

# THE CHRISTIAN CYNOSURE.

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

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## Contents.

TOPICS OF THE TIMES.....	Page 1
EDITORIALS:	
Volume X.....	8
The Preacher at the Council.....	8
George Muller.....	8
CONTRIBUTED AND EDITED:	
The Great Prohibition Convention of Mass.....	2
Secret Societies; their Common Char- acter and Tendencies.....	2
Priests of Masonry.....	3
Letters to a Friend.....	3
N. C. A. Eyes and Ears at the Chicago Ex- position.....	4
REFORM NEWS:	
Grand Success at Waverly, Iowa; Ef- fective School-House Work; Reform Baptists in S. W. Missouri; Mont- calm Co., Mich.....	4, 5
CORRESPONDENCE:	
Seth M. Gates; One who will Vote Right; The Wish Father to the Thought; On the Square; Masonry and the Quakers; Young Men, Your Names; Our Mail.....	6, 7
Church Government—Elders.....	12
Political. S. utwestern Iowa.....	9
Home Circle.....	10
Children's Corner.....	11
Home and Farm.....	7
Sabbath School.....	12
Religious Intelligence.....	13
Temperance Items.....	18
News of the Week.....	9
Publishers' Department.....	16

## THE ANNUAL CONVENTION

OF THE NATIONAL CHRISTIAN ASSO-  
CIATION OPPOSED TO SECRET SOCIE-  
TIES IN DAYTON, O., OCTOBER 23D,  
24TH AND 25TH.

It is now only a month until the proposed assembling of our National Convention. In view of the weighty importance of the work before us, there is an urgent demand that every friend of the cause should, at once, arouse to lend what help he can. Let every pastor, in whatever branch of the church, who has sympathy, consult his congregation, or the friends in the congregation, and, if possible secure one or more delegates to attend. Let every neighborhood where are a half dozen anti-secret friends set to work to send a representative. If it be possible every lecturer in the field from Maine to Kansas should turn his face toward Dayton, taking as may seem to him the best route, lecturing as he comes, and at every meeting appointing one or more to attend; and not only should there be an appointment made, but steps should be taken to provide a part, or the whole of the expenses of such a delegation. Committees of active, interested young ladies will be efficient in raising expenses and thus securing the attendance of delegates.

If every friend of the cause will take an interest, lend his or her help, come, or assist in sending some one,

no hall in Dayton will hold our convention; and such a gathering would have a most telling effect upon the craft. We ought to show the fraternities that we are in earnest, willing to sacrifice time and money to bear testimony to the truth and honor of Him "who in secret said nothing."

There are many friends of the cause in Dayton, and no doubt free entertainment will be provided for many, if not all.

Able addresses may be expected and such business and discussions as must greatly interest all the lovers of light and opponents of the secret works of darkness. Let there be an awakening then of the friends of anti-secrecy all over the nation.

Brethren in Christ, your names, your faces and your votes will give strength and moral support to the earnest, devoted and self-sacrificing laborers in the field. Your presence will give an impulse to this advancing cause. Let our convention be the largest and most influential ever held in the land.

H. H. GEORGE,  
*Pres't of the National Convention.*

## Notice.

### INDIANA STATE CONVENTION.

The fifth annual State convention of Indiana, opposed to secret societies, will meet at Plainfield, Hendricks county, October 17, 1877, commencing on the evening of the 17th at 7 o'clock and closing on the evening of the 19th. Edmond Ronayne and other prominent speakers are expected. It is confidently expected that all the county associations of the State will be fully represented, and all lovers of the cause of Christ will make the necessary sacrifice to meet with us. Come in the name and in the strength of the Lord Jesus. By order of the Ex. Committee.

PETER RICH, Chairman

PAST MASTER RONAYNE visits Viola, Mercer county, Ill., from Monday to Wednesday of next week, not this week as announced. Let there be a grand rally from the whole vicinity for a dozen miles around.

NIAGARA COUNTY, N. Y.—This vigorous Association holds its semi-annual convention at Warrens Corners, God willing, next week, with meetings on Monday evening and Wednesday afternoon and evening. Elder D. P. Rathbun will be present to speak. Rev. J. W. Alberty President of the Association sends this notice. Let the old "stamping-ground" rally once again.

A MASS CONVENTION will be held at Gallon, O., October 3d and 4th to form an auxiliary association. Drs. Wishart, French and George and Rev. J. P. Stoddard are expected.

Also a similar meeting will be held at Morton's Corners, Morrow county, O., Oct. 5th.

## Topics of the Time.

Philadelphia moves slowly, but she moves against the Sabbath desecration of her Exhibition. The Baptist ministers have placed themselves against the action of the managers with the other ministers, and a large meeting of Christians of all denominations sent in its protest soon afterward. Private individuals withdrew their exhibits and the Bible Society with one of the tract organizations also withdrew protesting against the action of the directors. The German societies, which are almost universally under infidel or rationalistic influence throw themselves into the counterbalancing scale, but the German religious papers are against them. Last of all God himself is against the desecrators of his day. Mr. Morton, the street railway president who got to be president of the Exposition and marked the achievement with an immediate opening of the gates on the Lord's day has been discovered in forging paper to represent shares of his road to the amount of over a million dollars, with which he raised money to meet his personal obligations. He pleads that as he has made nothing out of the attempt to defraud his cannot be called a crime. No wonder he had lost his regard for the Sabbath.

The New York Republican Convention last week at Rochester was a remarkable meeting. It was expected that the Administration Republicans under George William Curtis would have a close fight with the ring Republicans, the office-seekers, under Senator Roscoe Conkling. The New York Custom House is Conkling's strong hold; but the chief of that office, Mr. Cornell, was also a political manager and member of the State campaign committee, and was recalcitrant when the President issued his famous letter to office-holders. Not only is Conkling enraged at losing his hold on the Custom House, but he and all his friends seem to hate Secretary Evarts more than the most savage Ku-Klux. So the Convention met and the battle joined. Conkling had the heaviest batteries. He "let slip the dogs of war," and the administration did not fail to be abused by that kind of person known as a sour politician. Conkling himself made

a great speech and carried the Convention strong against Curtis and his resolution of confidence in Hayes. But after all the recoil of the gun is apt to do more damage than the shot. While it results in preventing any pleasant intercourse between the President and Conkling, the latter is denounced or severely handled by almost every paper but the New York Sun whose friendship is not the most desirable. The entire significance of these attacks on the administration by this galaxy of Knight Templars, Blaine, Conkling and Drummond does not yet clearly appear, but if the game is kept up some of them will betray the facts ere long.

The crisis in France, which tends to unsettle Europe almost as much as the Turko-Russian war itself has had an accurate observer of its causes in Mr. Washburne, the late minister representing the United States. We believe it was at his suggestion that ex-President Grant has avoided France in his European journeyings to prevent the outburst of Republican enthusiasm which would welcome his arrival in Paris, and the consequent suspicion and perhaps insult of the Jesuit ring now at the head of the nation. To a New York correspondent Mr. Washburne said, on his arrival from Europe, that both Gambetta and ex-President Thiers told him a few days before he left his post that they were confident that at the approaching elections the Republicans would triumph and elect a majority of the deputies in the French National Assembly, even larger than is expected on this side of the Atlantic. The death of M. Thiers and the prosecution of Gambetta were events so recent that Mr. Washburne had had no opportunity to observe in what way and to what extent they would modify the Republican prospects. The Republicans, Mr. Washburne said, were united and harmonious when he left France, but he regarded their moderate behavior as a result of the coercive temper of the government quite as much as the consequence of their recognition of the fact that moderation is the sound policy of their party. In Paris the feeling against the government is very intense and bitter, and the crisis there and elsewhere in France is serious, although in Mr. Washburne's opinion, a crisis is the natural condition of that country.

**THE GREAT PROHIBITORY CONVENTION OF MASSACHUSETTS AND ITS NOMINEE FOR GOVERNOR.**

FROM OUR WORCESTER CORRESPONDENT.

Let all faithful teetotal reformers of the West and honored veterans in the anti-slavery and anti-secrecy warfare, like your honorable William Goodell, Walker and Kirkpatrick, thank God and take courage. In the enthusiastic nomination yesterday of Judge Robert C. Pitman for Governor by the Prohibitionists of Massachusetts, assembled in convention at this city of Worcester, seven hundred strong, there was done the best day's work in politics known to Massachusetts since April 24th, 1851, the eventful day that saw the election of Charles Sumner to the Senate of the United States. This was just three months and seventeen days after his nomination by the Free Soilers. He was the first and only candidate of that now historic body of eighty-two, who wrote to Sumner from their room in the State House, January 7th, 1851, 10:30 A. M., immediately upon taking their first and only ballot for Senator, "We have sworn to stand by you, to sink or swim with you AT ALL HAZARDS." Sumner became at once the splendid impersonation of Free Soil, Free Labor and Free Speech. And in his election after that long struggle, on the 24th day of April, 1851, the old Whig party went out and the great Republican party virtually began. A distinguished citizen of Boston who still lives, then declared himself "proud of the opportunity to be able to congratulate his friends upon the glorious triumph of liberty in the election of Mr. Sumner."

