolists. The allegation was undoubtedly well founded, but the error of the Knights was, not leaving these monopolists to the tribunal of public opinion, which in due time will see that injustice in this, as in other forms, will be rectified, but trying to get up an opposition monopoly which, in the true spirit of petty tyranny, would allow no individual man within the range of its influence or its power to sell his labor in the best market he could get.

It is unnecessary to say that these movements failed as soon as the would-be labor "monopolists" reached the end of their purse, and the net result of it all was that, while the coal and iron "monopolies" were temporarily embarrassed (but subsequently benefited by stronger markets resulting from partial suspension of production) the followers of the other would-be "monopolists," the Knights of Labor, found themselves at the termination of the contest much poorer every way than they were when the attempted "corner" was begun.

ANTI-MONOPOLY PRETENSIONS.

And now we see these same Knights of Labor are again coming forward to take charge of the telegraphers' strike, under the taking name of "Anti-monopoly." They claim to have a membership of 800,000 in the several States; and at one of their meetings in Philadelphia, on Sunday, their orator adopted the imperial style, to which men who control, or who are seeking to control other men, in masses, are addicted. It also appears that the Telegraphers' Brotherhood is but a subordinate division of these "Knights." This is an important disclosure, and we presume there is no mistake about it, in view of the following seemingly authoritative exposition of their organization and aims which a "prominent officer" communicates to yesterday's Philadelphia Ledger:

"To the oft-repeated inquiry of 'what kind of an organization is the Brotherhood?' we would reply:

"The Brotherhood is a secret society, working under the jurisdiction of the powerful federation of organization known as the Knights of Labor. The experience of centuries thoroughly demonstrates that this is the only basis upon which an absolute successful protective organization can be established. Our branch of the order is now firmly established from the Gulf of St. Lawrence to the Golden Gate, taking in, as it does, all branches of the telegraph service. We seek by organization to make ourselves so powerful that, should it become necessary, arbitration between employers and ourselves can be successfully resorted to for protection, instead of strikes, which are always objectionable and seldom successful. It is also hoped that other benefits will follow from the perfection of thorough organization, such as higher attainments in our profession, by close guarding of its portals, and making knowledge and moral worth the basis of advancement; securing for both sexes equal pay for equal work; the suppression of fraudulent telegraph colleges, and the supplying of operators from the ranks of deserving clerks and office boys—the only students who are qualified to succeed us; to reduce the hours of labor to eight hours per day and seven hours per night; extra compensation for overtime and all Sunday work; to discourage the teaching of our profession, and such other objects as may from time to time be agreed upon. The fact that all members of the order are strictly prohibited from divulging the name or person of another member to any one not a member throws a perfect safeguard around those wishing to keep their membership secret, as, under this law, no outsider can obtain the name of any member except from the member himself."

AN UNAMERICAN MONOPOLY.

If there is a more arrogant and at the same time a more un-American "monopoly" than this, we should like to discover it. In the first place, its designation implies a title of nobility, and for these things we have no use in this country. Workingmen especially would do well to beware of them. They are monarchical and un-republican. Our Revolutionary forefathers were jealous of all such imitations of royal technique, and hence they inserted in the Constitution a clause prohibiting Congress from conferring upon anybody any order of nobility. It is, in addition to this, a secret society; another circumstance which exposes it to suspicion. In the next place, the organization is as avowedly "protective" as the most odious of the "monopolies" against which they are contending. Like them, they seek to crush out competition by "bossing" the labor market. Among the "benefits" they expect to derive from their ordination is "the discountenance the teaching of our profession," the regulation of how many hours shall or shall not constitute a day's work—and the privilege of prescribing what sort of persons shall or shall not be employed, etc.

If the striking telegraphers expect to obtain the sympathies of the public, the sooner they disavow the control and authority of this body, the better. In attempting to restrain the Western Union "monopoly," as in their attempts heretofore to restrain the railway "monopolies," it is but endeavoring to build up a "monopoly" for itself quite as oppressive and quite as intolerable as either of these. We do not believe public sentiment will sustain them. Obstructions to free competition, either on the part of Knights of Labor, or brotherhoods, or railroad corporations, or telegraph companies, or favored manufacturing companies, no matter what the pretext may be, are encroachments upon the rights of the public and in conflict with the principles of equality upon which this government is founded. This is a free country, and is not to be "bossed" either by corporate monopolies on the one hand nor by labor monopolies on the other. Between these two the public for the moment are threatened with being crushed between the upper and nether millstones; but in the end the "monopolists" of both kinds will discover that, after all, the real boss is "We, the People."—New York Commercial Bulletin.

QUESTIONS IN MORAL PHILOSOPHY.

CASE.—In a State where Freemasonry is fostered because of its supposed political and material advantages, though it is exceedingly inimical to the purity of the Christian religion, the head of a college is called on to write the history of Fenianism, which he does without the least allusion to the fact that it is a secret organization. Not long afterwards the horrid murders committed by the organization in Phoenix Park become known.

Now the question is:—

First.—Has the head of a college in the United States the moral right to give the history of an organization

and suppress the important fact that the said organization is a secret one?

Second—Has any man a moral right to be at the head of an institution of learning in the United States without warning the youths under his charge against the wickedness of secret associations?

Third—Does the omission to state such an important fact as that an organization is a secret one, show any nice, æsthetic sense of moral right?

Fourth—Can a people govern themselves as a republic who see no wrong in Freemasonry? AMERICAN.

INDIA'S MOST DANGEROUS DAYS.

The holidays are coming, and in India, they can hardly be called *holy days*. After some years of observation, we rate them as *India's most dangerous days*. Men who all other days of the year are noted for "truth and soberness" in these days, become noted for wanton, drunkenness and rioting. While those without restraint any day give free swing to unbridled appetite at this season. The customs of Indian society surround even good people with tremendous temptations. Many fall, and many more suffer hurt, and alas that we must say it yet, few comparatively spend these days in a way honorable to God, and profitable to themselves. We could wish to speak some kind word of warning, that would induce all our Christian friends to avoid all wine bibing, rioters reveling associations during the coming holidays. We would say to all good people shame the ungodly soul-destroying customs of this season, by opposing them with legitimate, profitable methods of spending these days. Checkmate every custom that has the devil's brand on it, by something that bears the brand of our God. It is better to go to the house of God than to the house of dancing or drinking.

We know many good people endeavor now to observe these days as they did not years ago. Yet they need to yray for their children and friends. Young ladies could as kindly stab the young gentlemen of their acquaintance as place before them the accursed wine glass. Parents better bury their children, than tutor them in tipping on holiday sips. Better be accounted unsocial and odd; or anything else, rather than walk into the open door of hell, in these devil-trap holiday social customs. Friends may spend a happy day. Christian parents may make a merry season, with and for their children, but let all be ware the deadly cup, and the unhallowed dance. Communion Christmas morning and revelling for a week following, is worse than heathenish; so called Christians nowadays seldom keep Christmas, in any way that all declares it to be the birth-day of Christ. But if observed at all, it should be done worthily.

Will not every reader stand fast, watch, and pray for every weak brother or sister of their acquaintance in the coming holidays. Open a Christian door to as many as you can keep from the evil, even if it cost you something.—*India Methodist Watchman*.

COLLAPSE.

Masonry is a stupendous sham. The wonder is how such a despicable farce could find support. We are still more astonished that such a gilded fraud, and a varnished cheat, should wield such influence in the management of church affairs, regulating the rank and pay of preachers, and even crushing godly ministers with iron despotism!

Strange this foul, contemptible, and clandestine concern did not collapse before it succeeded in stamping the impress of its deadly tyranny upon the church of the day. The crisis is coming. Read the recent report of Grand Lodge: "Who shall predict the moment when this perilous crisis shall come upon us? The crumbling of the wall predicts a speedy end to the edifice, and the wise man hastens to vacate it. The gaining leak and the settling of the keel into deep water, threatens a speedy submersion of the gallant ship, and the mariners hasten to their boats and pull for life, for *dear* life. But we, although we may see the impending danger, cannot fly from it. As Masons, we are the edifice—we are the ship and we cannot fly. The distant signals are visible. Mark them, my intelligent brethren. To the critical eye, they are manifest in the withdrawal by dismission of *tens of thousands of Masons*, embracing much of the intelligence and moral worth of the order; in the carelessness with which the institution is regarded by many of its votaries; in the lengthy catalogue of suspensions and expulsion announced year by year by all of our Grand Lodges; and in the springing up of fungus societies all around us, in which, shame to say, many Masons are found, to the proportionate neglect of their proper calling. These signs point to the crisis which has been predicted. They are unerring indicia of a day and an hour when the craft will be rent to pieces as with the whirlwind of God's wrath, unless measures, speedy and effectual, are adopted to cement the walls of the institution together."

All this suggests the story of the blacksmith who attempted to make a plowshare out of a poor piece of iron. It burned up and wore away, until he had projected in succession several inferior implements, diminishing in importance. He flung it in the flames with disgust, declaring he thought the thing "would make a firstrate *n-z-z!*"—*Vanguard*.

When one has been long and far away from an earthly home, what a happy sight to see brothers and sisters all crowding to the door to bring us in. What is that but a dim image of what will be seen at the gates of glory?

WASHINGTON LETTER.

WILL THE COURTS PROTECT CRIME.

One of the most marked events in this city, is the suit of M. A. Dauphin of Louisiana, against Post Master General Gresham for \$100,000 damages on account of his order forbidding the postmasters at New Orleans and New York to pay money orders to the former or deliver his registered letters. It will be remembered that Mr. Dauphin is the agent of the Louisiana State Lottery, and that during Mr. Hayes administration Post Master General Key issued an order forbidding the use of the mails for lottery purposes. This order was afterwards suspended but has since been renewed by the present Post Master General, so far as the New York and New Orleans offices are concerned. Mr. Dauphin claims that he is suffering great loss by an illegal interference with a legitimate business.

The testimony of Generals Beauregard and Early is extensively published to show that the drawings have been conducted with perfect fairness; and the *Evening Star* of the 25th adds this editorial to confirm their statement:

"It is easy to carp at success and accuse of dishonesty those whose moral characters for integrity, veracity and fair dealing are as un sullied as the driven snow. Now, in reply to some cavillers, actuated by motives easily seen through, Generals G. T. Beauregard of Louisiana, and Jubal A. Early of Virginia, reaffirm and publish to the whole world, over their own autographic signatures, that they in person manage and control all the monthly and semi-annual drawings of the Louisiana State Lottery, and the same are conducted with honesty, fairness and good faith toward all parties."

There is no doubt the whole matter of prosecution and publication is to capture public sympathy, by raising a false issue. Suppose we admit that this lottery is conducted with exceptional fairness. Suppose it is proved beyond all question, that there is no privileged class that are sure to draw prizes, while others draw blanks. That is not the question, but *Is the lottery a legitimate business?* The laws of this District and of nearly all the States declare it is not. Lotteries and all games of chance are regarded in law as demoralizing, and inconsistent with the public welfare. The fraud is in the business itself and not in the manner in which it is conducted.

Every lottery must be so conducted as to secure in any event, a large margin of profit to the company, a liberal salary to those who conduct it, and a percentage to the sellers of tickets. These, together with considerable incidental expense, are drawn from the buyers of tickets, and for it they receive absolutely nothing in return. But this money has been enticed from the hard-working, ignorant and unsuspecting poor; a large proportion from colored people, often unable to read the tickets that they purchased. As a means of this enticement, grand prizes are paraded, cupidity is appealed to, and honest labor is depressed. The first step in the career of crime is often in the purchase of lottery tickets.

If the saloon keepers should set up in justification of their business the plea that they always sold pure liquors, and never cheated in the change, we might well doubt their statements, for people who sell whiskey will not hesitate to lie. But if we admitted that their statements were true they would constitute no justification. It may be reasonably doubted whether men who descend to the lottery business for a livelihood, have sufficient honesty to be trusted with other people's money, but suppose they have, the *business itself* should be *under the ban*. It is greatly to be hoped that no legal quibble will enable this nefarious business to be carried on with the aid of the United States mails.

ODD-FELLOW EXCURSIONISTS.

"This morning at 5 o'clock, a train of sixteen car loads of excursionists, representing the ten lodges of the Grand United Order of Odd-fellows of Richmond and vicinity rolled into the Baltimore and Potomac depot. The excursionists numbered about one thousand, and on the arrival of the train they were met by delegations of the lodges here with a band of music, and escorted to Union Bethel Hall, where the visiting Odd-fellows were breakfasted. They are sight-seeing to-day, and this afternoon escorted by the local lodges, they will make a parade, and leave at 8 o'clock to-night for their home."—*Washington Star*, July 30.

This is one of the methods of wasting the hard earnings of the colored people and preventing their accumulation of property. To the great expense of Odd-fellowship, an expense that absorbs over 60 per cent of all its income, is added the cost of these excursions, parades and entertainments.

I saw the great concourse of gaily dressed people from Richmond as they mingled with their Washington friends, and I reflected on the many evils and wrongs they have had to endure growing out of their poverty, ignorance, and former lowly condition; and while I rejoiced at many evidences of improvement, I earnestly wished they were more industrious, provident, and self-respectful; and especially that they might no longer be deceived with the idea that the silly rigmareole of Odd-fellowship, which any school-boy may read at his leisure, and the consequent pa-

rades and excursions, is worth the hard-earned money that it costs them; and which they sorely need for better purposes.

TELEGRAPHERS' BROTHERHOOD.

"On Saturday the following was sent out from the Baltimore headquarters of the Brotherhood of Telegraphers to the railroad operators: 'I am directed by the district master workman to instruct you to refuse all commercial business on and after receipt of this notice. This refers to paid business originating at your office or offered to you by other offices.' This is intended as the initiatory step towards ordering out all the railroad operators."

When the laboring men of the country are reduced to a condition that they can be "ordered out" by an irresponsible "master workman," regardless of individual rights or interests, or the public welfare, then has the condition of the people become truly deplorable. Let it be remembered that this ordering out of the railroad operators means, if carried out, the suspension of railroad traffic, and is just about equivalent to an order to tear up the rails. Railroads cannot be operated without telegraphs.