So now, twenty-six years later in the Moral War of Reform, wherein Sumner bore so noble a part, do the friends of the new order everywhere congratulate one another, and are warmly congratulated all around upon such a nomination (his record clear as a life-long abolitionist, reformer and Anti-mason), and with such a platform as the Prohibitionists of Massachusetts have just agreed upon with most cordial unanimity. They have adopted the motto of Hampden, *Nulla Vestigia Retrorsum*, and it looks as if this were the favored and fair beginning of the National Prohibitory party which has been long contemplated and aimed at by resolute reformers East and West, and for which there have been many tentative and experimental steps of preparation all looking to this great result.

The platform of the party is made known in a series of resolutions submitted by Rev. Henry T. Cheever of this city, at the mass meeting which preceded the nominating Convention and re-affirmed in the convention itself with others of like import on the 12th of September, in these terms:

1. That the permanent allegiance of intelligent Massachusetts voters is due to that party only which proclaims to the world, as the Republican party does in Maine, open and persistent war upon the rum traffic, until it be outlawed and suppressed.

2. That the Prohibitory Party of Massachusetts is but a section of that great organization which is gradually growing up, eclectic and national in its scope and breadth, and conservative as well as radical in its character, its different parts firmly welded together and unified by the vital principle of Prohibition, so as successfully to confront the great Rum-power, which with its defiant attitude and vast pecuniary resources is now able to dictate both the national and state legislation.

3. That this mighty Liquor interest, with its powerful allies in the vicious and ignorant classes of our large cities especially, constitutes the chief danger with which the experiment of self-government in Republican America has now to cope.

4. That the only consistent and logical course, therefore, for all true American patriots who realize the enormity of the evils which the liquor traffic involves, is, for the safety of the Republic, to act persistently upon the old Roman maxim of Porcius Cato, *Carthago delenda est*; or in modern English, *death to the rum traffic*.

5. That in the deliberate judgment of this convention, assembled at a time when the rights and interests of labor and capital are the special subject of national consideration, it is incumbent on us to say distinctly and with emphasis, in the language of the illustrious French Republican, Gambetta, that "capital and labor are the inspirers of each other," and with the heartiest sympathy for the great industrial community, we emphatically declare that the real remedy for the distress of the times, and for the relief of labor and industry, as well as capital, is to save, by legal prohibition, the annual waste of \$700,000,000 now spent by the country at large in the demoralizing liquor traffic.

Other admirable resolutions assert the indispensable necessity of a political party making the suppression of the liquor traffic an open avowed issue; bid God speed to the Woman's Temperance Union, and to the work of the Reform Clubs, and declare the Prohibition Party to be pledged to the ballot for woman, not only by past affirmations, but by present convictions and the clearest self-interest. The platform closes with this:

*Resolved*, That while it is a gratification to us to present the name of our tried friend, Robert C. Pitman, and with him to place before you as his associates, men of character and ability, we ask you to lift this contest far above all personal considerations, and to give them one and all a vote worthy of the cause for which they stand.

The speech of Judge Pitman accepting the nomination, and not less the opening address of Rev. Dr. Eddy (Baptist), chairman of the Convention, were models of dignity, wisdom, simplicity and good sense. It was declared that votes, not speeches, make governors, and that we must confront the rum traffic by ballots and prohibitory legislation as in Maine, while we work upon the drunkard by moral means.

The Democrats in their convention to-day have put forward their best man in the person of William C. Gaston. The Republicans will doubtless nominate next week Alexander H. Rice, representing license, so that in the triangular contest Prohibition and License will be fairly and squarely pitted one against the other, with what issue we shall soon see. Let the determined friends of Prohibition in patience, and not less in vigilance, possess their souls. Events are ripening. Progress is making. The solemn-breathing drama of time is fast unfolding. The curtain is about to be lifted upon a new order. The years are ours but the ages are God's.

Oh, blessed is he who can divine  
Where real light doth lie,  
And dares to take the side that seems  
Wrong to man's blindfold eye.

H. T. C.

WORCESTER, Sept. 13, 1877.

**SECRET SOCIETIES: THEIR COMMON CHARACTER AND PRACTICAL TENDENCIES.**

BY REV. H. H. HINMAN.

That great evils have resulted from some secret organizations is apparent to all. The terror, desolation and death caused by the Ku Klux Klans, Mollie Maguires and the trades unions that inaugurated the strikes and riots of July last, have left a lasting impression on the public mind.

The important fact that needs to be considered is that the element of evil in any one of these organizations is *common to all*. It is *irresponsible power*. It may indeed be sometimes used for good; *sometimes* it is used for evil and is *always* a source of danger to public morals and civil society. The power of secret organizations, like the power of the slaveholder, may be used for the best or for the worst of purposes, but can never be safely entrusted to any man or company of men, because it is *irresponsible*.

Secrecy is a source of power. It is employed as such. It is the refuge of the weak and the engine of the vicious. Organized secrecy is irresponsible power.

1. Because it denies the right of public criticism. Its works are in the dark and refuse to be brought to the bar of public opinion for examination. Public opinion is the common tribunal for the world. Public criticism is the great safeguard of our free institutions.

2. It denies the right of private judgment. Every secret society requires of its members a promise of concealment of something that has not yet been revealed and this promise is to be perpetual and irrevocable. "It is the covenant that makes the Mason. No law of the land can effect it. No anathema of the church can weaken it. It is irrevocable." (Webb's Monitor page 240.) This is true in theory of every secret society. The candidate must renounce his right to know whether the secret can be innocently con-

cealed, and he must renounce his right to subsequently review his decision. In short he must give up his conscience to the lodge. This is the first step, and subsequent obligations do not weaken the bonds with which he is held.

3. It denies all responsibility to the church. No secret society will admit the right of the church to inquire into its esoteric or internal character. No Mason has a right to tell the church what Masonry is or allow it to decide whether it ought to be tolerated in the church. No member of any secret order can be made answerable to the church for what he does in the lodge for the reason that he is forbidden to tell what is done there; and whether he has or has not assumed obligations which are shocking to the moral sense of the brethren is a matter into which the church may never inquire. Should he confess to the church his sin in taking such obligations he has violated the obligation of secrecy and is held to have committed a grave offence.

4. Secret societies admit no responsibility to the state. It is true that Masonry in its lectures admonishes the candidate to be a good citizen, but it is also true that rebellion against the government does not impair the Masonic standing of a Mason. (See Ancient Charges in Mackey's Masonic Ritualist.) And it is not the less true that the obligations taken by a Master or a Royal Arch Mason are in terms clearly violative of civil law, since they require under some circumstances the concealment of crime and the assistance of those who are in the wrong. But all secret societies deny to the state any right of inspect on. This is implied in the obligation of perpetual secrecy. When, in 1837, the legislature of Pennsylvania summoned before them one hundred leading Masons and asked them to answer such questions as might be asked them in reference to Masonry they refused to take an oath or to answer any questions. They denied the right of the legislature to make any inquiry into the character of their Masonic obligations. (See Thaddeus Stevens' Report to the Legislature of Penn., 1837.) So also the members of the Ku Klux denied the right of the United States Senate to inquire into *their* institution, and plead their obligation of secrecy as a bar to investigation. (See Report on the Ku Klux Conspiracy to the U. S. Senate.) Thus it is that each secret organization constitutes a *government in itself*, with laws and penalties which may or may not be in harmony with the laws of the land, but which are adopted and enforced without leave of the government and without admitting any responsibility to its authority.

Such institutions under the guidance of good men may do no harm, just as a despotic government guided by a wise ruler may impair no man's

interests; but like all despotisms they are an element of danger, and the remedy is not in the suppression of their acts of violence, but in *destroying the system* under which they act. The hanging of eleven Molly Maguires has not suppressed the violence and murder which they commit. The entire coal region of Pennsylvania is full of violence and lawlessness, and only the presence of the military prevents a setting of all law at defiance. The remedy is to break up the secret combinations. Suppress them by law.

There are other bonds of unity common to all secret orders which are not less important in their influence on morals and religion. All secret societies had a common origin. Speculative Freemasonry was modeled after the ancient heathen mysteries. The testimony of Mackey, Pearson and other Masonic writers is explicit on this point, and Freemasonry in its turn has served as a model for all the rest. From this community of origin and similarity in structure, there results of necessity a harmony in character and interest. They differ it is true, but only as the offspring differs from the parent. They are all one kindred.

Again, Freemasonry is not only a common model, but it is also a common bond of fellowship. The members of all the secret orders are largely Freemasons. Their officers are mainly so and hence the Masonic influence largely controls them. From this results a community of interest and a unity of action which would otherwise be impracticable.

Again, they are united in common sympathy. Secrecy is the vital element in them all. Without it they would die. Investigation is what they dread, and instinctively they resist it. But in resisting investigation they must resist it for others as well as themselves, and hence by the instinct of self-preservation they are brought into harmony and unity. Every one who belongs to any secret society stands committed to the support of every other secret society in its claim to be a law unto itself. He will not permit the esoteric character of his institution to be examined and of course must make common cause with all others in their defence of theirs.

Again, they are one in their exclusiveness. All secret societies have conditions of membership and none makes character the sole condition. Age, sex, physical completeness, health, reputation, the payment of a fee, and initiation by certain ceremonies are the usual conditions. Most persons are necessarily excluded, and the whole system is in striking contrast with the Gospel invitation, "Whosoever will let him take of the water of life freely." This community in selfishness makes them alike sensitive to criticism and alike tolerant of and sympathetic with each other.

Again, they are alike in their system of spurious morality. Every

secret society has for an object to promote morality. "Masonry," says Sickels in his Monitor, is "a beautiful system of morality veiled in allegory." But it is the morality of selfishness, and not that of Christ. It does not require regeneration by the Holy Spirit as a condition of its exercise, nor does it make Christ the model and standard of comparison; and hence it is not the morality of the Bible. Every system of abstract morality has failed to make men moral because it had no Christ in it, and the morality of secretism has just this fatal defect.

Again, secret societies are a unit in the religion that they teach. All the secret orders (except the Jesuits) admit to their membership those of every religion,—those who hate Christ equally with those who love him. Most, and it is presumed all, have some form of religious worship, which must be of a character that all can unite in it. Hence it cannot be Christian worship. It must exclude Christ, for none but Christians can worship in his name. For the sake of the Jew, the Mohammedan and the deist they must have a form of religion that has in it no Mediator and no Holy Spirit. Such is the form of worship adopted by Masons, Odd-fellows, Knights of Pythias, Patrons of Husbandry, and in theory at least, by all the rest. Such a religion is distinctly anti-Christian. It does not honor Christ, and "He that honoreth not the Son honoreth not the Father that hath sent him." John 5:23.

From the foregoing we infer:

1. That the system of organized secretism in all its various forms has one common character and is in its nature hostile to good government, public morals and the Gospel of Christ.

2. That the remedy for these evils is the abandonment and suppression of organized secretism as a system, and that until it is abandoned the evil like slavery will continue to increase till it grows intolerable.

#### THE PRIESTS OF MASONRY.

BY REV. J. W. RAYNOR.

In our Masonic quotations thus far it has been shown that Masonry has its temples and holy places. In the present extracts we see that it claims also its priests and sacred services.

Webb's Monitor, p. 231, art. Chaplain.

The Master of the lodge is its priest, and the director of its religious ceremonies. His duty is to select the Scriptures, prayers, etc., and he should be present at the burial of the dead. A meeting of a Masonic lodge is a religious ceremony. Those who take part in it have come to learn to subdue their passions and improve themselves in Masonry; and Masonry in many features, is a religious as well as moral institution. But for convenience' sake, the Master may depute the religious portion of his duties to an assistant, termed the chaplain. The

chaplain has no privilege as an officer of the lodge. He is not installed, but performs whatever duties are, from time to time, devolved upon him by the Master. He should of course be a pious man.

A professional minister of religion is best appointed to this office.

If an unofficial chaplain should be a pious man, how can a worldly-minded Master offer acceptable prayer?

Mackey's Jurisprudence, p. 394-5. Sec. 8. "The Chaplain."—I can find neither example in the old usages, nor authority in any of the ancient regulations, for the appointment of such an officer in a subordinate lodge as a Chaplain. I think it is only within a few years that some lodges have been led by an improper imitation of the customs of other societies to inscribe him in the list of their officers.

The Master of a lodge, by the ritualistic usages of the order, possesses all the sacerdotal rights necessary to be exercised in the ceremonies of our institution. There is therefore no necessity for a Chaplain, while I have no doubt that, as the ritual prescribes that certain duties shall be performed by the Master he is violating the landmarks when he transfers the performance of those duties to another person, who holds no office recognized by any of our regulations.

This section is therefore inserted, not to prescribe the duties of the Chaplain of a lodge, for I know not where to find the authority for them—but to enable me to express my opinion that, the appointment of chaplains in subordinate lodges is an innovation on ancient usage, which should be discouraged. Of course, on public occasions, such as the celebration of the festivals of the patron saints of Masonry, when there are public prayers and addresses, there can be no objection, and indeed it is advisable to invite a clergyman, who is a Mason, to conduct the religious portion of the exercises.

From the foregoing the chaplain is of very little account in sublime Masonry.

Webb's Monitor, Art. Religion, p. 284.

The meeting of a Masonic lodge is strictly a religious ceremony. The religious tenets of Masonry are few, simple, but fundamental. The candidate must profess a belief in Deity before initiation. That intimate and continued use of the Holy Scriptures which are described in the lectures of the Apprentice as "the rule of faith," the inestimable gift of God to man," "the vertex of the circle," etc., demands faith in their divine authenticity. Reverence to the name of Deity is taught in the lecture to the Fellow Craft by the most impressive ceremonial, and the Apprentice is charged never to utter that name "but with that reverence due from the creature to the Creator." No lodge or Masonic assembly can be regularly opened or closed without prayer. The Holy Scriptures is an essential part of the furniture of the lodge, without which no work can be done or instruction imparted. A copy of the Scriptures is symbolically held between or under a Mason's hands at all times. So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their all their numberless sects and divisions may and do harmoniously com-

bine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshippers of Deity under every form. The Ten Commandments, or their equivalent, embrace the gist of the Masonic religion, and whatever system of faith contains them, without anything that contravenes them, accords with the Masonic. Prayer in Masonic lodges should be of a general character, containing nothing offensive to any class of conscientious brethren. In theory, the whole world of Masons is supposed to be present at every meeting of the lodge and the instruction, moral and religious, should be directed accordingly.

[Any professed Christian church or believer who should so shape his actions and prayers as to please the adherents of every creed and system would be false to Christ and unworthy the name of disciple. But Masonry requires this of all its hoodwinked dupes.]

Passages of Scripture are read or paraphrased during the conferring of the several degrees. The selections usually made (although this matter is in the province of the Master) are for the 1st degree, Psalm 133d; for the 2nd, a portion of Amos, 7th chapter; for the 3rd, a portion of Eccles., 12th chapter, and extracts from the Book of Job. Forms of prayer are inserted in this volume designed for the convenience of the Master. One founded upon passages in the Book of Job, and used in the ceremony of raising is peculiarly sublime. Another, prepared for the ceremony of initiation, is highly appropriate. Others framed for funeral purposes, etc., are found useful.

#### LETTER TO A FRIEND.

*My Dear Friend:*—Our conversation regarding Freemasonry induced me to write you on the subject, and to present some of the characteristics of that strange organization which seems to me to be utterly inconsistent with our Christianity and personal freedom.

Joseph Cook said in one of his eloquent lectures that there had been a gap between God and our nation, and that gap was slavery, from which our great war arose, and filled the gap with slain citizens. Now I believe there is another gap opening, and that is the moral and mental slavery of oath-bound brotherhoods, the chief of which is Freemasonry. I am sorry that Joseph Cook did not elaborate this point.

These moral monsters have for years been insiduously advancing into power and influence, and have attained formidable proportions. Liberty in its varied relationships to the person, to society, or to the nation, would soon come to an end if oath-bound brotherhoods should become supreme over us.

The loss of life and property which have attended the recent strikes, the Molly Maguires, the White League, &c., are only indications of the fearful future which awaits our country if their principles shall become paramount.

It devolves upon us then, as Christians and good citizens, to diligently

inquire into this question of secret organizations, as exercising powers over their members which in effect supercede the duties to the church, or to the state, or even to the family. To illustrate this last statement I shall repeat a fact given me only a few days ago by a gentleman who, since he became a Christian, had not frequented the lodge, and for some years had ceased altogether to attend. He said that he heard a question once put in open lodge to the Master thus: If a brother Mason and one's wife were in equal danger, and there was no possibility of saving but one of them, which should have the preference? The reply of the Master was, that the claims of a brother Mason were always first. Thus Masonry supplants the obligation of marriage, and would separate those who were one flesh. This most sacred bond is therefore less binding than the Masonic "obligation," or oath, while the oath itself is clearly a violation of the divine law against swearing to anything *hid* (see Lev. 5: 4, 5), as every Mason does at every step of his downward career. When Herod swore he knew not what the damsel would ask, the oath was a sin, the same in itself even if the damsel had asked John's pardon instead of his head. Can any infatuation blind men more than this usurper of authority? It is as infallible as Romanism, and as willing that its dupes should remain in dependent ignorance and abject obedience to their superiors, and this their obligation must supercede every other.

Yours, T.

#### N. C. A. EYES AND EARS AT THE EXPOSITION.

An M. E. minister from Michigan has been a Mason of high degree, but since he knew his Saviour had found adherence to Masonry incompatible with his duty to him. He showed me the letter he had sent to his lodge, and proposed to send it to you by and by. He is a warm-hearted, earnest man, and is evidently emancipated from that timidity which so often gives one the impression of moral cowardice in the ministers of Christ, who of all men ought to be distinguished for their prompt leadership in his Holy War.

Just as he went off another of the same school came up, and gladly referred to our having met at the Centennial last year, so we had a very pleasant interview and his parting blessing.

A Chicago gentleman had heard Ronayne at Farwell Hall and took note of the time he intends to appear at Carpenter's Hall, 221 W. Madison street. He evidently quite approved of our hero in the cause, and it will be very important business indeed that will prevent him from hearing Mr. Ronayne again. Hurrah for liberty!

A prominent Rev. M. E. in Chi-

cago is not a Mason. He evidently took quite an interest in the Mackey Ritualist, spurious "New Birth and Lodge Holy Ground" and the idol "Stone of Foundation" made "sacred" for the worship of the true God, against his express command *not* to make *graven images*, and in utter disregard of the curse pronounced Deut. 27:15. May he find voice against anti-Christ.

An old Scotsman with the courage of his race, not content with one encounter, came a second time, and anon two Masonics from one direction and one from another were attentive listeners, and soon became earnest participants in the fray. I was disappointed at the shallowness of the Scot, for I had always imagined that Scotsmen could bore into metaphysics as deeply as any other people. This one did not attempt more than the usual logic of the lodge, Were you ever a Mason, etc., but the others came manfully up to his assistance. One, at least, exploded in this style: "Any man who has taken the oaths and revealed them," alluding to the handbook of Masonry, "is a thief and a liar." They all professed to believe in Christ, but made light of his authority when presented as superior to that of their great goddess, "Masonry divine."