The tyranny of secret, irresponsible trades unions; the enforced idleness and consequent want and poverty of their members; the many acts of oppression, cruelty and crime that are constantly being perpetrated on non-union workmen; and the great difficulty of convicting and punishing those whose crimes are not their individual acts, but the acts of a sworn, secret brotherhood, is showing people the danger of all organized secret associations. It will be a grand thing for every laborer to know that he is his own master workman, and that the "society" with which he has most intimate relations is his own household. It will be a blessed thing when Master Workmen, Grand Masters, and Most Puissant Sovereign Grand Commanders, shall find their vocation gone, and that the orders, constituted mainly for their benefit, have been disintegrated into their original elements.

H. H. HINMAN.

NEW ENGLAND.

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

—In a large manufacturing establishment in Worcester 40 hands were discharged, not one of whom was a member of any secret society and 64 were retained, all but two of whom were members of lodges. The foreman was a Freemason.

—Franklin Pierce of Derby, Vt., died July 2d. He was a faithful friend of the Anti-masonic reform and attended the convention at Montpelier. At his own request his funeral sermon was preached from the text, "In secret have I said nothing."

—A letter from brother J. Tanner, Jr., does not give a favorable account of his health.

—Enos Mitchell of Maine, has been very sick but is better now. His daughter, Miss F. M. Mitchell has had the care both of him and an invalid mother.

—A former mayor of Cambridge, Mass., was recently initiated into one of the numerous secret societies of his city. After the ceremony was over he gave the lodge a cutting lecture on the indecency and barbarity of their ceremonies and then withdrew. In the next election for mayor he was beaten.

—Ben Butler threw a sop to the Masonic brethren in one of his recent addresses. He knows where his votes come from.

—The corner stone of the Vermont University was laid by the Masonic lodge. The Past Grand Master who spoke, says it is the first time Vermont Masons have enjoyed such an honor. Let it be the last time.

—Gen. Phelps has been spending several weeks of the summer at Saratoga.

—Mr. F. J. Dunham has moved from Worcester to Saratoga, where his home will be for the present.

—The Holiness camp-meeting which is under the control of Mr. Geo. M. Morse of Putnam, Conn., commenced its season July 24th to continue ten days. Mr. Morse is credited with bearing the chief financial burden of several such enterprises.

—The death of Geo. H. Williams at Putnam, Conn., leaves a great vacuum among reformers. His memory is precious.

—Elder J. L. Barlow is spending some time in Fulton county, N. Y., to recruit his health which is much broken. The latest news from him is not reassuring.

—The Free Baptist camp-meeting commenced Aug. 1st at Old Orchard Beach.

BENJ. F. BUTLER.

No newspaper can rightly serve the public without commenting on the acts of the present governor of Massachusetts. No one feels at all sure that Ben Butler will not be elected to a second term of the governorship, and from that step to the White House. He has too often accomplished the impossible to predict with any certainty that he may not soon set aside all improbabilities to nominate and elect himself President.

Probably a more unscrupulous politician does not exist in the country. His word cannot be relied upon in any matter affecting his personal interests. When the Committee on Charities asked counsel of the Attorney General, Butler declared in an open letter that it was unlawful for the attorney to give advice to the committee, and that it never had been done. When the committee disproved his statement he neither confessed his error nor recalled his words, but treated it as a good joke. When the Tewksbury appropriation bill was lost, and afterward found, he affirmed in a message to the legislature that he believed the bill was stolen from his office, when he must have known that he himself dropped it in his carriage. In numberless instances he has obviously disregarded truth.

His correspondence with other members of the State government has often descended to mere blackguardism, entirely beneath the dignity of his office, or even the ordinary courtesies of life. His petulance has sometimes appeared puerile, as, for instance, when he refused to have any further correspondence with Secretary Sanborn, simply because he had been worsted in argument and fact.

It is difficult to say how much credit is due him for the Tewksbury investigation. The same institution was investigated a few years ago, and the principal abuses corrected under another administration. It is claimed that the abuses which constituted the body of the evidence are not of recent date and were exceptional, not general. Certainly the Governor's charge of extravagance has been proved to be groundless.

But Butler has several elements of strength before the people which make him a conspicuous figure. He is daring without limit. He apparently has no fear of failure; he does not care for criticism; he proceeds like one who has nothing to lose but everything to gain. When his courage is rightly employed, as it was during the rebellion, he cuts a noble figure; when employed for selfish political ends he is a dangerous antagonist.

Butler's clear apprehension of political factors is seen by his connection with Freemasonry. He is not a man to waste time or money on the frivolities of the Masonic lodge unless he could obtain a returning advantage in increased political power. His shrewd eye detected the advantage of such a secret ally. When the secret empire seeks for a leader against the American party, Butler will be its most available man. In a speech in Worcester recently he took occasion to laud the Masonic lodge—a significant fact considering his known aspirations for further political honors.

The last conspicuous element of this man's power lies in the fact that he appeals to the worst classes of society for his support, and the bad elements of American society are more thoroughly organized and determined than the good elements. We seem not half awake to the mighty struggle between good and evil going on among us. The bad elements are becoming organized in secret lodges. The good elements are in churches. The secret lodges run our political machinery, and when the good people commence they cry out, "You must not meddle with politics." Butler appeals to these forces of evil for power.

As between the Democratic and Republican party there may be but little choice, but those who are contributing to the notoriety of such dangerous factors in our politics will do well to pause. Let us hasten to establish the nucleus of a new party which will call to its support the better elements of the country, that the wicked may not bear rule.

E. D. BAILEY.

If all bankrupts were as lucky and plucky as Jay Cooke it would not be so bad. He has lived to pay every dollar he owed, and has a handsome competence in his old age. He is fitting up magnificently his summer home at Gibraltar, where he spends the spring and fall months fishing. The other months of the year it is in the charge of a house-keeper, and poor clergymen from all parts of the country are each made welcome for two weeks, when they give place to others. Every denomination is represented in these lists, and hundreds of poor ministers have, through the kindness of Mr. Cooke, enjoyed a most delightful vacation.—*Inter Ocean.*

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

- We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.
- That God requires and man needs a Sabbath.
 - That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.
 - That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.
 - That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.
 - That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.
 - That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.
 - That land and other monopolies should be discouraged.
 - That the government should furnish the people with an ample and sound currency.
 - That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.
 - And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The *People's Informer* of Paris, Texas, prints the names of the candidates of the American party and the platform as they appear above, with the just and complimentary comment: "Our acquaintance with Jonathan Blanchard and John A. Conant is very limited, but their platform, if adopted and carried out, would prove, we firmly believe, the most glorious results to our country." As the editors of the *Informer* are colored men they probably are better acquainted with Senator Pomeroy and can support him in the campaign.

Our nation, having passed by, year after year, the only possible solution of the Indian question, in vain endeavors to settle it some other way, the Commissioner of Indian Affairs has in his latest report verified the often proved truth that "man's extremity is God's opportunity." He says: "I am decidedly of the opinion that a liberal encouragement by the government to all religious denominations to extend their educational and missionary operations among the Indians would be of immense benefit. In no other manner and by no other means, in my judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry and savage life, as by the educational and missionary operations of the Christian people of the country. If we expect to stop sun-dances, snake-worship and other debasing forms of superstition and idolatry among Indians, we must teach them some better way."—*Statesman.*

The Chairman of the Iowa Republican State Committee has declined the proposition of General Weaver, Greenback candidate for governor, to take part in the joint debates arranged to take place between the Republican and Democratic candidates.

The Republican State Central Committee of Virginia, Thursday adopted resolutions condemning the course of the National administration in the politics of that State, and declaring James G. Blaine the choice of the Republicans of Virginia for President.

HOW THEY VOTE IN IRELAND.

A correspondent of the *Pittsburg Dispatch* gives this account of a scene at the polls in Ireland:

"The election day is very quiet. The vote is by secret ballot. A voter goes into a room called a booth. There he is given a ticket with the names of the three candidates printed on it. A blank place is left opposite each name, where an x is put behind the name of the one voted for. This ticket is taken behind a screen in the booth, and marked by the voter. It is officially stamped by the sheriff, who furnishes all tickets. The voter, after marking it, hands it to the judge, who deposits it in the ballot box. The voter then vacates the room. Only one voter is allowed in the booth at once. Candidates may have one to a dozen representatives in the booth, but they are sworn to secrecy as to what goes on inside until after the result of the election is declared from the official count. The boxes from all the polling booths are sealed in the presence of the representatives of the candidates, who may also put a private seal on each box. They are then taken to the county seat, where, on Monday, they are opened. As each box is opened in the presence of the candidates or friends, the tickets are counted with their faces down, so that the number in it may be compared with the return on the poll-book. Then the tickets are all thrown into one box and stirred up, so that it may not be known what district gave certain majorities, and counted.

CORRESPONDENCE.

TRADES UNIONS.

THE TELEGRAPH OPERATORS AND THEIR STRIKE.

While it is manifest that public sympathy is largely with the operators in their demands, it is equally manifest that the nature of their organization and the methods by which they seek the attainment of their objects ought not to be sanctioned. Because,

- They are a secret brotherhood with an elaborate ritual and form of initiation, and bound by strong oaths or pledges.
- They deny to their members all right to sell their labor except with the consent of the whole fraternity, and they enforce this restriction with both rewards and punishments.
- They insist on uniform pay without regard to individual capacity, putting the efficient and inefficient on the same level.
- They appeal to, and expect the aid of other trade unions, and count on the support of the Knights of Labor and other labor organizations without regard to the interests of individual laborers, the validity of contracts, or the rights of the people.
- In common with all other trade unions they put a pressure on every laborer to induce him to join some secret oath-bound brotherhood and to become a party to the whole secret order system.
- In common with all secret orders, they deny to the state all right of inquiry or inspection as to the nature and methods of their business, and as to the character of their covenants as related to civil law.
- They deny to each church the right of investigation, watchcare and control of the conduct of the members of such church member so far as that conduct comes under the secrecy of the order.
- They unequally yoke together in a sworn brotherhood, believers and unbelievers, contrary to Eph. 6:14.
- The covenant to "always conceal" the internal character and business of the order is inconsistent with Christian candor and a just regard for the interests of others, and leads inevitably to hypocrisy and falsehood.
- They are either without any religious worship, or, more commonly, they have such as all faiths can unite in; and from which is of necessity excluded everything that is distinctly Christian.
- They are the legitimate children of Freemasonry, from which they are patterned, and which is the oldest of all the trades unions.
- They make common cause not only with all other secret trades unions, but with the great network of secret orders that constitute that Secret Empire that seeks to control all business, all religions, and all governments.
- Membership in them is inconsistent with personal freedom and self-respect, and their practical influence has been to diminish the amount and rewards of labor, and often to produce the most terrible crimes.

H. H. HINMAN.

DR. HALL'S CASE AGAIN.

DEAR CYNOSURE:—We are spending a few days in Holly, Mich., the place where Eld. D. P. Rathbun lectured on Masonry and worked the first and third degrees a year ago last April. This place is about five miles from Davisburgh, the scene of the tragic events collected by Bro. Hinman in this vicinity and transmitted to the *Cynosure* a few months subsequent to Bro. Rathbun's labors here. Some of your readers may remember the case of Dr. N. C. Hall, who was charged with having poisoned his wife, and when the thing was fairly proved against him (by the way he was a member of the M. E. church) at his second trial (at the first trial the jury could not agree) he was sentenced to the State's Prison for life, and when subsequent to his being sent up, the Supreme Court of the State revoked the decision of the court that condemned him, and granted a new trial (all through the influence of the lodge, of course), he was released from prison on a bail of \$3,000 instead of \$20,000, his former bail.

I cannot at this distance of time recall how many of the sickening details connected with this terrible affair were communicated to you by Bro. Hinman, such as the purchase of another stomach and liver, to be placed in the hands of the chemists for analysis, instead of those of the victim, when an investigation was instituted; how the body of the unfortunate woman, or what remained of it, was taken from the grave (it was so full of poison that it was in a remarkable state of preservation when found).

doubled together and thrust into a salt barrel and buried near a straw stack in a farmer's field; how it was discovered by the slumping in of one of the horses while a boy was ploughing near the straw-stack, the confession of the man employed to place the body there, etc. All these things were brought out in the investigation and nobody has any doubt of the doctor's guilt, yet this man runs at large on a nominal bail as jolly and unconcerned as ever, and tells his friends he shall come out all right, and no doubt he will. He has scores of Masonic brethren leagued together to defeat the ends of justice, and what has he to fear?

Another farce of a trial has been gone through with since he was released from prison, with the same result as in the first trial, viz., the jury could not agree, nine being for conviction and three for acquittal. When we look at these appalling facts and remember that this is only one of many cases that are continually occurring where it is found impossible to bring a Freemason to justice, *no matter what his crime may be*, it is truly alarming, especially when we consider the indifference of many who even acknowledge these results to be due to the workings of Masonry.

E. C. A.

THE NATIONAL TEWKSBURY.

The great national Tewksbury is the Masonic lodge. But General Butler is not likely to undertake the reform of that; for his first step would have to be to abolish himself, he being a Grand Sovereign Inspector General of the whole concern. General Butler would be nothing without the lodge. The lodge has made him governor of Massachusetts; and it is by the aid of the lodge that he hopes to become President of the United States. Hence General Butler cannot possibly reform our great national Tewksbury. His powers in that direction are limited to a very narrow sphere.

In fact, Tewksbury is a pattern of cleanliness when compared with the Masonic lodge. Its reform was an easy job. There was but little to do—all cry and no wool. The moral of that reform is that General Grant's trade of tanner must not be exercised with the skins of alms-house patients in Massachusetts so long as General Butler is governor.

But the moral which the good of the country requires to be established is this, viz.: that no man who resorts to the underhanded trickery of the lodge for gaining political ascendancy, is worthy of the confidence of a free people. General Butler proudly bears one of the highest titles of the Masonic lodge, and shows himself a perfect adept in Masonic tricks; and for the nation to give its approval to such a position by crowning his Masonic rank with the title of President of the United States, would only sink the dignity and value of the Republic to the level of a set of jocosse revellers; not to serious-minded statesmen. No more fatal mistake could ever be made than to reward skill in Masonic trickery with Republican office.