These however must take a back seat, and to the front we bring a very intelligent looking colored gentleman and his married daughter. "A Mason?" "I am, sir." "Oh, and you are a believer in the Bible, I expect?" "Yes, sir;" and he boldly declared, "I'm a Christian, or a Disciple." "Oh, yes; the people called Campbellites. Look! there's Campbell's portrait. He was not in favor of secret societies." The upshot was that we shook hands heartily and he called a second time and filled one of his pockets with tracts for use among his people, whom he now believed to be in danger of another slavery whose every oath was a sin. The daughter lives in Chicago. The father in Ohio.

A Baptist reverend just entered upon his first charge came "inquiringly to our doors" to hear on what key our tune was pitched, and very soon indicated approval, as one who had had the benefit of early training under the able and excellent Rev. Dr. Colver.

The red men, chieftains from the West, appeared in the exhibition on Saturday, Sept. 22. A crowd kept close by them although guarded by police. They were rapidly conducted along the gallery. Only few tracts were given them. They were brightly dressed. No doubt the Exposition was a grand wonder to them and would impress them with a sense of the power and skill of the white man. Alas the poor Indian! we have a strong sympathy for them and believe that our nation is not free from guilt in their policy and treatment of them. Would that peaceful and kindly counsels

may hereafter rule in our conduct to these untutored souls and that the sword of steel shall be succeeded by "the sword of the Spirit."

A rather amusing rencontre between our venerable captain of the stand and several sprightly gentlemen, one of whom assumed the role of "Mr. Candor" until his hoofs were revealed and then —, well, the talk went on. "How could one believe any man who had taken the oath and then professed to reveal it, etc." The assistant thought he could be useful and pitched in. There were two other opponents revealed, who, after asserting the impossibility of knowing Masonry from any writer such as Mackey, etc. made defence on the same grounds as the Church of Rome which had no book, as its authority for the church was the authority for the Bible! So the Grand Lodge was the only authority for Masonry and no other could tell! It must be precisely as the Grand Lodge said, and that was known only to Masons! "Yes, sir, you've been rejected by some lodge, that's what I believe." "Then, sir, you believe without evidence, and are under strong delusion to believe a lie." "You believe men that break their oaths? I wouldn't." I would believe any man who repents of wrong rather than those who abide in it. Are you a Christian?" "It is no matter to you what I am." I believed him to be a professing Christian, possibly one a Rev. and therefore said, "It does, for if you are, you believe Peter's sermon on the day of Pentecost, and he had sworn that he did not know Christ." He winced but responded, "Ah, that's a different thing!"

A burly brag of self-righteousness proclaimed himself a Methodist and a Mason, born in Batavia, N. Y., and knew all about the Morgan story and "a good Mason was a good Christian." A similar sentiment was uttered by the wife of a Baptist who seemed to lament her husband's revived zeal for Masonry, but after a talk she said "she would pray for him!" Our Methodist was a talker; upheld the craft ostentatiously but left no impression of his sincerity except by denouncing one of our best lecturers as a liar, etc.

A Disciple preacher expressed himself as being anxious for the success of the Gospel and the overthrow of all that was hostile to it. There was much truth in his general expressions, none however specially referring to our great question. He is, I think, a sincere, zealous man. May his labors be blessed and his tongue loosed against the religion of the lodge. In this body there are many preachers and members who are Masons, albeit Alexander Campbell, like Wesley, was opposed to them. How it is possible for them or other readers of Scripture to be both Masons and Christians is one of the mysteries on which we have no desire to continue remarks at present. H.

## Reform News.

### GRAND SUCCESS AT WAVERLY, IOWA.

Light has again been poured out over the people of Waverly and Bremer county, Iowa. Bro. Ronayne has given us a course of his wonderful expositions, and such a flood of light as has illuminated this region of darkness is all that the most zealous seeker of Masonic light could wish. Were I capable of describing these lectures and initiations I would gladly do so, but it is simply an impossibility and I will content myself in giving only a brief account of them and the incidents connected with them.

It was intended to receive the speaker at the depot on Monday morning, the 17th, with a band and procession, but in this we were disappointed by his arrival on the Saturday previous. The meetings were well advertised, and the hall was well filled on the first evening. The first degree was successfully worked. Many of the friends were here from a distance of twenty or thirty miles — men who want and love the truth. Many signs of the effect of truth were visible and men who have stood aloof from the cause of reform heretofore now expressed their disgust and abhorrence of the vile thing.

There has been building in the city a large Opera House, which is just finished. The grand opening night has been advertised for weeks, and Tuesday evening drew many to that entertainment who would otherwise have attended the exposition, but the hall was well filled again and the second degree was shown in all its "scientific beauty," as only Ronayne can show it.

Upon consultation among the friends it was deemed best to defer the working of the third degree until Thursday evening, when the opera would be over, and then secure the Opera House for the exposition, which was done. When the posters were sent all over the city proclaiming that the Anti-masons would occupy the new Hall for the third evening of its existence, Masonic wrath boiled over in various ways. Some charged the managers with doing it merely to show the Hall free, and by so doing injure the interests of the proprietors, etc. Others sneeringly said the Anti-masons were not able to raise 75 cents among them for the expense, and "they would not have the hall half full." One very zealous "pin-ather" Mason went so far as to threaten the life of Bro. R. in the presence of your correspondent and a number more. On Wednesday Bro. R. with a few friends proceeded to Horton, nine miles north, where he had been engaged to give a lecture on this evening, and where he was greeted with a good house, and a very interesting time was had. On the way back the next morning we were stopped by a gentleman who told u

that he had become an Anti-mason since last evening and meant to do what he could toward putting down Masonry. The lecture was "Masonry and the Bible," and a deep impression was made.

Thursday evening came, and the new Hall was all ablaze with its gaslight, and at an early hour all available room was taken. The lodge was formed on the splendid stage, and opened "in form" on the third degree. But here I fail. Words cannot portray the scene and effect of the lecture, and time alone may tell, and God only now knows the amount of good accomplished. From seven until half past eleven the vast audience sat listening, beholding the blasphemous farce shown up.

Many hearty Godspeeds greeted Bro. R. at the close, and multitudes of friends will send their prayers after him and with him.

P. WOODRING.

#### EFFECTIVE SCHOOL HOUSE WORK.

I would say for the benefit of our reform work that the cause of Christ here looks somewhat encouragingly. Some of our friends at Timber Creek, Marshall Co., gave me an invitation to lecture for them, on the evening of the present month, the weather being very warm and the meeting having to be held in a schoolhouse, the tax on my system was severe; but I made a virtue of necessity and did the best I could. Although the community was Christian and their creed is "prove all things; hold fast that which is good," I learned they were afraid of giving offence to some of the "brotherhood" if the house of worship was used for such a purpose. I think their members are all free men, who have never been deceived by the cunning craftiness of men into Satan's cesspool of Freemasonry, and but few of the craft are in the immediate neighborhood. They gave me the privilege of their church on Lord's day, when heavens artillery was opened and Christ by his spirit directed and fired the piece at the old handmaid, which we hope hurt no Christian, unless found in sympathy with the kingdom of darkness through ignorance of its devices. The Christian Church at this place have had their pulpit occupied by a minister who, some years since, became entangled in the devil's spider web, who otherwise stands fair; we were told that he did not affiliate with the lodge any more. But we see by the *Cynosure* that he is occasionally doing some of their dirty work through the *Marshalltown Press*, but we feel to apologize somewhat for this service rendered to this servile master anti-Christ, or honorable Freemasonry. Can a minister serve two masters? Can he serve Christ and anti-Christ? The Bible answers emphatically, No. We hope and pray that such ministers may see before it is too late, that such a course is the most sheer mockery of

Christ, and abandon and expose the craftiness that led them into servile bondage to the lodge or child of the wicked one. I would here speak of Bros. Z. M. Hooven and Baxter, being our warm and liberal friends at Timber Creek, who are not afraid to oppose the powers of darkness. I think they will soon send a club for the *Cynosure*. They live in a good community where God has recently greatly revived his work, through the ministry of a good old sister, whose praise is in all the churches but who never could obtain admittance into the lodge or Belial's church, and I do hope the day is not far distant when the churches of Christ will all wash their hands from this foul stain by which the church has become as a speckled bird; but this cleansing must come through much tribulation, but the Lord will give grace and glory and no good thing withhold from him or them who walk uprightly. Yours in Christ,

J. J. HAYDEN.

#### REFORM BAPTISTS OF SOUTHWESTERN MISSOURI.

BAKER, Mo., Sept. 21, 1877.

DEAR CYNOSURE:—Perhaps my long silence has led some of your readers to think I had quit the cause. But allow me to say that such is by no means the case. The fact that Masonry, secrecy, is the most wily and dangerous system of false religion that the church of this age, or perhaps any other, has to contend with, was never more apparent to my mind than at present. As to the work here it is still going on and widening. I can by no means meet the demands for lectures and sermons on Masonry. The accompanying report will show what the Baptists of Osage association think of secret societies. This is last year's report. They renewed their testimony this year, but as the minutes are not yet out, I have it not at hand. May send it in the future. It is useless to tell me that Masonry is invulnerable. He that will labor against it in the spirit of Christ will see the fruits of his labor, and be made to realize the truth of the scripture, that "when a man's ways please the Lord he will make even his enemies to fear him." And now then, friends and brethren, that our cause gets a chance through Bro. Post to come before the hundreds of thousands of readers of *The Advocate*, let us one and all earnestly pray the Master to abundantly endow his servant with the spirit of truth, that he may be able to overcome in the strength of Israel's God.