Our great national Tewksbury can only be reformed by a thorough-going out-and-out Anti-mason; and let us vote for no other.

SO MOTE IT BE.

PITH AND POINT.

WELL PLEASED.

I am much pleased with the change in the *Cynosure*—its paper, its type and general make up; its cheerful face, its able and spicy editorials, its interesting and spirited correspondence, its judicious selections, and its high and sound moral tone. May God bless you and the great work into which you bring such a clear-cut force.

So speak on! Speak on! Do not bate a single word!

Nor turn aside—nor care for hissing nor for scorn—

Since some faint gleamings you may see of Freedom's coming morn—

G. W. CLARK.

THE CUNNING FISHERMAN.

It seems as if new orders of secretism are springing up constantly; that the devil is lengthening his cords and strengthening his stakes in this secret empire. He puts me in mind of a fisherman fishing with a trout line in a stream that abounds with all kinds of fish. He stretches his line from shore to shore; fills it with hooks; puts on his bait, a worm for one kind of fish, minnows for another, and liver for another, and so on till all hooks are baited, that he may catch all kinds. Each line and hook stands for a different order in the secret empire, that all men may be caught on the devil's trout line, part to the different hooks of Masonry, Odd-fellowship, Good Templarism. Grand Army of the Republic hook is baited with loyalty and patriotism so as to succeed in catching a great many church members and get into the sanctuary of the Lord all over the land to hold his grand carnival and bring religion into such disrepute that no sensible man could believe for a moment that there was any reality in it, in short, to crucify Christ in the house of his professed friends.

JOHN THOMPSON.

BIBLE LESSONS.

LESSON VIII.—August 19.—Israel Forsaking God.—Judges 2: 6-16.

GOLDEN TEXT.—And they forsook the Lord God of their fathers.—Judges 2: 12.

"Served the Lord all the days of Joshua." This verse describes the whole period in which the people were submissive to the Word of God, although removed from the direct guidance of Joshua. The people was faithful when left to itself by Joshua, faithful after his death, faithful still in the days of the elders who outlived Joshua. The whole generation, which had seen the mighty deeds that attended the conquest of Canaan, stood firm.—Schaff.

"Buried him." (1) Christian tradition points to a Tibnel, on the Roman road from Jerusalem to Antipatus, 14½ north-north-west of Jerusalem, as the site of the ancient Timnath-serah. Here is a remarkable rock cemetery containing nine tombs. One of these is large, with a portico supported on rude piers of rock. There are niches for over two hundred lamps, once burning in front of the tomb entrance. There is also a village, about three miles to the east, called Kefr Ishria, or Joshua's village. (2) Another site proposed for Timnath-heres or serah is at Kefr Haris, nine miles south of Nablus (Shechem). The Samaritans state that Joshua, son of Nun and Caleb, were here buried. The tombs of Caleb and Joshun were noticed here by Rabbi Jacob, of Paris, A. D. 1258. Conder inclines to this as the burial place of Joshua, since Jew and Samaritan both point to it.—Schaff.

THE CHARACTER OF JOSHUA. *His character was almost faultless.* (1) He was a man of profound faith. (2) He was courageous, fearing no danger, shrinking from no duty. (3) He was disinterested. Joshua lived, not for himself, but for his people. Unlike Alexander and other conquerors of the East, he sought no glory, was ambitious of no greatness, and aimed at no sinister purposes or ends.—T. Smith. (4) He was faithful to every trust reposed in him. (5) He had a rare combination of the highest qualities of the statesman and warrior. (6) Joshua was, in one respect at least, an eminent type of the Lord Jesus Christ. As he conducted the chosen Israel into the rest of the earthly Canaan, so is Jesus, the true Joshua, leading the Christian Israel into the rest of Christian holiness and of heaven.—Smith.

"All that generation." Had no practical or experimental knowledge of him; no deep or lively impression of his goodness; no affectionate, grateful, or devout sense of the wondrous manifestation of his power in their behalf (see on Ex. 1: 8).—Bush.

"Served." The true religion is a service of love and reverence; but all false religion is a service of superstition and terror. The impenitent often think that by refraining from being Christians they escape service; while, on the contrary, they serve Satan, who is a cruel master and whose wages are death.—Johnson. "Baalim." Baalim is the plural of *Baal*, a Semitic word, signifying owner, lord, or master, and in the highest sense denoting the deity. The Hebrews never used it as a designation of their deity, but always to distinguish some god of the surrounding nations. In this sense, with some adjunct appended, it indicated several local deities: Baal-zebul was the fly god of the Ekronites, corresponding to the Zeus of the Greeks; Baal peor answered to the Roman Priapus. With the article prefixed, it designates the Baal or chief deity of the Phœnicians. Strictly, Baal meant the highest male god (the sun or planet Jupiter), as Ashtoreth or Astarte did the highest goddess (the moon or Venus).—*American Cyclopaedia*. The plural *Baalim* is used (1) either because of the multitude of idols and images of Baal, or better (2), it refers to the different offices of the god. This latter conjecture receives the general consent of scholars. Thus: Baal-zebul (3), Baal is the office or protector from flies, one of the worst plagues of warm climates; Baal-peor, Baal presiding over licentious rites of worship.—Johnson.

WHAT WAS THE GREAT ATTRACTION OF IDOLATRY that made the people fall into it so often? (1) It was a visible representation of God, while Jehovah was unseen. (2) The temptation of novelty. (3) The desire to be like the other nations who, in some respects, were more fashionable and worldly. (4) The sports and revels connected with idolatrous worship, appealing to every passion, and more especially tempting the Israelites, whose worship was purity itself. In the revels of idolaters there was no restraint, no confession of sin, no costly sacrifices except to passion, but they could serve every evil in the name and under the sanction of their gods.—Peloubet.

"And the anger of the Lord was hot." The Lord's indignation at their sins was intense, like a burning fire. He could not love righteousness, and not be indignant at sin. He could not love the people and desire to make them pure and holy, without at the same time being hotly incensed at their disobedience, at their trampling under their feet like swine the pearls of righteousness. The more intense the love, the more intense also the indignation. If the feelings against sin do not flame and burn, then the love also is a feeble thing.—Peloubet.

"Judges." The judges were usually raised up by divine appointment (Judges 3: 9, 10, 15; 4: 4, 6; 6: 11-16; 11: 29; 13: 2-25). They were probably also elected to their high positions by the free choice of those whom they ruled, their eminent qualifications for the office causing them to be sought by the people (Judges 8: 22; 11: 4-11). Their duty was not confined, like that of modern judges, to the holding of courts for the adjudication of civil and criminal causes; they combined the judicial and executive functions; they both judged and enforced the laws. The nation had no fixed capital, and the judge selected his own place of residence (Judges 4: 5; 10: 1, 2).—Johnson.

BAND OF HOPE BIBLE LESSON.

STUMBLING BLOCKS.

10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand at the judgment seat of Christ.

11. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12. So then every one of us shall give account of himself to God.

13. Let us not therefore judge one another any more; but judge this rather that no man put a stumbling block, or an occasion to fall in his brother's way.

21. It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak. Rom. 15: 10-13, 21.

12. But when ye sin so against the brethren, and wound their weak conscience ye sin against Christ.

13. Wherefore if meat make my brother to offend I will eat no meat while the world standeth lest I make my brother to offend. 1 Cor. 8: 12, 13.

GOLDEN TEXT.—Take up the stumbling block out of the way. Is. 57: 14.

CENTRAL TRUTH.—Denying ourselves for our brother's sake.

1. The first Christian converts found themselves in an atmosphere of complete heathenism. The national customs, the holidays, even private feasts were more or less connected with idol worship.

2. Some, in their fear of seeming to countenance idolatry, might abstain from things really innocent; while others would allow themselves so much liberty as to scandalize their more conscientious brethren. Each side would naturally incline to judge the other harshly.

3. When we make it harder for another person to do right we may be said to put a stumbling block in their way.

4. If we should offer a glass of liquor to a man who was trying to reform we should be guilty of this sin. But it has often been done. Sometimes a glass of home-made wine or so-called "sweet cider" has wakened the terrible thirst for strong drink supposed to be conquered forever.

5. Home-made wines being purer than those we buy, contain for that very reason a larger percentage of alcohol. Dr. Jewett once convinced a lady of this fact by showing her how quickly a glassful of her "pure currant wine" ignited when thrown on the fire.

6. Mince pies are usually mixed with cider; brandy is often put into cake, and wine into sauces. Many people will say that as the alcoholic principle is killed by the heat of cooking they will do no harm. This is a great mistake. An appetite for drink has often been fostered in this manner.

7. It is important that girls, who are one day to discharge the duties of womanhood, should realize the responsibility which rests upon them. There is no better ally of intemperance than a cook book full of alcoholic receipts.

8. Indifference may be a stumbling block. If we treat the subject of intemperance or any form of evil in a careless, thoughtless manner, we make it harder for men to reform.

9. A stumbling block is often put in the way of others by being afraid to say what we think. We should always be ready to testify against every form of sin.

10. Example is often a stumbling block. The man who indulges himself, though only now and then, in a glass of wine or a good cigar, has lost his right to rebuke the intemperate, or to try to reform them.

11. Intemperance, tobacco, secret societies are stumbling blocks in the way of human progress. They must be taken out of the way before Christ can reign over the world.

PRACTICAL TRUTHS.

The Christian will abstain all his life, even from a thing that is innocent, rather than cause a weak soul to fall.

If we want Christ's kingdom to come we must cast out the stumbling blocks that hinder it.

LESSON TALK.

Sixty years ago it was the fashion to drink. There were not many teetotallers, though nearly everybody was willing to admit that drinking too much was a bad thing. Ministers and other good people lamented that there should be so much drunkenness, and then they began to think what they could do to stop it. But they found that so long as they drank themselves, though only a glass of wine occasionally, the drunkard cared very little for anything they might say to him. He would reason, and very naturally, that what was right for a minister or a deacon was right for him. The result was that Christian people generally began to practice total abstinence. They took the *stumbling block out of the way*.

When Mrs. Hayes abolished the practice of having wine at state dinners, she took a great stumbling block out of the way of the temperance cause. All honor to her and other noble women who have contended for the cause of right against fashion and custom.

The influence of woman in this direction cannot be estimated, and it is a great pity that so many fail to realize the power God has placed in their hands. A lady being asked by a gentleman if the smoke of his cigar would be unpleasant to her, replied in the negative, but afterwards confessed to a female friend that "there was nothing more disagreeable to her than tobacco smoke." This lady, besides the falsehood she told, committed a double wrong. She encouraged a vile and pernicious habit, and she lowered her own standard of womanly purity by tolerating what is or ought to be disgusting to every true lady; but she took no stumbling block out of the way. Young ladies who consent to walk or ride with a man puffing his cigar in their faces, help to extinguish what little decency or manliness he may still possess. When a man ceases to respect woman he has ceased to fear God.

FARM NOTES.

SPARE THE TOADS.

There is no better abused, and probably no more useful creature in the garden and upon the farm than the toad. That apt simile, "like a toad under a harrow," tells the story of his wrongs. And now that our harrows are armed with steel teeth, and are supplemented with clod crushers and cultivators of various types for comminuting the soil, the sorrows of the toad are intensified, and he is threatened with extinction in all cultivated fields. Stay thy hand from slaughter, tiller of the soil. The toad is as useful in his place as the implements of tillage you drive over his back so thoughtlessly. "The jewel in his head" is not there, but in his capacious stomach, that always has room in it for one more bug, one more worm, that destroys the food of man. Watch his habits for a day, and observe the lightning thrusts of his tongue as he scoops in your enemies, and you will have a better appreciation of his work, and of his place in good husbandry. If your garden is without toads, you can afford to purchase them for stock. They will pay good dividends, as surely as superphosphate.—*American Agriculturist for August.*

SHALL WE PRUNE IN AUTUMN?

To the above question, which comes from several subscribers, we say decidedly, yes, provided the question applies to newly planted trees, those set last spring, or within a few years. The sooner such trees have their final shape given to them the better. This should have been done when they were planted, but between the hurry of spring work and the timidity of the inexperienced, who are afraid to cut, trees are quite too often set out just as they come from the nursery. Such trees must sooner or later be put into their final shape for bearing, and the sooner this is done the better. Some books on fruit culture, the French especially, give diagrams to show how the tree should be shaped. These are well enough as suggestions, but as no two trees grow precisely alike, the only guide in such matters are a general idea of the laws which regulate tree growth and common sense in their application. Working to pattern can not be followed. If one has a young orchard, the first point to be considered is the height at which he will make the heads of his trees. In localities where the summer is long and hot, it is claimed that low heads shade the trunk, and thus are a benefit. Others wish to have the heads high enough to allow of the passage of teams beneath them, if need be. While there is no objection to cultivating crops in a young orchard, and indeed it is better to do this than to neglect the soil entirely, the practice is becoming more general of seeding the bearing orchard to clover, and using it as a pasture for swine, to the mutual benefit of pigs and trees. The height of the heads being decided upon, all branches that start below this should be removed. The next point should be to secure an open and well-balanced head, with the main branches evenly disposed. Beyond this, all branches that crowd or cross one another, all "water shoots," vigorous growths, that sometimes start up in the growing season, should be cut away. The season's growth being completed, the removal of branches at this time will cause no check, and as the branches to be cut away are all small, no large wounds will be exposed. Hence we say, by all means do such pruning in autumn, while the weather is mild, and other farm work is not pressing.—*American Agriculturist for August.*

FEEDING COWS IN SUMMER.—The customary loss from poor and deficient feed in midsummer, when grazing is the sole dependence for the summer feed for the herd, is about two-fifths of what would have been the yield if full feeding of green food had been supplied through the entire season. When a herd has been permitted to shrink from drought, it not only gives less milk through all the remaining part of the season, but it dries up entirely very much sooner than when the flow is kept right up to its maximum measure all the time. Herds which are full fed, go dry on an average only about one month in the year, while they which suffer from a drouth six to ten weeks in the hot part of the season, with no extra feed, go dry on the average about three months. Animals pinched in the sum-

mer get poor and wanting in vigor, so that they do not stand the winter well, and yet it costs more to winter such a herd than it does a fleshy one. To subject cows to a lack of feed when they should be doing their best, brings disaster in every quarter, and inflicts losses upon the owner which keep him struggling with poverty from year to year, and by distressing and discouraging, make him dissatisfied with his business, and life an up-hill journey.—*National Live Stock Journal.*

THE FIRST TOMATOES IN PENNSYLVANIA.—It is stated that many years ago a Bermudian was so unfortunate as to be imprisoned for some offense in the jail at York, Pa. One day he planted some seeds he had in his possession in the jail yard. About the time the plants blossomed his sentence expired, and he left the town. The jailer's wife was interested in the plants, and watched their growth. A small, bright red fruit appeared on the vines, and all persons were cautioned against touching the fruit as it was considered poisonous. One day the Bermudian returned, and seeing the love apple matured, called for pepper, salt and vinegar, with which he seasoned some of the apples, which, to the horror of the jailer's wife, he proceeded to eat with a relish. He quieted the woman's fear by explaining the nature of the vegetable. The precious seeds of the remaining tomatoes were carefully distributed among the neighbors, and so the cool, delicious tomato soon became a common garden vegetable.—*Bermuda Letter Pittsburgh Dispatch.*

FARMERS, BE CAREFUL!—A horrible accident occurred near Webster, Taylor county, Va., July 23. A farmer named Wm. Carson was driving a mowing-machine in the meadow, holding in his arms a child 3 years old. The horse became frightened and in the sudden start threw the boy from his father's arm in front of the cutter bar. The father jumped to save the child and fell. The mowing-machine ran over both. The boy was cut to death and the father horribly mangled and fatally injured. The machine was broken to pieces and one of the horses killed. The young wife of the farmer is lying in a faint and fears are entertained of her recovery.

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THE CHURCHES VS. LODGERY.

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

- Adventists (Seventh-day.)
- 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. Sandford 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.; Menomonic, 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.; Hoopeston, Ill.; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; To, ica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.
Presbyterian church, Hoopeston, Ill.
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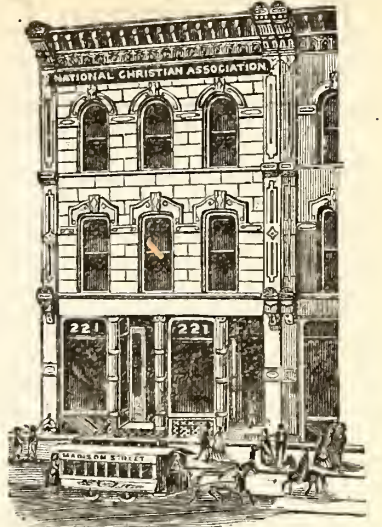
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- VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.
- WISCONSIN.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.
- WEST VIRGINIA.—Pres., D. B. Turney; Sec John Bosley, Grafton; Treas., H. B. Higgins, Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 9, 1883.

MISLEADING LEADERS.

"The children of this world are in their generation wiser than the children of light." The political press ever mentions, by name, the leaders whose principles, measures and ideas it opposes and wishes to defeat. Logan, Conkling, Blaine, Butler, etc., are constantly held up before the people in their sayings and doings by prints which oppose as well as by those who approve them. But when presidents, professors, and prominent preachers who have joined Masonic lodges are held up before the people a multitude cry, "personality!" "persecution!" "a bad spirit!"—though the same persons do not raise the objection of "personality" when those men are named for commendation.

An orator in the great Home Missionary meeting at Saratoga, last June, is a high Mason, who joined the lodge while he was pastor of Hon. Seth M. Gates, Warsaw, N. Y. The *Cynosure* has reproved a college president and a theological professor for entering the lodge, and called on them to forsake the lodge, or, if they disapprove of it, to say so to the Christian public, and save young men whom their example is drawing in and enslaving to the abominations of the lodge. They do no such thing. They are, and are still counted, lodge members; and Anti-masons who are good men uphold them and condemn the *Cynosure* for censuring them. Yet these Masons, who are in prominent posts in the churches, are the chief pillars of the lodge-abomination. Hundreds of young men and ministers go into lodges for purposes of gain or advantage, declaring that it cannot be so vile as represented while such men are in it. And when Anti-masons ask these leaders concerning their lodge relations, they simper and say as a college president lately said, "If that subject is ever mentioned it will not be by me!" They hide their Masonry as Achan hid his "accursed thing;" but that hiding did not avert the anger of God, or save Israel from defeat. "The leaders of this people cause them to err, and they that are led of them are destroyed" (Isa. 9: 16).

EX-SENATOR POMEROY'S SPEECH.

This speech will never be so popular as it deserves to be, for it has been thoroughly thought out in every sentiment of it, and it requires profound thought to read and relish it. It is a condensed compendium of the American system, a sort of Butler's Analogy of politics; and a few earnest souls will long light their minds by it, as, before the days of matches, men used to light their candles by the help of a sun-glass. Indeed, this speech is the sun-glass of Puritan political philosophy, condensing and centering the light of Christian politics as the lens gathers the rays of the sun into one clear burning focus, which not only enlightens but warms.

Take a few specimens:

"Neither men or nations can long sustain a character which they do not possess. There can be no successful sailing under false colors. Only righteousness exalts. The sting of a wasp may seem to produce flesh; but it is only the swelling of poison after all."

And here is another:

"God had 'made of one blood all nations of men,' and called them to come and participate in human government. The idea was an inspiration and men sprang to its support from every nation under heaven. And such a purpose to nationalize men of all classes became the very genius of the American system."

But whatever collects men in masses if it does not purify, corrupts them. Mr. Pomeroy does not leave these masses to corrupt, as fluids find their level in stagnation. He proceeds to put these effervescent human masses "under law," thus:

"God in human affairs is the first element to be incorporated in every constitution. A Godless nation is a rudderless ship, in an unknown sea, on a hopeless voyage, in a perilous night."

"There should be LEGAL PROHIBITION of all that produces intoxication, crime and misery; as counterfeiting, slander, theft, murder and the sale of poisonous meats and drinks can and should be prohibited."

"There may be a distinction of good and bad in secret societies, but as they all alike have obligations to complete oblivion of all they do or say, I turn from them all to the Great Teacher, who said, 'In secret have I said nothing.'"

"These (three) amendments.... dispelled the dogma of State sovereignty.... There is now a head center to this government as there ought to be, and not a thirty-eight headed monstrosity as they would have had it."

"The ballot is an educator and protector. Will you confine it to men alone; and rob the mother who bore you? Humanity is one flesh. Its many voices blend in one chorus. Bind this interest together in the ballot. The advent of woman at the elections will be only another testimony to her good influence upon man in all the relations of life. Shut her away from this sphere of influence, and you reflect upon the wisdom of her creation, and publish that there is one place—better than the God-made Eden—where it is good for man to be alone."

In the above paragraphs we have condensed, but altered no sentiment of the speaker. And we repeat that this speech is the American system condensed; in the words of the poet Bryant:

"Where the free spirit of mankind at length
Casts its last fetters off;"

and the tenth reading of it will please and profit more than the first.

And the speech reflects the man. Every line and sentence bears the impress of inwrought earnest conviction. And, besides, these are the utterances of his life, not one of which has been contradicted in his practice. True, he was accused of bribery in Kansas. Congress and the courts of Kansas acquitted him. He is still pursued by the lodge minions, while his successor in the Senate, notoriously guilty of that crime, goes scot free and unsmirched by the press. Senator Ingalls is a *Freemason*! The Christian "sect" was "everywhere spoken against" until it gained one argument revered by all public men, namely, the majority. Christian politics must meet the same treatment with the Christian religion from the slaves of false worship, until the world changes masters.

SECTARIANISM IN AGUE.

The *Interior* notices a graduating speech, approved by the *Herald and Presbyter*, at Lane Seminary Commencement, which held that "The church of the future" is to have no "denominational barriers."

Rev. Luther Myrick, State of New York, started churches half a century ago, holding that sectarian divisions are sin. His followers were anti-secret, undenominational, anti-slavery Presbyterians and Congregationalists.

The editor of the *Cynosure*, fifty-four years ago, joined a Congregationalist church; has since communed in the body and blood of Christ with, at least, ten Christian denominations; and for thirty-seven years past has been, and now is, a member of a church which has no name or sectarian designation, but simply a "Church of Christ." We lately wrote Rev. Joseph Travis that "divisions of the body of Christ into sects is then only evil when there are rivalries, bickerings, and contentions." A good brother warns us that "a life time cannot counteract the effect of the virus" of that one sentence. We had better said, "Sects are evil because they produce rivalries, bickerings and contentions."

At the late great Home Missionary meeting at Saratoga, Secretary Clark spoke of "The plague and reproach of sectarian conflict on missionary ground;" and another spoke of the aversion felt by contributors to have their money used "to patch some sectarian flag" where no church was needed.

In a life and ministry somewhat lengthened, we have always excluded unrepentant slave-holders and Freemasons from our Christian fellowship, and have ever held that *schism*, which is splitting and dividing up the body of Christ, is error and sin. But enforcing discipline by Christ's rule is not schism.

BUTLER, TEWESBURY AND MORGAN.

The Massachusetts legislature adjourned the other day after one of the longest sessions it ever held, since the investigation of the State Almshouse had dragged out to an interminable length with the governor's assistance. The report on the investigation was of course decided by a party vote, as the whole proceeding had been given a political turn by Butler. The Republicans being a majority, the decision is in favor of the almshouse management.

During the last days of the investigation, when one of the officers of the institution was being examined, Butler insisted on knowing who was paying the expenses of the defense, though, as one gentleman reminded him, he, as governor, was almost daily putting his official signature to bills which were to be paid by the State for conducting the investigation. Butler, however, insisted on knowing who paid for the defense of the investigation, and when the witness proved incorrigible, went off into a whining insinuation that there was some dreadful *secret society* like the Freemasons who were behind the wall supplying the means for the hard fight made against his authority, as Bunyan's Pilgrim saw the man pouring oil on the flame which another dashed with water. For a moment, in the heat of his indignation, he forgot his thirty-three degrees of lodgery, the mighty titles which should have elevated him above mortal bickering, and the moral instruction that should have helped him to subdue his passions and improve himself in conducting almshouse investigations. Perhaps he had a vivid flash of memory that he had been an "Inspector Inquisitor Commander" and "Sublime Prince of the Royal Secret," and as such the innermost recesses of the hearts of his adversaries should be opened to his powerful gaze. Following this came up the awful shade of Morgan, and he burst out recklessly thus:

"I insist upon the question. I think it will throw light upon this matter—to my mind and the minds of the committee. Here are witnesses brought here from great distances; here are very large expenses incurred; and I

think that if there is any public body behind paying the expenses, why then we know there is a large interest somewhere to affect—I am trying to use soft words about it—to affect the testimony of witnesses; that there is somebody, if he does not pay, and it would be very wonderful if he did under the circumstances. Then I want to show the difficulty under which the investigation labors so far as the presentation of it is concerned, and whether the Commonwealth in this investigation is put to the expense of this prolonged investigation by Capt. Marsh or by some body of men; the investigation is a very important part of the management of the Tewksbury Almshouse, and has its effect upon it; now if there is any body of men, organized body of men, behind this defence, then I can understand the influence, the terrorism, which is brought to bear upon the witnesses in behalf of the prosecution. If there is no such body of men, then I can understand very well that they are freer to act, to answer questions. I remember many years ago that a question before a court came up, and there was supposed to be behind the defence a body of men very largely interested in the defence, and the question was put to the witnesses, in order to show their bias, whether there was such a body of men. I refer to an investigation, Mr. Chairman, which you and I are old enough to remember, the Morgan investigation, and to the Masonic order. Certain persons were being tried for the supposed abduction of Morgan. The question was pressed whether the Masonic fraternity had subscribed money for the defence, or whether the defence was being conducted as usual, and what was the effect on the minds of individuals. I want to know the same thing here."

The unburied Morgan! A veritable Banquo obtruding his ghostly shape even upon the consciousness of obdurate Ben Butler! But that usually astute gentleman shows, like Macbeth, that he is not beyond emotion. He intimates that the lodge is under condemnation for insisting that its members keep their oaths in the Morgan trials. "What was their effect on the minds of individuals?" he asks. The answer is well enough understood. The effect was the same upon all the individuals who composed the interested public outside the lodge. It roused an indignant condemnation that swept over the whole North and before which the lodge went down, as men hoped, forever. In like manner, argues the Inquisitor Commander governor, you almshouse officials are justly to be condemned if you are supported by a secret clique, Masonic or other, in your self-defense, and refuse me knowledge of the matter. "I want to know the same thing" that Spencer, Weed, Bates Cook, and Victory Birdseye tried to find out. Freemasons, individually and as a body, resisted them as you do me. That kind of business I want no more of. The Boston papers call this "sniveling." That's wrong. Butler asserted a great principle in favor of the people, but unfortunately for the Freemasons, he takes them for the most illustrious example of its violation.

MASONIC VENGEANCE.

It is the policy of the Masonic lodge to silence the law by intimidation. It is for this purpose that it administers barbarous oaths, which are so well calculated to impress the minds of the ignorant men who are likely to be its agents. The lodge would have to succumb to the law if criminals who turn State's evidence against the lodge should be allowed to go unpunished. Hence, the informer Carey who exposed the assassins of Lord Cavendish and Mr. Burke was a doomed man.

It appears that when Carey embarked on board the "Kinfaun's Castle" for Port Elizabeth, he was under the assumed name of Mr. Power, and had his wife and seven children with him; but notwithstanding he was scented out, and a bloodhound of the lodge, O'Donnell, an Irish-American, secured a passage for himself and wife on board the same steamer.

Carey died without speaking a word. O'Donnell, who shot him, had doubtless learned the assassin's trade in the Ancient and Honorable Order of Freemasons in the United States. He was a Fenian.

On the evening of July 31st, 1883, it was telegraphically reported from Dublin that the city was alive with bonfires and processions in a general jubilation over the assassination.

O'Donnell is in arrest, and will doubtless be hung; so that intimidation from the law will keep steady pace with that exercised by the Masonic lodge. The only question is, Which shall have the ascendancy, the law or the lodge?