Yours for the truth,

W. M. LOVE.

#### THE REPORT.

We, your committee on secret societies, believing that "to fear the Lord and keep his commandments is the whole duty of man," and failing to find anything in all God's Word that can be construed into a command to join any secret society, and knowing of a surety that such alliances are not necessary to secure

either the favor of God or the friendship of God's people, we are satisfied that all that can be gained by such connections is the friendship of the world, which is enmity to God: And believing further, that such connections unequally yoke together God's people with unbelievers, and cause them to have fellowship with the unfruitful works of darkness, thereby causing them to violate positive commands of God: And knowing also that the oaths of such societies are extra-judicial, not being authorized, either by the powers that be or the law of Christ, which is the believer's rule of duty; their religion Theism, their prayers Christless, and their end certain destruction at the brightness of Christ's coming, do hereby recommend to all of God's people who have been ensnared, to come out from among them, and to those whose hands are yet clean of such things we recommend such a course of life as will enable you to say with the Master, "In secret have I said nothing."

WM. LOVE, Chairman.

Report received.

#### MONTCALM COUNTY, MICH.

In a letter to the *Free Methodist*, dated Sept. 3d, Rev. A. H. Springstein writes of a visit to a new field of reform:

Two weeks ago wife and I went to Carson City, Mich. It is in Montcalm Co., about 35 miles from Saranac.

Reaching the place Saturday, p. m., we learned that an appointment for preaching that evening had been given out. The meeting was held in a school house a little way out of town. God was with us in glorious power. Sunday morning I went to the Congregationalist church and gave the minister a notice of the street meeting to be held at 5 o'clock p. m. He strongly urged me to preach in his church, but I felt led to take the open air. I went to another large church, and Elder Lyon, a Baptist minister, officiated. He called on me to assist him in the meeting, and in mentioning the street meeting he bestowed on me the highest praise.

At the time appointed I tried, with the help of the Lord, to show what *was* and what *was not* the way to heaven. Directly before me were the Masonic lodge and the Odd-fellow lodge, both of them in the upper story of the same building. For the first time in their lives they saw the awful wickedness of secretism in the light of the gospel. Some heard the truth with equal wonder and delight. Many were enraged almost to open violence. Elder Lyon and I were formerly members of the same Masonic lodge. I was present when he took the Entered Apprentice degree. I had not seen him for about ten years till now. In closing I referred to him as a witness to some things that I had said. After I dismissed, Mr. Lyon spoke a few minutes. He admitted that he had taken the first degree in Masonry. He said he had known better men in the lodge than in the church, and he believed there were better men in Carson City in the lodge than in the church. He admitted that the name of Christ was rejected by Masonry, but he could see no harm in that so long as the name of God was used. He said the name of Christ was left out because if used it would offend a great many Masons who did not believe in Jesus Christ. He said he endorsed me in the morning because

he supposed I still belonged to the M. E. church; but having since learned that I was advocating the peculiar doctrines of Free Methodism, he wanted it distinctly understood that he would not stand by me. As we parted he gave me his hand in presence of the crowd, saying he always liked me, and wished me God speed. Much else I must omit.

I preached in the school house Monday and Tuesday evenings. On Monday evening a great crowd outside the house yelled and screamed like demons. But the meeting was a glorious success. At the close of the meeting I went out into the crowd and talked awhile to them and they dispersed. Elder Lyon was there Tuesday evening. He shook hands with me as he left the house.

I afterward learned that the rowdies came to steal my buggy wheels and to treat me to eggs. The buggy they did not find, and why they withheld the eggs I do not know. I suppose that God restrained them. The next day one side of Uncle Gibbin's wagon-box showed what had been done with one egg. How many Anti-masons those eggs will hatch time will tell.

One man told the people that if a man should become a Mason he need not join any church. Another man said if I came to Carson City to expose Masonry I would be murdered.

Quite a number of men and women have left the Baptist church in Carson because they cannot support the world and sin under the name of religion. They withdrew some time ago. They stood alone, and they joyfully endorsed the truth when they heard it preached. There are two live pilgrims near Carson who went from my circuit in the spring. Many are earnestly calling for more light.

An effectual door is opened for the truth as it is in Jesus. I find it necessary to preach on the streets and everywhere the unsearchable riches of Christ. A good deal is said about the insane asylum, arrest, tar and feathers, cutting the throat, and the like, but "the word of God is not bound." I am now closing up the best year of my life. Praise God for salvation, present and full.

#### INQUIRY FOR MICHIGAN.

To the friends of Reform in Michigan: Where shall we have our State meeting? Our State agent and lecturer is already on the war path; will be ready to arrange for our meeting by the middle of October. Speak out, brethren, shall it be at Battle Creek or some other place?

DANIEL LEGGETT, Watson.

The noted infidel, Mr. Robert G. Ingersoll, of Illinois, received a well merited rebuke during his recent visit to San Francisco. He was advertised to lecture for three local charities, and the net receipts were nearly five hundred dollars. But the managers of neither of the charities would touch the money on account of Mr. Ingersoll's indecent assaults upon Christianity in his lecture. All honor to the men who thus publicly rebuked this pretentious reviler of all that is good and sacred.—*United Presbyterian*.

## Correspondence.

SETH M. GATES.

LOCKPORT, Ill., Sept. 13, '77.

EDITOR CHRISTIAN CYNOSURE— I wrote you last Monday that I was so fixed that it would be impossible for me to collect any facts or figures in connection with the life and acts of our honored and noble friend, Hon. Seth M. Gates, in time for this week's paper, having just returned from an absence of ten or twelve days, and now since receiving this week's *Cynosure* I find you have most of the facts and incidents in immediate connection with his Anti-masonic principles and practice which I could have furnished.

His letter of July 11, 1856, from which you make copious extracts, was written to me personally (I now have it before me), in answer to one I wrote him on the occasion of a worthy and devoted Congregational minister of the church with which I was then connected being "unsettled" simply for the offense of refusing, or neglecting, to recognize a Masonic lodge in regalia in his (the minister's) own church, at the funeral of a member of his congregation.

At that time I had no personal acquaintance with Mr. Gates, only as I met him occasionally at Warsaw, N. Y., when he came to visit his father, who lived neighbor to me. He did not remove his residence to Warsaw till some eight or ten years after I emigrated from that place to this. But from the abduction of Capt. Morgan I knew him as a man of unblemished moral character, an eminent Christian gentleman, and as a firm and unflinching friend and advocate of the great movement against Masonry first, and then against slavery. He was our Anti-masonic candidate for the Legislature, and Anti-slavery candidate for Congress, and every time elected; and so far as his avowed principles were concerned he never showed the white flag. He was a man of unwavering faith in the two great principles of his life, opposition to Freemasonry and slavery. But "he has ceased from his labors and his works do follow him," and "we remember him as one long loved and for a season gone."

In kind remembrance, truly yours,  
ISAAC PRESTON.

ONE WHO WILL VOTE RIGHT.

SANTA ANNA, Cal.

DEAR CYNOSURE: Having read Bro. Cogswell's letter of August 1st. it makes me feel bad to think that, in this boasted land of liberty, Christian liberty, a good man would hardly be safe in faithfully telling his fellow man of his sins and asking him to repent of and renounce them.

I have long since determined that I never would unite with any church

that sanctions secretism. How long will it be before true Christians see that it is wrong to fellowship men that worship in the lodge? How long will professed Christians halt between two opinions? If God be God worship him, but if Masonry be god worship it.

Cannot we so unite all over the United States as anti-secret voters that the entire people will know positively that there are true and fearless men, and that no oath-bound office seeker can get one of their votes. Pardon me if I am too plain. Members of the order have swindled me out of several thousand dollars, and they are still following hard after me, but in God I put my trust and with his assistance I will fight the order to the bitter end. But I do hope that at the next presidential election our party will be known all over the United States, and that our Heavenly Father in whom we put our trust will hasten the good time when the demon of secretism will be driven to the wall and when all men will have an equal chance before the law. I remain as ever yours, until that good day arrives.

J. B. STOWELL.

## THE WISH FATHER TO THE THOUGHT.

CONSTANTINE, Mich., Sept. 24.

Every avenue in the township and village of Constantine seems entirely closed up to the advance of the Anti-masonic cause. When Elder Barlow lectured in Constantine the Methodist brethren would not come out to hear, and they utterly refuse to subscribe for the paper for fear they shall see and understand the abominable wickedness that dwells in the order and consequently in the Freemason preacher's heart. The present Methodist pastor says if any one should send him the *Christian Cynosure* he would burn it. He says it is a seditious paper, calculated to breed dissensions and division in the churches; and he further says that the editor (calling him by name) is a bad man and has been expelled from the church for bad conduct. Now I suppose I understand the whole matter. The editor in the respect is like myself; two years since I resolved that I would not go to hear a Freemason preacher; neither would I give one cent for their support, and then I withdrew as the only alternative. If we do not give our support to the cause of the devil under the garb of Christ, they call it bad conduct. I hope the time is not distant when the clergy will renounce the work of the devil and serve one master, Christ, the only Saviour of mankind. Yours truly,  
O. C. M. BATES.

NOTE.—The editor of the *Cynosure* is a member in good standing of the same church to which he has belonged for over seventeen years; a church which excludes secret societies. Such slanders have their origin in "Masonic charity."—OEF. ED.

## ON THE SQUARE.

FOUNTAINDALE, Ill., Sept. 12, '77.

As one who feels an interest in the cause of anti-secrecy, and yet feels, like Elihu of old, that he is young, while many of the warriors in the fight are very old, I send you an account of a little incident which illustrates the unbounded charity (?) of the Masonic order.

A certain Mr. E—, who lived in this vicinity was an enthusiastic member of the Masonic lodge. Some years ago he sold his farm here and removed to a neighboring State. When he arrived at the place where he was intending to settle he was a stranger, and meeting a brother of the order he was persuaded by him to stay with him until he should find a home for himself, the brother telling him that he would not charge him much on account of the relation existing between them by reason of Masonry. When he left the brother Mason's house he charged him three times as much as any other person would, and Mr. E., said that he would have nothing more to do with such an order.

The brethren of the order may say that this is only a straw, but "straws show which way the wind blows" in Masonry as well as in other things.

We are not badly troubled with Masonry or with any other secret society in our immediate vicinity although the people are not very strongly anti-secret. Fraternally yours,  
TACITUS.

## MASONRY AND THE QUAKERS.

For some thirty years or more, since the murder of Morgan by the Masons, the Friend Quakers had a clause in their discipline making it a disownable offence to be a Mason. But by stealth and denials there has ever since, and is at this time a small number of Masons that retain their membership in the society. They generally have an understanding with the Masons not to expose them, and when questioned on the subject they will evade the question or deny it. Such persons are not Quakers in the proper sense, but wolves in sheep's clothing. They are stumbling blocks to others. I believe I would be safe in saying that there is no minister of the society of Friends that is in good standing that is a Mason or that practices Masonry. The Masons are always claiming the leading ministers, but such is not the case, for many of those assertions have been proven to be false. It is an evident case that the more intelligent class of Masons are ashamed of the institution since their great secret has been exposed to the world, which was no secret; and their great mystery has been revealed, which is no mystery no more so than half a dozen Egyptian mummies or wooden gods dug from the ruins of some heathen temple.  
PRESTON ALLEN.

## YOUNG MEN, YOUR NAMES.

SEVASTOPOL, Ind., Sept. 6, 1877.

DEAR CYNOSURE: As I am the only one taking your paper at this place, I thought I would write a word of encouragement for your many readers.

There is an anti-secret organization here composed of one member. I believe I am the only outspoken opposer the lodge has in this township, but I am not discouraged in the least. I believe that truth will prevail over error, that God is stronger than Satan. All the works of the lodge and the evil one combined cannot put out the light of the Gospel; and if every Christian in the land would only take a decided stand on this great question we would soon see the dark veil of secrecy vanish from our beloved land, and the Gospel would go forth conquering and the army of the Lord would shine in all her grandeur. But while Christians are so timid the work will move slowly.

Brothers, let us stand firm to our posts if we cannot make any advancement on the enemies' works let us never give up any of our territory; but we may make an advance if we will go hand in hand and shoulder to shoulder. The lodge has felt our blows and its supporters are uneasy and they are wanting to know the cause of all this commotion. Let us show that we are in earnest and that we will have the victory.

I want to make one suggestion here. I would love to see a list published in the *Cynosure* containing the names of young men under the age of twenty-five who are willing to correspond with each other on the subject of secrecy. This would occupy but little space and might be the means of doing much good. We could become acquainted with each other in this way and could work to a better advantage. What say you, brethren? If such a list be published please give my name a place. Yours for truth,

FRANK HEIGHWAY.

## OUR MAIL.

Thomas Moore, (R. F.) Milnersville, O., writes:

"I have heard of none joining the lodge at Milnersville for a long time. I think the wheel of Freemasonry is considerably at a stand-still in the northern part of Guernsey county. I pray the Lord to prosper the reform you are engaged in abundantly."

Rev. Wm. A. Kindel, Celina, Mercer county, O., writes:

"We are making arrangements to have brother Dillon lecture here."

Robert Gorley, Ft. Branch, Gibson Co., Ind., writes:

"I read my *Cynosures* and send them to others, not allowing one to be destroyed. I have scattered them in four counties in southern Indiana, and some in Illinois."

Abraham Hartzell, Golden, Jefferson Co., Col., renews his subscription, sends a dollar for the Publishing House, and writes:

"I would be glad to do something for the cause of reform, so much needed; but the tide is against me. I will ever pray that God will bless your efforts."

Alone it would be difficult for any to

make progress against the great opposing tide, but with God on our side and our efforts all united success must ultimately be ours.

Calvin Hutchins, Unionville, Lake Co., O., sends for tracts to distribute on election day. A good plan.

O. B. Scott, Suspension Bridge, Niagara Co., N. Y., writes:

"I remember the Morgan affair very well; was living not far away, in the State of New York, at the time, and cannot forget the excitement it made."

J. Z. Noe, Paw Paw, Lee Co., Ill., writes: "This place is infested more with secret orders than perhaps any other of its size in the State or in the Union.

Allen Wright, Joliet, Ill., writes: "I have taken the Cynosure from the first. My papers are all read by others."

William Haversteck, Zanesville, Ind., writes:

"I expect to be at Dayton October 23d to attend the convention to hear and see what will be said and done. I expect to continue my help in future in opposition to the tyrant evil."

Home and Farm.

Eggs.—If proper care be exercised there will be found little difficulty in preserving eggs, where it is an object to keep them, three or four months at a time in a state of comparative freshness and entirely sweet, with the exception of the months of August and September, or during that period usually known as the dog days. The flavor of an egg, like fresh butter, is delicate, and easily tainted by foul surroundings. The place where they are to be kept should be clean and free from all bad odors. Eggs are sometimes purchased from the country store that are literally impregnated through and through with tobacco smoke, mingled with a smell of codfish, mackerel and kerosene—a conglomeration of smells and tastes that would put the blush on a Bologna sausage, or shame a genuine sauerkraut. If an egg be kept any length of time on the small or pointed end the air bladder settles and presses on the contents drawing the lining down from the outer wall and thickens and hardens and turns a sickly yellowish hue. The egg will not be rotten, neither will it be musty, if not kept in some ingredient that gathers moisture, neither will it be sour if the shell be perfect, but the egg will not be fresh, for the germ of life is destroyed. The sweetness has gone with the vitality, and the wholesomeness of the egg, as an article of diet, is questionable; yet hundreds and thousands of just such eggs are sold in the city market daily for fresh eggs, and consumed by unsuspecting parties. The vendor, perhaps, or the consumer never saw, strictly speaking, a fresh egg, a newly-laid ovum with its delicious flavor and sustenance. Eggs from well-fed, well kept hens are far superior in size and richness when compared with those from poor, illy-fed, inferior birds. If one feels weak or feeble on a warm summer morning, with little appetite, and yet experiences a demand for nourishment there is nothing that is any better than a fresh egg nicely boiled. Place the egg in an earthen bowl (or vessel of convenient size), and pour boiling water over until it is entirely covered, two or more inches below the surface; then cover the bowl with a plate fitting tightly. Put the bowl beside your plate on the breakfast table. Consult your watch. If the egg be of medium size, let it remain exactly nine minutes; if large, a minute longer; if small, not quite so long.

When the time is up, skim out the egg with a spoon and lay on your plate. Let it remain a second or so for the water to dry off the shell, and wipe your plate of the drips with your napkin, then with your knife tap the shell, cracking it, and open it with your fingers. You will find the shape of the egg preserved exactly, the white quivering like a jelly, and about the consistency of freshly coagulated milk, and the yolk just warmed through. Add a little salt, and with a slice of brown bread and good butter, you will have a relish that will strengthen and renew the vigor for the day, and cause you to ask for a frequent repetition. For the invalid fresh eggs are invaluable, when properly cooked.—Ex.

FAT MEAT.—A celebrated French instructor in the art of cookery, says that fat meat is the most profitable. He adds: "Many buy inferior meat on account of the waste of the fat that is always found in good meat. When the fat is wasted, it is the fault of the cook, who does not know how to use it. The fat skimmed off the broth of boiled meat, and that coming from the trimmings of raw or cold beef, is much superior to lard to fry with. Lard flies all over; beef fat never does when properly melted. To melt beef fat or suet, cut it in small pieces, and set on rather a slow fire in an iron pan. As soon as it begins to melt, skim the melted part off with a ladle and turn it into a stone jar, which you cover when cold. Put it away in a cool, dry and dark place. A careful cook never needs lard for frying purposes, but always has more fat than is necessary out of boiling or roasting pieces."

WATER.—The water infants drink is as essential to health and life as the air they breathe. In this expression we mean to include the milk they take. Water forms eighty per cent. of the bodies of infancy. It composes, then, a very large part of all their tissues.

We can hardly appreciate the value of water until we realize how constantly the infantile substance demands it. how rapidly it runs away by perspiration and the copious secretions by the kidneys and the thousands of glands found in every part of the system. If infants drink nothing but milk, can this fluid supply the demand for water? Our own observation assures us that many infants are rendered feeble and sickly by not having the proper amount of this precious beverage, of which they are so largely made. We have, now and then, been called to suffering infants, who were relieved at once by giving them a draught of cold water.