In this contest an American paper has the baseness to say that not much sympathy is felt for Carey. Its editor is doubtless a Mason, and has no sympathy himself for men who expose the secrets of the lodge, "murder and treason not excepted."

The Freemasons of the Knight Templar degree are on their way this week for California. Train loads of them were on their way last Sabbath. Many more will be desecrating next Sabbath in their journeying, marching and pleasure-seeking in open defiance of

that God who they profess blasphemously to honor. The example of President Arthur and his Secretary of the Treasury is in most honorable contrast to this lodge wickedness. Their journey, begun with an honorable respect for the Christian Sabbath, is continued in the same spirit, since the company encamped on leaving the train last Sabbath morning. They owe it to the nation whom they represent to continue this honorable course.

—Providence has ordered kindly a season of long days and short nights so that the business of life might be carried on rapidly and with the greatest energy. The BUSTINESS of the *Cynosure* and the N. C. A. being among the important affairs of the time, attention is invited to the remarks of the General Agent on the 13th and 16th pages.

—The Johnson county, Kansas, Christian Association will meet in Olathe on Tuesday evening, August 14th. Dr. R. B. Taylor of Spring Hill, Kansas, formerly of Summerville, Ohio, and well known among the reformers of that State as lecturer and seceded Mason, is expected to speak on the occasion.

—General Phelps gives an original solution of the Indian question, one which would be likely to be suggested only to a mind familiar with military affairs. It is true that this question has provoked more diversity of opinion than almost any other connected with our government, and will for years to come; and all will read with attentive interest his ideas upon the subject, noting with satisfaction that the result is what all desire, though the way to it a majority would probably avoid.

—Brethren M. A. Gault and H. P. McClurkin, agents of the National Reform Association, are arranging for conventions to promote the religious reform in our constitution at Wahoo, Nebraska, Clarinda, Iowa, and other points during the present month. Bro. Gault also expects to address the Iowa State convention at Albia on the 28th.

—The *Banner of Truth*, Baker, Mo., and the *Olathe, Kans., Free Press*, though little among the thousands of Judah, yet out of them cometh that Truth that shall yet rule the people of this and all lands. Rarely in any quarter do we find the case against the lodge argued more clearly. They deserve a circulation of tens of thousands.

—The *Rescue*, a new reform paper published in Goshen, Ind., and edited by Elder Joel H. Austin, has just reached our table. It is a neat four-page sheet, the inside pages being "ready printed," the outside only original matter, which shows vigorous and earnest thinking. The beginning of a new reform paper shows that the principles advocated are gaining many adherents among the people. Let there be one in every county seat.

—Bro. H. Curtis of Olathe, Kansas, writes from a sick bed, of the Kansas State convention, his love for the reform and zeal in its prosecution triumphing over his severe physical disability. It is hoped that the State Capitol building at Topeka can be secured for the meeting, and a general rally will be made to secure the ablest speakers and the largest representation possible. The latest consultation fixes the convention upon the 24th of September, following the Wesleyan conference. Bro. Starry has been requested to attend and the N. C. A. Secretary is asked to come early and assist in the preliminary arrangements.

—The funeral of Thomas Hoyne, the eminent citizen of Chicago, killed in the late railway disaster in Orleans county, New York, was conducted in a Romanist church, where he attended, though the other members of the family belong to evangelical churches. The body was laid away, however, in the unconsecrated ground of Rosehill cemetery, and he was at one time in his life a member of the Masonic lodge, which we do not know that he ever renounced, though the lodge could make no honorable claim upon him as a member. The funeral address by the officiating priest echoed the principles of his church bearing upon such a case and his praise of the dead was, from the press report, as faint as his warning to the living urgent.

—A note from Bro. C. W. Sherman of the *Vanguard*, St. Louis, says that a tent meeting at Tower Hill, Ill., which he was attending lately, was mobbed by Masons and others, the tent cut down and a rush made for the preachers with fierce threats of personal violence.

—A letter from Mrs. A. D. Zaraphonithes, now in Andros, Greece, was received just as we go to press, in which a statement is made respecting their leaving Smyrna, which reflects severely upon the management of the American Board in that city. The friends of these missionaries will read the letter next week and pray that their trial may be overruled for the advancing of Christ's

kingdom through their efforts, and that the acts of the Board, so far as injustice has been done, may be reconsidered.

—On Thursday evening last one of the saddest fatalities in the history of Chicago came upon the family of Mr. James Van Bezey of 369 West Polk street, a respected and well-to-do contractor and builder. Between 6 and 7 P. M., Mr. Van Bezey with three children, two daughters aged 16 and 13 years and a son aged 10, took a hack to go to one of the railway stations to meet an aunt. Reaching the river the driver stopped on the viaduct over the railway to wait for the closing of an open bridge. Suddenly the team, scared by the whistle of an engine beneath them, sprang toward the river, and the reins breaking the driver leaped for life but fell over the chasm just as the team and carriage plunged down twenty feet into the stream. Mr. Van Bezey, more fortunate, kicked open one door and attempted to drag out one of the children with himself. He lost hold of the child but was thrown out himself. The three children, imprisoned in the close carriage, sank with it, their screams faintly heard in the awful plunge. Help was secured as soon as possible and the carriage dragged to the surface and on board a tug. The body of the oldest daughter only was found in it. The other bodies were recovered next day after long dragging the river. The funeral on Saturday afternoon was attended by a large number of sympathizing friends and acquaintances in the Holland church. Mr. Van Bezey's family were well known and highly esteemed by many, prayer meetings being frequently held at his house. The three children were attendants upon the Band of Hope connected with the Chicago Christian Association, for which primarily the interesting Bible lesson, which appears in the *Cynosure* are prepared. The two younger were respectively secretary and librarian of the Band. All were among the happy party which lately visited Wheaton for a day of joy and rest in the country. So soon and suddenly have their bright lives been cut off from earthly friends, we hope to bloom more brightly in the skies.

IOWA STATE MEETING.

The Anti-Secret Christian Association of the State of Iowa, will meet in eighth annual convention at Albia, Monroe county, Aug. 28-30, 1883. The following programme is prepared:

Tuesday evening, Aug. 28, Address by Hon. S. C. Pomeroy, of Kansas.

Wednesday, 9 A. M. Devotions; 9:30 Business; 10:30 Report of State Agent. 2 P. M. Discussion, Sabbath Question, opened by Rev. T. P. Robb; 3:15 Discussion, Prohibition, opened by Pres. C. A. Blanchard; 8 P. M. Secrecy and the Church, by Pres. J. T. McMichael, to be followed by Sec'y J. P. Stoddard.

Thursday 9 A. M. Devotions; 9:30 Business; 10:30 Political Meeting; 2 P. M. Divine Recognition in Government, Revs. M. A. Gault, Wm. Johnston, and R. C. Wylie; 8 P. M. Degree Working, by Rev. D. P. Rathbun, S. E. Starry, and others.

We would be glad to welcome every friend of reform to this meeting. Let this be made a grand rally. The programme is undoubtedly the best we have yet presented, and we trust, under God, it will be the richest convention yet held under our auspices. C. D. TRUMBULL, Pres. A. W. HALL, Sec.

THE PRESIDENT'S TRIP.

President Arthur left Fortress Monroe on Sabbath, July 22d, in the United States vessel, the *Dispatch*, of whose movements he had full control, and reached Cape May on the following day. Thus another inexcusable public violation of the Sabbath gives evidence that the head of the nation does not acknowledge the obligation of the day of rest. As his attitude toward social drinking usages is well-known, it will surprise no one to learn that at an open air concert at Cape May the President and some companions were publicly served with wines and liquors in the presence of more than a thousand people.

Since the foregoing item was in type the papers of Monday morning have brought the gratifying intelligence that the President's departure for the West, which had been arranged to take place at ten o'clock on the evening of Sabbath, July 29th, was postponed until four o'clock on Monday morning. This change was brought about through the influence of Secretary Folger, who stated to the President that he had conscientious scruples against traveling on the Sabbath, that he had never done so when he could possibly avoid it, and that if it were not objectionable to the President he would start on Monday, omit the visit to Greubrier White Sulphur Springs, and join him in Louisville. The President thereupon sent word to the gentlemen composing his party that he had determined not to begin an important journey on the Sabbath. He suggested to them, if they would be inconvenienced by waiting until four o'clock in the morning, that they go down to the station in the evening and spend the night in the sleeper. This suggestion was adopted. All honor to Secretary Folger for his faithful and timely action, and to the President for his courteous and considerate acquiescence in the Secretary's views. The result shows what good may result from the firm but modest position of a single man who is actuated by conscientious convictions. Secretary Folger not only secured the postponement of the excursion until the Sabbath was past, but his quiet refusal to travel on that day is a protest against needless Sabbath desecration, and a testimony to the authority and sacredness of the day which will be of incalculable moral benefit to the nation.—*Christian Statesman*.

STATE CONVENTIONS.

The season for holding State conventions is near and special preparations should be commenced with reference to their success. Iowa leads off at Albia, Aug. 28th, with a well-digested programme including Government Reform, the Sabbath, Prohibition along with Anti-secrecy. An able corps of speakers have been secured, including, with home talent, two or three men from abroad, and now it remains for the people of Iowa to rally and show themselves truly loyal in supporting these fundamental issues, which the lodge, the rum power, and the infidelity of the country combined is forcing every loyal man and woman to consider. There is no longer *neutral* ground on any one of these issues. You must be either for or against this trinity in unity, the Lodge, Rum and Infidelity.

Kansas follows next in order of time, Sept. 24th, at Topeka. The friends are vigorously at work and will not suffer their successful record to be shadowed by a failure or even a partial success. This young, enterprising State has learned that elections are manipulated in the "Secret Chambers," and that if the real temperance people would succeed in throttling rum, they must begin with the lodges where schemes are hatched for their defeat at the polls, and where miscreants and traitors find shelter among congenial spirits. We hope to meet all the old corps and a host of enterprising, fearless recruits at Topeka, Sept. 24th, next.

The "Empire State" comes next in order and is planning a genuine, old-fashioned, Anti-masonic love feast, continuing three days or more. Meetings on the field of "bloody memories," and almost under the shadow of that towering granite shaft, surmounted by a life size statue of Capt. Wm. Morgan, and in the midst of a goodly number of friends, nothing short of a *grand success* can be anticipated. Our indefatigable co-worker, F. W. Capwell, with Bros. Hyatt and Wardner as "right and left hand supporters," has his head and heart set on a grand time, and he *ought* to have it. He has richly merited it by his past services. The only thing likely to defeat his purpose, and so damage the cause, is indifference or want of co-operation on the part of those who desire this movement to succeed, but do little more to help it on than to *simply keep out of the lodges and keep their mouths shut*. There are enough ministers, church members and women in New York State of this conservative, silent class who really hate the lodge, to drive the whole accursed system out of the church, if they were one half as active and persistent as Bro. Capwell and his good wife. Now I protest in the name of common civility and religion against this treatment of a brother who is advocating *your principles*, and who has never flinched or shown the white flag when money or a MAN was needed in any of the hard questions with which you have had to grapple in the old Genesee Baptist Association.

Some of you veteran Baptist ministers were the bosom friends of David Bernard and John G. Stearns, and when the "hidden hand" that grasped the dagger was uncovered, you saw it crimsoned with the blood of the slain. You are near the judgment, and the "great white throne," and the innumerable company of the "first born in heaven." But you have a little strength graciously given you; can you anticipate meeting your Judge in full assurance, and elapsing the spirit hand of the sated Bernard or Stearns, without your cheek blanching with shame if you slink away in silence and allow the bride of Christ to be polluted in the embrace of that "man of sin," against which they strove and prayed and preached and fought at the peril of their lives, so long as they had a hand to work or a tongue to speak? When Bernard died and went to heaven did he leave only cowards behind him in the old Genesee Association and in western New York? If not, where are the brave men in this fight, who like him would die before he would kiss the "image of the Beast," or sit silent while the lodge vampires sucked the blood out of the church and the state? If such men and women, and ministers yet live in old Genesee Association or any where else in New York State we want to shake their hauds, catch a gleam of sunshine from their faces, and feel a thrill of inspiration from their presence at your State meeting this fall. May God in mercy forgive the past in whatsoever you have come short, and give the open hand, the willing mind and the Holy anointing to come "up to the help of the Lord, to the help of the Lord against the mighty."

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

There are republicans in France; there are republicans in South America, and there are also republicans in Hayti; but it is the American party which is wanted to run the Republic of the United States.

THE HOME.

BETTER THINGS.

Better to smell the violet cool than sip the glowing wine;
Better to watch a hidden brook than watch the diamond shine.

Better the love of a gentle heart than beauty's favors proud;
Better the rose's living seed than roses in a crowd.

Better to love in loneliness than to hask in love all day;
Better a fountain in the heart than the fountain by the way.

Better to be fed by mother's hand than eat alone at will;
Better to trust in God than say, "My goods my store-house fill."

Better to be a little wise than in knowledge to abound;
Better to teach a child than to till to fill with perfection's round.

Better to sit at a master's feet than thrill a listening senate;
Better to suspect that thou art proud than be sure that thou art great.

Better to walk in the real unseen than watch the hour's event;
Better the "Well done!" at last than the air with shouting rent.

Better to have a quiet grief than a hurrying delight;
Better the twilight of the dawn than the noonday burning bright.

Better a death when work is done than earth's most favored birth;
Better a child in God's great house than the king of all the earth.

—Selected.

TWO COBRAS.

Rev. J. Chamberlain, missionary at Madanapalle, India, answers in the *Intelligencer* the question, "Are you ever bothered with those venomous serpents and insects and scorpions, from the bite and sting of which so many thousands of natives there in India die every year?" by telling some of his own experiences:

Well, yes, we are a little bothered by them sometimes. Yesterday, for instance, as we came home from the early morning service at church—it was Sunday—we came in at the front door and were hardly seated when our school-teacher, who followed us, saw as he approached the house a huge cobra in full chase after a frog, who was jumping frantically past the door-steps to get away from him. Up into the verandah jumped master frog, by my study door and the cobra followed. The frog escaped beneath an article of furniture, and the cobra, after looking around and finding nothing else to catch, glided off the verandah and among the flower-pots standing on the ground, and disappeared.