Mothers may depend upon it that a few teaspoonfuls of cool water are useful in quieting restlessness and promoting sleep. In health, no less than in disease, fresh water is as necessary as fresh air. Fresh air, pure water, and sunshine will aid nature in expelling febrile disease and will supersede to a very great extent, the use of medicine.—Sunshine Journal.

The mind grows narrow in proportion as the soul grows corrupt.

We can hardly learn humility and tenderness enough except by suffering.

I hold him to be dead in whom shame is dead.

A cheerful disposition is the sunshine of the soul.

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## The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 4, 1877.

VOLUME X.—The *Cynosure* with this number enters on its tenth volume, ready to begin the yearly race with events with alacrity and hope. The past year has been one of encouragement in the fact that while in the strong downward current of hard times hard tugging at the oars has kept us up to the mark of last year, generally speaking. Our circulation has kept up well; our friends and readers we have reason to believe are increasing; the reform has been taking deeper root and bearing more abundant fruits; above all, every day our faith in God and the ultimate success of the truth we advocate grows stronger. So we open Volume X., No. 1, hopefully. Whatever may betide, though hands may drop off, yet the work will go on. Let us as one, dear friends, bless God for this confidence and with new zeal press on through the year.

RAILROAD RATES to Dayton from Chicago for the National Convention will be reduced to \$10.60 and return on the Pittsburgh, Chicago and St. Louis road (Pan Handle line). These tickets are good for the Convention week only. Apply to the Treasurer N. C. A., as tickets cannot be had without an order. Other railroad accommodations will be noticed as soon as possible after they are procured. Friends in northern Iowa, Illinois, Minnesota and Wisconsin will avail themselves of this reduction and save some \$7.00.

### PREACHER TO THE DETROIT COUNCIL.

We have before told our readers that Dr. I. Eddy of Detroit, joined the lodge in Warsaw, New York, while pastor of Hon. Seth M. Gates.

The *Advance*, Sept. 13th, gives strictures on Dr. Eddy's sermon published in the August *Home Missionary*. This is an extract from it:

"The Sword of the Spirit flashes keen and terrible in the new day which has dawned," and adds: "That Word has in its favor the imperishable religious instincts of human nature. The human soul, conscious of dependence, longs for God; conscious of sin it longs for redemption; conscious of immortality, it longs for happiness beyond the grave. To know God, to love God, to be one with God forever, that is the goal of man's deepest desires and hopes. The Gospel meets these wants, and must prevail."

The *Advance* writer properly condemns the above as fundamental heresy.

Instead of "the imperishable instincts of human nature," which are "the natural man" or "carnal mind," being in favor of God and his Word, they are "enmity against God;" do "not like to retain God in their knowledge," "deceitful above all things," and "dead in sin."

The whole tenor and drift of Dr. Eddy's sermon is decidedly Masonic, "that religion in which all mankind are agreed," according to Mackey; in short, the vapid deism of the lodge.

Are American Congregationalists already so benumbed and stupified as to tamely accept as their Council preacher the man who thus overrides and denies the ground doctrines of the Bible and their fathers?

GEORGE MULLER.

The celebrated George Muller, founder of the orphanages at Bristol, England, and author of "The Life of Trust," is visiting this country, and Eastern papers where he is preaching are freely discussing his doctrine and practice. He is said to be a member of the Plymouth Brethren who are generally understood to have little share in ecclesiasticism, in creeds or confessions, and object to any professional order of the clergy, taking the Bible as their rule of life. They lay great stress upon the doctrine of special Providence, answer to prayer, and the indwelling of the Holy Spirit, and believe that all religious enterprises requiring money should be carried on without appeals for means, in simple trust in God to furnish money as it is needed. Mr. Muller's success in a great charitable enterprise using no means to call out the gifts of the benevolent except prayer strikingly illustrates these principles. In explaining this he says, "I have no philosophy about the matter. All I can say, all I know is that I did thus and so, and behold, there is the result." He defines faith as do other Christians, but he practices faith as many of them do not.

His special work has engaged him for the past forty-three years, and he has found during this time that prayer and the exercise of faith in God are sufficient to bring him all the pecuniary aid needed for his great work, for he has had no stated salary. He is careful, however, to distinguish in speaking of his work and urging others to a life of trust, and say that for such a work as his a special call is needed lest any should be stimulated into folly and fanaticism.

In these forty-three years he has received \$3,750,000, and about \$200,000 during the past year, through unsolicited donations. These funds have assisted in the education of 60,000 children or grown persons, and 9,800 are now in the schools maintained by this fund alone. Five large buildings at an expense of about half a million dollars have been fitted up and 2,050 orphans are sheltered in them.

In his explanation of these results he lays down some principles that are sometimes overlooked, but are of the highest importance in every Christian enterprise:

"In asking for aid to carry on benevolent and Christian enterprises

I believe that application for funds should only be made to Christians and never to unbelievers. In my work I have only sought to demonstrate the power of prayer, and my faith has been based on God's promises in the Holy Scriptures.

Speaking of prayer generally, I would say that (1) it should be to the glory of God. (2) It should never be offered relying on our own merits, but simply and solely through Jesus Christ. (3) That we should wait, sometimes long and patiently, for an answer to our petitions, never doubting that they will be answered if the request is made to the glory of God; and I might add another condition, and that is that prayer should only be offered by us when we are without sin.

—Rev. H. H. Hinman spoke at several points in Kosciusko county, Ind., last week, Silver Lake and Etna Green among them. Brethren Cook, Rathbun and others are ready for work or even are now begun the campaign for the fall and winter. All have their faces Daytonward.

—Pres. Blanchard went to Maringo last Saturday to preach at the dedication of the great Tabernacle just built for the expositions which began on Monday evening. Past Master Ronayne does not go to Viola, Ill., immediately after the Maringo meeting as announced, but on the first of next week, Oct. 8, 9 and 10. Friends in Mercer county will please notice.

—The General Agent and Secretary started eastward through northern Indiana and Ohio last week Tuesday. He will be engaged in northern Ohio for a week or two, but will go to Dayton as soon as possible. The brethren there are making preparations by committee and otherwise for the success of the Convention. Local conventions are being held in various points of the State and Bro. Dillon has work before him. Preparations are being made for a strong meeting in Oberlin among other places. Bro. Stoddard may be addressed at this office for the present. Letters of importance will be immediately forwarded.

—Past Master Ronayne returned from Iowa on Friday somewhat wearied, but greatly encouraged with the meetings in Iowa. There are three points where the lodge will hide its head for a season. Marshalltown has been reported; Waverly sends her note of victory for this number and from Birmingham we shall hear next week. Bro. Ronayne says the lodge there will not make any more Masons, for the very good reason that the young men, the Masonic material, are all against it, intelligently. At this place a local election, the last we believe, was carried against the lodge on the straight issue, Masonry or Anti-masonry. Several counties of Iowa are ready for political action and an active man, it is believed, would be able to carry them strong against the lodge. Verily God's truth is marching on.

—Among the able speakers engaged for the Dayton Convention, it is announced with pleasure that Pres. D. A. Wallace, D.D., of Monmouth College, Ill., will be one. Although active in the arrangements for the convention held in Monmouth in 1873, Dr. Wallace has never had an opportunity of making a full address on this reform at the annual meetings. His well-known ability and eloquence are sufficient introduction for him.

—A letter from Bro. Wm. Fell of Chippewa, Can., to the *Free Methodist* tells of a great work of grace at that place. He tells the following significant incident: "Two men, a butcher and a blacksmith, after services were over in the evening came to the house where I was staying, fell down on their knees and cried for mercy; but when they came up to their secret societies they backed down and are now worse than ever. . . . The devil has been greatly stirred on account of opposition to secret societies and worldly conformity.

—How many of our readers are accustomed to skip the in and out door notes of health hints and farm items we know not. May their number be few and increasingly so. But we wish to call especial attention to the correspondence and notes in that department respecting the construction of houses, with a view to comfort and health. The plan suggested may not be altogether new, yet it is comparatively; at least it is not generally adopted by the people, nor urged by builders or in the press. The benefits of the system are so many that we hope to make it more of a specialty in the Home and Farm department. The yearly benefit of the system in any dwelling is worth, we are confident, the subscription of the *Cynosure* for a score of years. An article in the last *Sanitarian* on "Healthy Houses" is of value in this connection, and will soon be reproduced in this paper.

—The *Religious Telescope* celebrates its 44th birthday with a new dress—of type—which is at once clear and easily read, and gives an appearance of neatness and good taste to the page. The *Christian Statesman*, of Philadelphia, announces an enlargement to twelve pages, from eight. We are happy to note these evidences of prosperity in our cotemporaries in Christian reform.

—Our readers will remember the episode at the Palmer House in this city, when the clerk attempted to get even with a Masonic scamp and dead beat. We ventured the opinion that his hailing sign of distress brought help from some of the crowd in the hotel office. Now comes the *Masonic Jewel* edited by the Past Grand Master of Tennessee, printing the incident from the *Tribune* with the significant title, "An Unfeeling Hotel Clerk." Of course.



—The Wesleyan hints that Bro. Rathbun went back to New York, partly for the rest and partly to see the new boy. No one will object to such reasons, and the lodges of Michigan will find the battle hotter than ever this winter. Correspondents will please notice his change of address, from Hickory Corners to Brighton, Mich.