Where he had gone no one could imagine, but it was not comfortable to sit with the doors all open as we do, and know that he was so near. A careful search was made. Between two flower-pots not eight feet from the verandah by my study door was discovered a hole in the ground, which no one had noticed before. On looking down that hole about ten inches, a coil of snake could be seen. How to get at him was the question. Sunday as it was, he must not be left there. So I took my revolver in one hand and a flat bar of iron in the other, and went out. The sun was shining directly into the hole. I could see a part of his snakeship. Putting the end of my bar of iron in the hole, if turned flat-wise it would prevent the snake coming out. When turned on edge, I could shoot by it. Turning it quickly on edge I shot in. What a squirming. Bar flat again. Once more turning edgewise suddenly, and another shot. More squirming. The five barrels of the revolver were unloaded. Leaving the bar of iron in flat, I went and reloaded. Once more the bar turned edgewise. Up comes the head of the cobra with mouth open, tongue darting, fangs protruding, just in time to take a pistol shot into the open mouth. Fangs are smashed and tongue blown out. The head vanishes in the hole. More squirming. More shots. At last quiet reigns. The blades of a long-handled pair of pruning-shears are introduced cautiously into the hole. The neck of the cobra is seized. Out he comes and the hole is at once stopped again by the bar of iron. Twenty spectators witness the amputation of that cobra's head. The hole is then again cautiously examined and, as I had suspected, more squirming is seen inside. Cobras usually go in pairs. A few minutes more of lively work with the pistol and the shears bring out a second cobra, larger than the first and with eleven pistol holes through his long body. His head is uninjured. I cut it off carefully tie its mouth open, and suspend it in a jar of alcohol. There it is on the shelf now. See those magnificent fangs. The death of twenty men and beasts is in them, if they could be brought into play. I measured the bodies. One was six feet and one inch long and as large around as my forearm. The other was five feet and three inches long. A goodly pair. I left the hole stopped up, and this morning had it dug out. No more snakes there. We feel relieved, though we doubt not that there are still others in our

compound. We kill one every now and then. We killed one in the bathroom at Palamanair, a six-footer. His fangs I sent to America. Cobras do not often come into the house. Other snakes and reptiles do oftener.

Not long ago my wife and son were coming towards my open study door in the verandah, when I heard a shout and call. I sprang to the door and there was a very venomous green viper crawling towards my open door. A walking-stick ended his career. It was one somewhat like this that fell from the rafters of our ceilingless house upon the bed of our sleeping infant a few years ago. He struck on the corner of the bed and rolled off. A shout from the Ayah brought me, and he was turned into a curiosity very speedily. The serpent which, as I looked up from my cot, I saw hanging down over my head, with his body coiled once around one of the sticks of the thatched-roof hut in which I had put up, on a tour some years ago, was of a different kind. He measured full nine feet in length; larger than a cobra ever grows, but said to be as deadly.

Scorpions, we never know when we are free from. Many natives die from their sting, which is in the end of their tail. Those hung up in that bottle of alcohol on my shelf were taken, seven in one hole, on leveling off the ground in front of the house. That dried one in this drawer was mean enough to get into his bed and sting one of my sick catechists in the hospital. The catechist suffered much through the night; but, being in the hospital, remedies were at hand and he was over the pain by the next day, and he seemed to be happy in his vengeance when he brought me the dead scorpion. That smaller dried one was found an uninvited guest in our last Christmas feast. I saw him run out from under the leaf-plate of one of the guests sitting on the mat near me, and my foot proved to heavy for the scorpion before he had done any harm. One night in our tent on a tour, my wife knocked a scorpion over with her bare foot, but was out of his way before he had time to turn end for end and strike, and my slipper quieted his activities.

We have killed scores of them in our own bedrooms, and once in clearing a stony piece of ground under a large tree to pitch my tent, seventy scorpions were killed. Tarantulas we occasionally kill running up the walls of our bed-rooms, or shake them out of our clothes, but we more often find them in our tents pitched under trees. One evening as I sat writing in my tent, I paused and looked up perpendicularly for the next idea, and there hanging on the cloth tent roof exactly over my head was a four-inch tarantula. My slipper suddenly transformed him into a "specimen." The last time I was out in my tent I killed two tarantulas in one day, one within a foot of my head when I saw him.

Yes, between cobras and serpents and vipers and scorpions and centipedes and tarantulas we are sometimes somewhat "bothered," but have never been harmed.

It is a somewhat singular and interesting fact that in the whole history of our mission not a single member of the mission or of the families, so far as I know, has ever been bitten or stung or poisoned by any of these abundant pests. The blessed security of the ninety-first Psalm does seem to be vouchsafed to us most wonderfully. Verily a thousand do fall at our side and ten thousand at our right hand, but it does not come nigh us, and we seem to hear the voice of him whom we come here to serve, saying, "There shall no evil befall thee. Neither shall any plague come nigh thy dwelling."

THE LYING PROPHET.

1 KINGS. XIII.

The story of the servant of God who lost his life by listening to the counsels of a lying prophet, is familiar to all who search the Word. It conveys to us several solemn lessons, some of which we note:

I. A man sent of God must know his own business, attend to his Master's commands, take his instructions direct from headquarters, and observe them.

II. Gray-headed and reputable prophets, ministers, or professed servants of the Lord, with kindly feelings and good impulses, will sometimes lie to gain their own ways or ends.

III. Younger and less experienced servants of God, who would not yield to the commands of kings, or give heed to lies told by blasphemers, or drunkards, or idolaters, are specially liable to listen to lies told by old prophets, or ministers whom they believe to be honest, and whom they suppose to know a great deal more than they themselves do.

IV. God sometimes speaks by the lips of men who have lied, and his message of wrath is conveyed

by the very persons whose wrong doing has caused his indignation.

V. The lying prophet does not bear the burden of the mischief he has done. The man who has listened to his words and disobeyed the Lord must meet his doom, even if it is a prophet who has led him astray.

VI. It is a poor reparation, after ruining a man and blasting his life by lies and misdirections, to take up his body and make a fine funeral, and bury him in a most respectable sepulchre.

VII. Let every young man learn to attend to his own work, and not be diverted from it by the advice, admonitions, or persuasions of lying prophets, whether old or young.

VIII. Let old prophets mind their own business; and if they have nothing to do for the Lord themselves, let them not hinder others who are used of God, nor, by lies, seduce them away from the path of duty, into disobedience, danger and death.—*The Christian*.

HOME HINTS.

THE DIETETIC VALUE OF RICE.

The increase in the consumption of rice has lately attracted the attention of several men of science in Germany, and amongst other investigations an attempt has been made by Professor Voit to discover the relative capacity which various forms of nourishment possess of being incorporated into the system. He has drawn up the following table of the percentage which remains in the body, and of that which leaves it:—

	Remaining	Not retained
Meat.....	96.7.....	3.3
Rice.....	96.1.....	3.9
Eggs.....	94.8.....	5.2
White Bread.....	94.4.....	5.6
Maize.....	93.3.....	6.7
Potatoes.....	90.7.....	9.3
Milk.....	88.9.....	11.1
Black Bread.....	88.5.....	11.5

According to these results (the *Bremer Handelsblatt* remarks) meat and rice leave the smallest amount of residuum, and occasion the smallest excessive exertion to the digestion, and in fact introduce the minimum quantity of ballast into the human frame. Dr. Konig, of Munster, considers that the fact of large masses of population living on rice is easily accounted for; and in summing up the information collected upon the subject, Professor Voit remarks that potatoes, when consumed in excessive quantity, fail to nourish the frame effectively, make the blood watery, and render the muscles weak. Apart from the subject dealt with in the table drawn by Professor Voit, the question of the relative nutritive value of rice and potatoes has been investigated by Dr. Konig, who is of opinion that if similar quantities of both articles are compared, the former possesses four times the value of the latter in really nutritive properties. It is also remarked that the introduction of rice as a substitute for potatoes is facilitated by the fact that no such variation takes place in its quality as is the case with the potato, which is liable to be materially influenced by the effects of unfavorable weather.

On the cooking of rice, a correspondent of *The Miller* gives the following directions:—

Just put the rice into boiling water, with a little salt, and let it boil twenty minutes; strain the water away, dash it over with cold water, and strain once more; put the rice back again into the sauce-pan and cover with a cloth, and let it stand near the fire until required for dishing up. Thus prepared, it is a delicious dish. We used to take four times the time and ten times the trouble; but we never had a dish to bear the least comparison with rice prepared as above.

TO THOSE WHO ARE GOING TO SEA.—On the subject of sea-sickness Col. Knox, who is a great traveler, has this useful hint to offer: To those who contemplate going to sea I have a little advice to offer that may save them the pangs of the marine malady. The night you are to sail, take a blue pill—ten grains—just before you go to bed, and when you get up in the morning, take, the first thing, a dose of citrate of magnesia. Then eat your breakfast and go on board, and I will wager four to one that you will not be sea-sick, though the water may be as rough as an Arkansas traveler's manners.

The above was given to me several years ago, and I have rigidly followed it every time I have gone to sea since I received it. It has saved me from sea-sickness, and it has been of equal value to many others, to whom I have given it.

TO GET RID OF MOSQUITOES.—It is stated by a writer in *Nature* that quassia-water is a protection against the attacks of these sirenian insects. He tried a weak solution on a child's face, which had become grievously tormented, and it worked to a charm, preventing the gray-backed suckers from dining on the baby's rosy dimples. All that is necessary is to moisten the face with the solution of quassia. It should be weak for this purpose, for a strong solution of quassia is an active poison to flies, sugar being mixed with it to attract them; but it is not powerful enough to kill the insects very quickly.

"Well," remarked a young M. D. just from college, "I suppose the next thing will be to hunt a good location, and then wait for something to do, like 'Patience on a monument.'" "Yes," said a bystander, "and it won't be long after you do begin before the monuments will be on the patients."

OUR BOYS AND GIRLS.

THE FRUITFUL TREE.

Some think that life should have no strife,
But I do not.

The tree, deep in the forest shades,
Where neither wind nor storm invades,
Though it may tall and shapely be,
Is yet a weak and strengthless tree.

Some think that life should be all strife,
But I do not.

The tree out on the prairie plain,
That eye must fight the hurricane,
Though it may tough and hardy be,
Is yet a gnarled and stunted tree.

Some wish in life both peace and strife,
And so do I.

The tree that in the garden grows,
Where sun now shines and storm now blows,
Although it may not perfect be
Is yet a fair and fruitful tree.

—Edward B. Haskell (16 years old.)

WHAT'S THE HARM?

"Mother, I'd like to know why I can't go? What's the harm in a game of billiards? Most all the boys of my age are learning to play, and they say 'taint any worse than croquet. Hugh Collins' father has bought him a splendid billiard table 'cause he don't want him to play in the saloon, and the boys go there every chance they get, and they wanted me to come over and see them play this evening. Hugh Collins and Seth Leech are going to play a match game. Oh, I do want to go so bad. Can't I go?"

Mrs. Hathaway's face looked grave and troubled, as her precious boy and only son waxed earnest in his entreaties.

"Willie, I will tell you a story, a true one, and then you may answer your own question. Once there was a bright boy, an only son and brother of fond parents and sisters. He learned to play this game as you would now, on a friend's table, and became a wonderful player, an expert at the game. Soon after, when he was about fourteen years of age his parents moved to a country town, where there were no billiard tables outside of the saloon, where, of course, he was not permitted to go; but he had become so passionately fond of the game that he would stop surreptitiously now and then for a game with his companions. He scorned the idea of playing for money, but it was the custom to play for drinks. As nothing stronger than lemonade was taken, he saw no harm in doing so. Ere long a fixed habit, which neither parents' nor sisters' entreaties could overcome, caused him to frequent saloons, where so much evil in every form existed. From playing for drinks he soon played for money, winning often. His success fascinated him the more, luring him to destruction. I think the wily saloon-keeper often put something stronger than water in lemonade, as he soon disliked it when at home. Well, in a few short years he was a confirmed drunkard. His course broke his mother's heart. Indeed, the happiness of the whole family was destroyed by his career, which in his boyhood promised so much."

"Why, mother, what's the matter? why do you cry so? I don't want to go. I won't tease you any more, if it makes you feel so bad."

"Willie, I have been telling you about your Uncle Robert, my own brother—died last year you know—such a fearful death. Oh, it breaks my heart, my son, to think of it. But I tell you of his sad history."

"Don't mother, say anything about it, I can now see 'what's the harm.' Perhaps the boys will get to gambling over this very game, and if I was there, I'm so excitable, I'd be as bad as any of them in betting. I wish I wasn't so easily led into temptation, mother."

"I'm glad, my son, you know your frailty. Reach my Bible from the shelf; here are two verses which I would like you to commit to memory this evening: 'Wherefore let him that thinketh he standeth take heed lest he fall.' 'There hath no temptation taken you, but such as is common to all men; but God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation also make a way to escape, that ye may bear it.' And now I think I had better tell you another bit of family history which is, and will be for some time to come, a living sorrow—caused by evil companions. You know your father took a hasty journey to the State of O—some time ago. Perhaps you have observed how sad and distant he has been ever since. He went, my son, to see if something could not be done to keep his baby brother—called so because the youngest of his family—your Uncle William, from going to State's prison, the just penalty for the crime he had committed. It was not his first offense, and his employers were bound the law should take its course—would not allow your father and your grandfather to settle the matter. A month ago the trial came off, and he was sentenced for three years in the penitentiary."

Mrs. Hathaway in anguish covered her face, and Willie cried, "What! my uncle go to prison! Why, mother, mother, I'm named after him! Oh, how terrible! how he has disgraced us!"

"Yes, you see, my son, one cannot do wrong and only suffer himself."

"Oh, mother, what was he thinking of? why did he do it?"

"Ah, my son, no one ever commits a great crime at once. 'Twas so gradual that he did not realize his dan-

ger. He told your father it never would have happened had he left evil companions and gambling alone. They usually go hand in hand."

"Oh mother, I'm so glad you wouldn't let me go; and now I'll learn these verses; they are just what I need; I'm so easily urged to do anything."

"Well, my son, we cannot expect the divine aid, mentioned in the verses, unless we ask for it."—*Lutheran Standard.*

OPEN YOUR BIBLES.

BIBLE READING EMBLEMS.—CORN. Read Luke 2:25-38.

Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season. Job 5:26.

1. Corn sown that it may be reaped. Ps. 126:6.
2. All the changes of sun and shower, calm and storm, are preparatory. Jas. 5:7; Rom. 8:28.
3. Corn cut when ripe. Mark 4:28, 29; Luke 2:29.
4. Carefully gathered. Mat. 13:30; Ps. 116:15.
5. Brought in with joy. Isa. 9:3; Eccl. 7:1.
6. All anxiety concerning its safety over. Luke 16:22; Ps. 37:37.
7. Ripening corn hangs down its head and becomes loose at the roots. Job 42:6; Phil. 1:23.

STORIES ABOUT ANIMALS.

F. A. Fernald, in *Popular Science Monthly* for May, gives among others the following anecdotes:

The higher mental faculties are more developed in the elephant than in any other animal, except the dog and the monkey. The general fact that elephants are habitually employed in parts of India for storing timber, building, etc., shows a high level of docile intelligence. But perhaps in no labor in which they are employed do they display a more wonderful sagacity than in helping to catch wild elephants. A herd of wild elephants is driven into a corral, and two tame ones ridden in among them. The decoys will crowd upon either side of a wild one, and protect the nooser until a rope is fastened round the wild elephant's leg, when the tame one, to whose collar the other end of the rope is attached, will drag the captive out, and wind the rope round a tree, while the other decoy prevents any interference from the herd, and pushes the captive toward the tree, thus enabling the first one to take in the slack of the rope. The conduct of the tame ones during all these proceedings is truly wonderful. They display the most perfect conception of every movement, both of the object to be attained and of the means to accomplish it. On one occasion, in tying up a large elephant, he contrived, before he could be hauled close up to the tree, to walk once or twice around it, carrying the rope with him; the decoy, perceiving the advantage he had thus gained over the nooser, walked up of her own accord and pushed him backward with her head till she made him unwind himself again; upon which the rope was hauled tight and made fast.

One could almost fancy there was a display of dry humor in the manner in which the decoys thus play with the fears of the wild herd, and make light of their efforts at resistance. When reluctant they shove them forward, when violent they drive them back; when the wild ones throw themselves down, the tame ones butt them with head and shoulders and force them up again; and, when it is necessary to keep them down, they kneel upon them, and prevent them from rising till they are secured.

A remarkable degree of cunning was displayed by an elephant who had been chained to a tree, and whose driver had made an oven at a short distance, in which to put some rice-cakes to bake. The man covered his cakes with stone and grass and went away. When he was gone, the elephant with his trunk unfastened the chain round his foot, went to the oven and uncovered it, took out and ate the cakes, re-covered the oven with the stones and grass as before, and went back to his place. He could not fasten the chain again round his own foot, so he twisted it round and round it, in order to look the same, and when the driver returned the elephant was standing with his back to the oven. The driver went for his cakes, discovered the theft, and, looking round, caught the elephant's eye as he looked back over his shoulder out of the corner of it. Instantly he detected the culprit, and condign punishment followed.

TEMPERANCE.

GERMAN LIQUOR LAWS.

The following, showing the German laws with regard to the sale of beer and liquors, is from a speech lately delivered by Gov. Foster, of Ohio:

I have been at some pains to find out what the German laws in reference to this traffic are. I wrote to the Hon. Arthur Lee, who was four or five years Consul at Frankfurt-on-the-Main, and asked him if he could tell me. He told me in a general way. But he wrote to a friend in Germany, so as to get all the particulars, and then he wrote to me, and I hold in my hand an epitome of the German laws on that subject, which I will read:

"1. Must obtain a permit, and in order to get that must show a good character. If the presumption is that the person applying would abuse the privilege by permitting drunkenness, allowing gambling, or tolerating secret vice, permission is refused. Also, when the intended place of business is so located and arranged as not to comply with police regulations, permission is refused.

"2. Permission to commence a retail trade in liquors, or to open beer and wine houses with which the entertaining of travelers is not connected, shall only be granted when the proper official authorities shall be convinced of

the necessity and usefulness of such an enterprise. This rule was adopted in Prussia in 1835, and has been continued by the Empire.

"3. Permission to carry on a hotel or a retail business in wine or beer in a place of 15,000 inhabitants shall only be granted when the local police and communal authorities shall give their opinions as to its necessities.

"4. The place where the retail business is located shall not be remote, so that police supervision shall not be inconvenient. The main entrance shall lead directly to the place of business, and not through rooms and chambers, which are not appropriate. [No sneaking around corners, or cigar-stands, or through alleys, but the entrance must be from the street, so that the police can enter without any trouble.]

"5. The business shall not be located in the immediate neighborhood of a school, church, or cemetery.

"6. A wide distinction is made between malt and distilled liquors.

"7. In each Prussian village which constitutes the exclusive jurisdiction of a Burgomaster at least one place for the sale of spirituous liquors may be allowed; but where two or more villages are united in the same magisterial jurisdiction they shall be treated as one village in this respect. When the drinking places in any particular town are, in the judgment of the police, more numerous than necessary, the number may be reduced. [Now, imagine some of our old toppers having to march all through a village containing 1,500 inhabitants to get a drink from one place! Why, they would find it more troublesome to get a drink than to do without it.]

"8. Brewers and distillers cannot engage in a retail traffic in their own productions without a license.

"9. Burgomasters, village magistrates, guardians of the forest, turnpike-keepers, superintendents of railway stations, auctioneers and their assistants, railway building employees, mine superintendents, proprietors of factories, artisans and master workmen, clerks, and all other persons connected with factories are forbidden to engage in the traffic in alcoholic beverages, and the traffic is forbidden about factories or any place within a mile of the same. [Now, imagine our City Council. If that was in Germany there would not be a saloon-keeper in the whole body!]

"10. Public dancing announcements are not included in the permits granted to the keepers of coffee and beer or wine houses, hotels, or gin-houses. Such amusements must be specially licensed. The regulation of public amusements is referred to the local police, whose discretion in villages is limited to one permission a month. In the Rhine provinces public amusements, as dancing, are limited by law in number and duration. [One dance a month! Why, how could Germans get along in Cincinnati that are now talking of being robbed by our people of their personal liberties if they could not dance but once a month?]

"11. The communes are permitted, with the approval of the States, to tax luxury, ostentation, and public pleasures. In Lubeck, in addition to license tax, special taxes are laid which are not only restrictive, but largely prohibitory. The keepers of such places vigorously resisted the special tax in court, but without success. [Now, that is a sumptuary law: that is what it means, and all that it does mean.]

"12. Whoever remains in a schenkstube (wine or beer saloon) or place of public resort beyond the prescribed police hours may be fined five thalers, and the landlord who permits such violation may be fined twenty thalers or imprisonment fourteen days. The police requirements demand that such places shall be closed on or before midnight.

"13. Whoever violates the ordinance against the disturbance of Sunday, or holidays, or solemn anniversaries may be fined twenty thalers or imprisonment fourteen days.

"14. Keepers of drinking places who continue to sell spirituous liquors to a person whom the police have designated to them as a drunkard, or who permit such persons to remain in their public rooms, may be fined from two to five thalers, and any retail vender of beer and wine who continues to sell such beverages to any one who betrays traces of drunkenness may be fined from one-half thaler to ten thalers. Repetition of the offense results in the withdrawal and cancellation of the offender's license. [Now, that is the Adair law with a double sting to it. Instead of requiring the wives or the friends of drunken men to notify the saloon-keepers, it is made the duty of the police to notify them, and if they sell to them, whether notified or not, they're punished for doing it, and for the second offense their license is withdrawn.]

"15. Keepers of houses where drinks are sold, or billiard-saloons or confectionery shops, are not allowed to receive upon their premises scholars in the public schools and other educational institutions of the place, unless such scholars shall be accompanied by their parents or guardians. Neither is the sale of food or drink to such scholars at the places named permitted, and the fact that the person violating this act did not know that they were receiving or selling to scholars in the schools may not be pleaded in mitigation of the offense."

At the Chester City Police Court lately John Odgen, smith, who has for some time been in the workhouse, was charged with being drunk and assaulting the police. The chief constable said that this was Odgen's one hundred and tenth appearance for drunkenness, etc. He had calculated that he and his family had cost the city of Chester more than \$5,000.

In the legislature of Kansas, recently, the House decided not to submit to the people of the State the question of constitutional prohibition. The vote stood 65 to 51.

THE CHURCHES.

—On Friday evening last the friends of A. J. Chittenden of the College church, Wheaton, met him and his family at the house of Pres. C. A. Blanchard and presented him by the latter with a purse of \$60. The gathering was very large, quite informal and marked the general and high esteem felt toward Bro. Chittenden by all the people of the place.

—Rev. Wm. Wishart, D.D., of Ohio has been requested to present a paper to the United Presbyterian convention to be held in the Fourth Church, Allegheny, Pa., which shall be a summary of all the arguments against the use of instruments in the public worship of God.

—Rev. T. C. Jerome, formerly of New Bedford, Mass., now preaching at Gorham, N.H., has during the past year held a Sabbath afternoon service at Gorham Hill, six miles away and in the heart of the White Mountains. A few days since a new church building was dedicated and a new church organized at the place.

—The eighth annual Faith Convention, under the charge of Dr. Cullis, began July 26, on the camp-ground at Old Orchard Beach. Dr. Cullis conducted a devotional service and preached a sermon. Capt. T. A. Carter, of the Pennsylvania State Medical School, spoke on the words, "Is anything too hard for God," and Rev. J. M. Sutherland also preached giving an account of his experience on the stage and his conversion; and others gave their testimony. About 500 persons present.

—Mrs. Letitia Faurot, widow of Bro. R. Faurot, who died last year at his post in Jackson, Mississippi, writes to the Christian Standard from Ottumwa, Iowa, of a journey through the West and expected return to St. Louis, Mich. She hopes soon to return to the South and buy or build a house at Edwards, Miss., which shall be a center of missionary influence and a home for missionary workers.

—In 1830 it was not known that there was a single Protestant among the French speaking people of Canada, now there are 3,000 communicants and a French Protestant population of about 11,000.

—The missionaries among the Indians of Alaska regard them as probably a branch of the Japanese of Koreans, and report their moral principles to be better than those of more civilized people.

—Would it not be a good thing to revive some of the old-fashioned laws that used to hedge society about? An old Baptist church in South Carolina contains the record of the exclusion of a woman from the church for "doing too much talking in the neighborhood."

—The Ministerial Association of York, Penn., composed of clergymen from most of the Protestant denominations, at a recent meeting passed a series of resolutions condemning the sin of Sabbath-breaking, and calling upon railroad presidents especially to use their influence to prevent Sabbath travel.

—The Presbyterians have opened a new mission, not without opposition, in the large commercial city of Wei Hien, China, about 200 miles from Chefoo. One of their temporary structures was fired, and posters were scattered throughout the city, naming a date when their houses would be burned and their families killed. Though confident that the people would not dare to attempt violence, one of the missionaries remarks, "It is not at all pleasant to have the day set for your massacre, even if you feel morally certain it will not take place."

—One of the advantages on the side of the missionaries in Alaska, says Rev. S. Hall Young, who has recently returned from a short rest from Fort Wrangel, lies in the fact that the women are in all respects the equals of the men. The principal obstacles to be overcome are superstition and drunkenness. There are at present twenty missionaries in that field and their labor is meeting with a satisfactory reward.—Central Advocate.

—The United Presbyterian brethren report the following sums for the Quarterly Centennial Fund have been distributed: Foreign Missions, \$30,000; Home Missions and Church Extension, \$28,500; Ministerial Relief, \$7,000; Freedmen's missions and Knoxville College, \$10,500; Allegheny Theological Seminary, \$13,500; Xenia Theological Seminary, \$13,500; Westminster College, \$18,000; Monmouth College, \$18,000; Muskingum College, \$12,000; Orphans' Home, Allegheny, \$4,392.91.

Dr. Atticus G. Haygood, agent of the John F. Slater educational fund, Aug. 2, at Mount Eagle Sunday-school Assembly on Cumberland Mountains, Tennessee, delivered an able address on the education of the negro. It is the strongest appeal for the cause of education of the colored race, based on the necessities of morals and good citizenship, humanity and Christian duty, yet delivered by a Southern speaker. He stated, as a practical question, that every child, white and black, should have from his parents or from the government an equal chance for elementary education in the common schools, which, to be efficient and reach the case, must be backed by the government.

—The New York Christian Advocate publishes some cheering items from Japan. On the first day of June last the revival influence in Yokohama and Tokio still continued with unabated interest, and apparently increasing power. The Conference of Japanese Christians, held May 8-12, in Tokio, was a very remarkable occasion. The presence and power of the Holy Ghost witnessed there has produced a profound impression throughout Japan. Dr. Maclay says the present outpouring of the Holy Spirit in Japan reminds one of similar occasions in the colonial

and early history of the United States. The members of the Japanese church in Yokohama have, by vote, voluntarily assumed the entire support of their pastor.

—The mission of the Scottish United Presbyterian church among the Kaffirs in South Africa has advanced its list of communicants the past year from 1,273 to 1,339. The number of its schools has increased from 20 to 25, and of scholars from 914 to 1,175. The basis of union agreed upon between this mission and that of the Scottish Free church has been approved by the authorities in Scotland, and the union will be consummated. The United Presbyterian Mission includes seven congregations and 45 out-stations. Some of the congregations are of a very mixed character, consisting of Europeans, Hottentots, Kaffirs, Fingoes, and Basutos. One of the discouraging circumstances mentioned is the increase of intoxicating drinks among the natives. The church has in its eight mission fields 71 regularly organized congregations, with an aggregate membership of 10,808, and nearly 2,000 candidates who are being specially trained for admission into the fellowship of the church. At the various Sabbath-schools there is an attendance of about 10,000; while there are 199 day schools, providing a sound Christian education for 12,524 pupils. To carry on this work there is a staff of 73 fully trained agents, 50 of whom are ordained missionaries who have been sent from Scotland, six are medical missionaries and seventeen are ordained native pastors. Besides these there are 15 other agents who have been sent from Scotland, 7 of whom are Zenana missionaries, 5 are female teachers in Calabar and Kaffaria and 5 are male teachers. Of native agents, who are not pastors, there are 393, of whom 83 are evangelists or catechists and the remainder are teachers and helpers of other kinds. The net increase of the year was 523 members.

A FAITHFUL WITNESS.

Sabbath evening, July 29th, we listened to a temperance lecture from Rev. E. Steer, the pastor of the Free Methodist church in Holly, Mich., which was one of the best we have heard in many years. Every point the speaker made was excellent, but the closing up, when he charged upon the "secret empire" in unequivocal terms that is was guilty of obstructing the course of the law in the prosecution of the saloon-keeper for the unlawful sale of intoxicating drinks. That capped the climax. It was a union temperance meeting, and the audience was made up of the various denominations of Holly, five in number, and doubtless there were a number of Masons present as there is a large lodge in the place, yet this brother bore his faithful testimony against this great evil. He seemed to stand upon a great moral eminence, and I could but feel that the weak-kneed clergymen that sat beside him must really envy him. No one of them would have dared to say what he said to such an audience, yet two of them have, if we are correctly informed, expressed themselves as opposed to the lodge.

WHEATON THEOLOGICAL SEMINARY.

From the second annual report of this institution given by Prof. L. N. Stratton in the American Wesleyan, we extract the following good record made by the members of the first class. The report for the other class is equally good:

"Second, five of the six young men who began the first year with us, have returned, and spent the past year in our Seminary. All have acquitted themselves with honorable success. Most of them have had pastorates. Brother J. N. Bedford has had a revival of religion on his work noticed in the American Wesleyan. Brother O. C. Bedford has had a number of souls converted on his charge. He has organized a Wesleyan church, and secured the inalienable right to substantial church property in the same neighborhood. Brother S. A. Manwell has shown a martyr spirit, by preaching to a church in Wisconsin during the past year, and riding from fifteen to eighteen miles beyond railroad advantages, and coming through the winter's cold every Monday morning, to the 6:40 train, when the mercury was not unfrequently below zero. Brother J. N. Bedford had an overland journey a few miles shorter, and took the train at the same station; frequently coming on foot. Brother Manwell and his enterprising people, are now building a parsonage. Brother C. R. Hunt is the pastor of the church at Ligonier, and has seen the work of the Lord advance under his labors. Twenty-two, I am informed, have united with the church under his labors. He has come nearly one hundred and fifty miles to his recitations, and a portion of the time has secured the services of another preacher. Miss Orella Blake is a member of the class, and is at once able, modest and gifted. She preaches as occasion offers, and spends her vacations among the Congregational churches of her native county, filling vacant pulpits. She is a Congregationalist."

THE VALUE OF MISSIONARY LABOR.

Gordon Cumming thus writes of the islands in the South Seas: Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must needs stand clasp-

ing it while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed to a death of excruciating agony; a time when there was no security for life or property, and no man knew how quickly his own hour of doom might come, when whole villages were depopulated, simply to supply their neighbors with fresh meat! Just think of all this, and of the change that has been wrought, and then imagine white men who can sneer at missionary work the way they do. Now you may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village on the eighty inhabited isles has built for itself a tidy church and a house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize that there are 900 Wesleyan churches in Fiji, at each one of which the frequent services are crowded by devoted congregations, that the schools are well attended, and the first sound which greets your ear at dawn and the last at night is that of hymn singing and the most fervent worship, rising from each dwelling at the hour of family prayer?"

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In closing his letter he writes: I now look back through an interval of fifty-six years with a conscious sense of having been governed through the "Anti-Masonic excitement" by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of "secret societies."

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ODDS AND ENDS.

DARWINISM IN THE KITCHEN.

I was taking off my bonnet
One afternoon at three,
When a biisset jumped upon it,
As proved to be a flea.
Then I takes it to the grate,
Between the bars to stick it;
But I hadn't long to wait
Ere it changed into a crikcet.
Says I, "Surely my senses
Is a getting in a fog;"
So to drown it I continues,
When it halters to a frog.
Here my heart begun to thump;
And no wonder I felt flunky,
For the frog with one big jump
Leaped hisself into a monkey.
Then I opened wide my eyes,
Its features for to scan,
And observed with great surprise
That the monkey was a mau.
But he vanished from my sight,
And I sunk upon the floor,
Just as Missus with a light,
Came inside the kitchen door.
And beginning to abuse me,
She says: "Sarah, you've been drinkiu'";
I says: "No, ma'am; you'll excuse me,
But I've merely been a-thinkiu'."
" But as sure as I'm a cinder,
That party what you see
A gettin' out of winder,
Have developed from a flea!"

-Sel.

An enormous spider's web seen recently in Franconia Valley, N. H., was of the geometrical kind, stretched between two trees. The guys or supports were fifteen feet long, while the web was three feet in circumference.

It is said the mailing system of the United States is the most complete and perfect in the world. As an illustration, Mrs. J. P. Pond, of Napa, Cal., a few days since had returned from the dead-letter office a letter written by her husband sixteen years ago to a friend in San Francisco.

Mr. Spottiswoode states as follows: "Setting aside the dust, there are always minute particles of water floating in the atmosphere. These vary in size from the rain drops which fall to earth on a sultry day, through the intermediate forms of mist and of fine fleecy cloud, to the absolutely invisible minuteness of pure aqueous vapor which is present in the brightest of skies. It is these particles which scatter the solar rays and suffuse the heavens with light."

The scarcity of snakes in Ireland, was, at a recent meeting of the Edinburg Scientific Society, credited to the antipathy that exists between the pig and all such reptiles. A letter was read to show that in certain parts of India, the cobra di cello, the most venomous of all serpents, had actually been exterminated by the introduction of pigs. And the great number of these animals to be found in Ireland, sufficed to explain the scarcity of snakes without resorting to an appeal to St. Patrick.

From statistics covering the period between the years 1850 and 1879, it appears that 2,005 persons were fully committed in England and Wales for wilful murder. Of these, 665 were convicted and 372 hanged. In the United States but 33 per cent. of the indicted criminals are convicted. During the same period in England the convictions for non-capital crimes amounted to 76 per cent. In this country the average number of murders is about 2,500 per annum, and the average convictions even lower than is the case in other crimes. France sends but one-half of her convicted murderers to the gallows. Spain sends even fewer, while Austria, during the decade ending 1879, out of 806 persons sentenced to death, executed but 16. In Ireland the proportion of convictions to executions is 54; in Scotland, 38.

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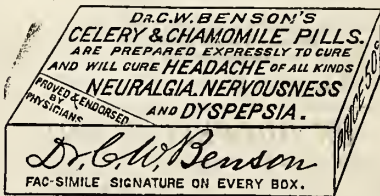
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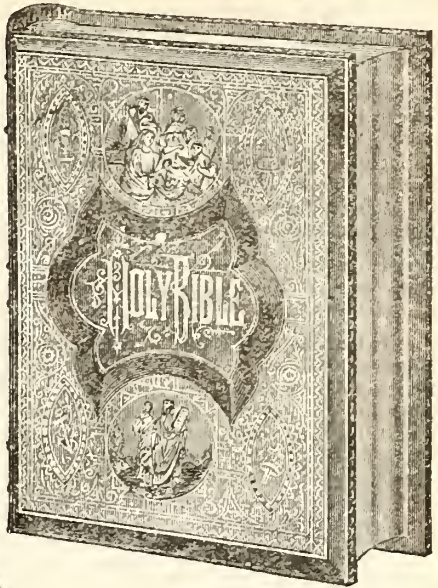


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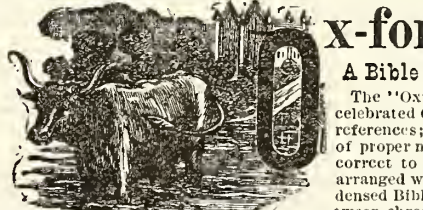
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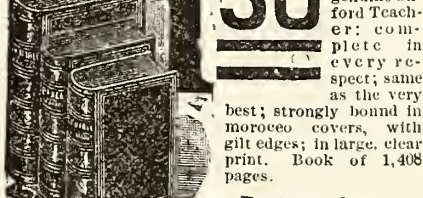
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NEWS OF THE WEEK.

—President Arthur and party left Chicago at noon Friday by the Northwestern road for Omaha and Yellowstone Park.

—The President and party arrived at Green River, Wyo. T., Sunday forenoon, where they encamped for the day, and Monday morning started for Washakie in spring wagons. They hoped to camp Monday night on the Sweetwater, 100 miles from Green River.

—It is estimated that the public debt statement will show a decrease of between \$8,000,000 and \$9,000,000.

—In the famous whisky bond compromise case of Anton C. Hesing of this city, Solicitor Raynor Thursday decided to accept the offer of \$2,500 in final settlement. Acting Secretary of the Treasury French on Friday, refused to confirm the action of Solicitor Raynor. The final settlement will now have to await the return of Secretary Folger from the West.

—The Coroner's jury in the case of the drowning of the three Van Bezey children censured the city for having no protections at the bridges.

—There were 155 failures in the United States reported during the past week, 13 less than the preceding week, 46 more than the corresponding week of 1882, and 80 more than the same week of 1881.

—Charles W. Copeland & Co., extensive shoe manufacturers of Boston, have suspended. The liabilities of the firm are \$750,000, and they claim to have sufficient assets to pay their creditors in full. A number of smaller houses have gone under through this failure.

—The suspension is announced of F. Shaw & Brothers, of Boston, the largest tanners in the world. The immediate cause was the failure of the shoe house of Copeland & Co., whose paper Shaw & Brothers hold for \$200,000. Their liabilities are estimated at \$3,500,000, with nominal assets of \$5,000,000.

—F. T. & J. D. Phinney, manufacturers of boot and shoe counters, at Boston, have suspended, with liabilities of \$400,000. They were on Shaw & Bros.' paper to that amount.

—Four persons were killed by the collision of freight trains, near Pownall, Vt., Wednesday morning. The locomotives and trains were wrecked.

—The telegraph operators on the Mexican National Railway struck on Thursday for an increase of \$30 per month. The movements of trains are interrupted.

—Masked midnight marauders have again made their appearance at Wartrace, Tenn., after remaining quiet for about five years. Thursday night a party of a dozen or more disguised men whipped a man named Clinton, a white wood-chopper. A party of masked men also visited the cabin of a negro who lived about a mile from town, and made him take his things out and burned it. His wife was sick, so they took her out and laid her under a tree on a pallet. Subsequently, a white neighbor came and took her to his home. It is a source of anxiety and alarm to all good citizens to see this revival of the Kukulux work.

—The cholera at Bombay has been declared epidemic. There were 101 deaths from cholera at that place during the week ending last Tuesday.

—The London Daily News asserts that the total number of deaths from cholera in Egypt to the 2d inst. has been 16,000. It says the disease is now less virulent. Of ten men attacked among the British troops, an average of six survive.

—The Emperor William has directed that the 400th birthday of Martin Luther be observed by all the Protestant people of Germany. The students of the universities will celebrate at Erfurt, Aug. 8, the entry of Luther into that town.

—An explosion occurred in a mine at Caltanisetta, Sicily, July 29, whereby thirty-five miners out of seventy were killed.

—The British Minister to Morocco has been instructed to make an earnest appeal to the Sultan of that country for the abolition of slavery.

—The negotiations between France and China in regard to the Touquin question are at a standstill, and a peaceful solution of the difficulty is considered impossible.

—The London Times says: "We are able to state that official news has been received from the Continental capital that a most dangerous Nihilist conspiracy has been discovered in Russia. A great number of people are implicated, and many arrests have been made."

—An attempt, attributed to Fenianism, has been made to blow up a linen factory at Cupar Fife, Scotland. A box of dynamite with a lighted fuse attached was discovered in the building in time to extinguish the fuse before it reached the explosive.

—War has broken out between a gang of negroes and Italians working on the Ohio River Railroad, at Sisterville, W. Va. The negroes put in a blast and failed to warn the Italians, two of whom were killed. The latter are armed with revolvers, dirks, and picks, and the Africans with razors.

—Thursday last the Jews in Ekaterin-oslay, Russia, were set upon by a mob, and their houses and shops wrecked. Ten of the rioters were killed by the soldiery, who were called out to restore order. The town authorities voted the Jews 5,000 rubles as compensation for their losses.

—Three informers in the Phoenix Park murder trials were prohibited from landing on a steamer at Melbourne, Australia.

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CHICAGO, Aug. 6, 1883.	
GRAIN—Wheat—No. 2.....	1 01
No. 3.....	87
Rejected.....	72
Winter No. 2.....	1 07
Corn—No. 2.....	51 3/4
Rejected.....	44 1/4
Oats—No. 2.....	28 1/2 @29
Rye—No. 2.....	57 3/4 @58
Bran per ton.....	10 50
Flour—Winter.....	3 50 @6 00
Spring.....	2 25 @7 00
Hay—Timothy.....	7 00 @12 00
Prairie.....	5 00 @11 00
Lard per cwt.....	8 40
Mess pork per bbl.....	13 15
Butter, medium to best.....	10 @20
Cheese.....	03 @11
Beans.....	1 00 @3 10
Eggs.....	17
Potatoes per bbl.....	75 1 00
Seeds—Timothy.....	1 50 @1 50
Clover.....	8 00
Flax.....	1 31
Broom corn.....	01 1/2 @ 08 1/2
Hides—Green to dry flint.....	8 1/2 @14 1/2
Lumber—Clear.....	43 00 @52 00
Common.....	15 00 @22 00
Shingles.....	3 20
WOOL—Washed.....	22 @35
Unwashed.....	16 @24
LIVE STOCK—Cattle extra.....	6 20 @6 50
Good.....	5 60 @6 10
Medium.....	4 80 @5 50
Common.....	2 50 @4 60
Hogs.....	5 10 @6 25
Sheep.....	3 50 @4 75

NEW YORK MARKETS.

Flour.....	3 75 @7 25
Wheat—Winter.....	1 03 1 19
Spring.....	1 05
Corn.....	55 @62
Oats.....	38 @51
Mess Pork.....	15 75
Lard.....	8 75
Eggs.....	21
Butter.....	10 @22
Wool.....	12 @46

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