—Among late Masonic items it appears that a Grand Lodge was organized in New Mexico in August last. Rev. J. S. Murrow, of Atoka, Indian Territory, who was introduced to us last winter as a peddler of Masonic books, Grand Lecturer, lodge master, organizer of "Eastern Star" lodges, and general missionary agent employed by the Baptist denomination among the Indians at a salary of \$1200 a year, has been elected Grand Master of the Territorial lodges,—a fitting reward for such a character.

—This same Murrow appeals through the *Masonic Jewel* for funds to rebuild a burned down lodge hall at Atoka in the Choctaw Nation. He begs the lodges to help for the sake of building up Freemasonry among the Indians. Is this the kind of missionary workers that the great Baptist denomination sends to care for its interests and represent it among the aboriginals?

—A late number of the *Catholic Review* betrays the true Romish enmity to our common schools and the Bible in them. Who will dare say that a system that maintains the principles indicated in the following can be safely trusted in our country:

"The Protestant fetish is what they call the Bible. Every intelligent Catholic knows that the Protestant Bible is a mutilated portion of the Sacred Canon recognized and authorized by the church. That version of the Protestant Bible in use among the English speaking Protestants the world over, is a translation made by a company of sectarians at Westminster, who did not hesitate to suppress, to supply, or to falsify the meaning of words and phrases in order to conceal Catholic truth or suggest Protestant error. But this mutilated, falsified and erroneous book has for centuries been held up to the Protestant people as an object of absolute and superstitious worship. They have been taught it contained magical virtues: the highest act of Protestant worship has been the reading of a few passages from its pages; a Protestant minister called to visit a sinner in his death agony, conceived that his whole duty was discharged when he had "read a chapter" to the perishing wretch. Having expelled God from their altars, the Protestants elevated this false and imperfect version of a portion of his revelation into his place and worshiped it in his stead. They extended the inspiration which guided its original writers to the men who had translated it; and every comma or period was looked upon as holy.

The *National Sunday School Teacher* for October is filled, as usual, with valuable helps and suggestions on the lessons of the month. Adams, Blackmer & Lyon Pub. Co., Chicago.

POLITICAL—SOUTHWESTERN IOWA

COLLEGE SPRINGS, Sept. 26, 1877.  
EDITOR CYNOSURE: We have an American Party county ticket, and hail with great pleasure the nomination made for the State at Marshalltown on the 12th inst.

We of Page county feel special pride in the nominee for Lieut.-Governor. Mr. Nelson is a well known and extensive farmer. He is also somewhat known throughout the State, of which he has been a resident for twenty-one years, and all of that time in this county. He was at one period the American Emigrant Company's General Agent for Sweden, Norway and Denmark. At another time he was General Agent in Sweden for the Inman line of steamships. The leading Republican papers of Page county spoke of him lately as "one of the best men in the county," notwithstanding he is a seceding Odd-fellow and strong friend of the American party platform. In short,

"No double consciousness divides  
The man and politician."

W. I. P.

News of the Week.

—Receivers appointed by the courts are hard at work in the three savings banks lately failed here. They will save all they can for the depositors. Myers, manager of the Merchants, Farmers and Mechanics bank, has been indicted by the grand jury. There is much sympathy for him and the evidences of fraud are not so clear as might be expected from his arrest.

—Pres. Hayes returned to Washington early last week. On Thursday and Friday he met the Indian delegation. They object to being removed to reservations on the Missouri river, but as Congress ordered their supplies sent there they were told to go to the river over winter and a better locality would be selected. The Nez Perces have had another fight on crossing the upper Missouri. They destroyed 50 tons of freight.

—From the seat of war in Bulgaria no important fighting has been reported during the week. On the east the Turkish commander has retired beyond the river Eoan. Osman Pasha has been reinforced in Plevna and large supplies brought in in spite of Russian cavalry sent out to prevent. Fever is reported prevalent in the Czarowitz's army, and dysentery has increased much with the bad weather. The spirit of the troops, however, is unchanged. They are always cheerful. A day or two of rain has made the roads almost impassible, and the mud is ankle deep. Horses have eaten almost all the forage, and hay is very scarce at any price. Communications are daily more difficult. Snow has been falling in Shipka Pass and was last Friday ten centimetres deep at the foot of the Balkans. Russian staff officers in front of Plevna express the utmost confidence that the place will fall into their hands. There is an abundance of wheat and barley in Bulgaria, and a very large crop of Indian corn. If the Russians can surmount the difficulty of obtaining fuel they can winter in Bulgaria very comfortably.

*Ruined by Rum* is the title of a handsome 24-page tract containing a poem by a gifted lady, a narrative of facts and a strong appeal for temperance. It will be mailed to any address, on receipt of 10 cents, by Rev. A. C. Baldwin, Hartford, Conn.

The United Brethren Publishing House, Dayton, O., have lately issued *Ethiopia, or Twenty Years of Missionary Life in Western Africa*, by Rev. D. K. Flickinger. This small book of 240 pages gives a better idea of the character and manners of the west African tribes than many large and costly books of travel. It is written in a clear, plain style and describes very particularly the customs, character and religion of the natives and their progress under the instruction of the missionaries of the United Brethren church in the country south of Sierra Leone. The American Missionary Association maintained the Mendi mission in the vicinity for many years, and Rev. H. H. Hinman was among the laborers sent out by them. This description of African life has a chapter or two on the African secret societies. It is a work well adapted to the Sabbath school library.

The *Sanitarian* for October is received, and among its valuable contents may be noted articles on "Testimentary Capacity," "Healthy Houses," "Zymotic Diseases in New York," "The Massachusetts State Board of Health," and "Rudolf L. C. Virchow," the German statesman and pathologist. A. N. Bell, publisher, P. O. Box 1956, New York.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise \$30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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## The Home Circle.

OCTOBER.

## AMONG THE HILLS.

All day the south wind nestled in the trees  
With half-complaining tone:  
The leaves drooped idly, fluttering in the breeze,  
And fell on moss and stone.

The golden rod has lost its crown of flame,  
The aster met its doom,  
Ere yet adown the hills the frost king came  
To blast their wildwood bloom.

The meadows still their robes of freshest green  
Wore in those autumn days,  
And through their brightness, with its gayest sheen,  
The sparkling river plays.

The birds that winter in our stormy climate  
Give their few notes of cheer,  
Some glad remembrance of the genial time  
Gone with the passing year.

They have no fear, and He who rules the storm  
And guides their wandering wings  
Embraces in His love each tiny form,  
And sure protection brings.

O days whose gorgeous beauty hath no peer  
Through all time's changing round,  
Stay your swift flight and linger with us here,  
By all your glory crowned!

—Boston Transcript.

## STEALING A MARCH.

Rowland Hill, speaking of children, said, "We should get at them as soon as we can; the devil begins early enough; if possible let us steal a march on him."

A farmer was once complimented on his fine flock of sheep raised in circumstances somewhat unfavorable, and was asked the secret of his success. "We take great care of the lambs," was his reply.

A mother once asked a clergyman when she should begin the education of her child, which she told him was four years old. "Madam," was his answer, "you have lost three years already. From the very first smile that gleams across the infant's cheek, your opportunity begins."

What a lesson is this for mothers. Surely if any stimulus is needed in addition to the love which the little one brings with it into the home, and the sense of responsibility, which it would seem is essential to the parental relation, it is contained in the foregoing sentences. The imminent hazard of neglect, the grand results of prompt and diligent care, and the possibility of remissness, surely ought to set the mother to thinking, and from thinking impel her to wise and decided action. To get an accurate idea of the wonderful mechanism of an insect we put it beneath the microscope; and to obtain an adequate conception of the worth of the child we must submit it to the lens which magnifies the tiny infant into the man or woman of thirty or forty years. But too many choose rather to dandle and caress the babe, trying to keep it the unreasoning, innocent, winsome, precious darling. And Satan steals the march.

What a lesson too for the philanthropist. Let a nation or a city forget and neglect the children, leave them unprotected by the wholesome restraints of education and religion, and in how little time will the dangerous classes pre-

dominate. Well-meaning but inconsiderate citizens will wonder why it is that the community is overrun with evil, which the heaviest taxation and a stringent police cannot overcome, and fail to comprehend the situation; so slow are our people, with all their boasted common sense, to learn that "prevention is better than cure." If they would "take care of the lambs," only "steal a march upon Satan," how grandly opposite the case would be.

When the wind was opportune a kite was flown across the Niagara and to the slender cord a larger was attached and drawn over. To this a rope was fastened, and to it a cable and these drawn across until the foundation was secured for the great Victoria Suspension Bridge, that miracle of architecture. The delicate kite-string was an insignificant beginning for such a work. So it is with the attention bestowed on the mental and moral condition of children. Attend to these in season, let the beginnings be right, and the end will be substantial, and of good sterling worth.—*Advocate and Guardian.*

## SKETCH FOR CREDITORS.

Samuel Vessie, the old East India merchant and ship-owner, left a large property to his wife and children. To his three sons he left his ships and his business, together with all the books and papers of his office and having made this provision he went on in his will to say: "Among my debtors are many worthy men whom I have not pressed and whom I would not consign to needless suffering. It is my desire that those who deserve forgiveness may be forgiven, even as I pray that my heavenly Father may forgive me."

When the sons come to take possession of the business, one of their first moves, after having provided for the management of more weighty matters, was to consider this injunction of their father's will.

"Our father has left us enough," said John, the elder brother, "and we will not fail to honor his memory and his wishes."

"And lead others to hold that memory fresh and sacred," added Andrew, the second brother.

And says Peter, the youngest son, "We will not forget our father's oft-repeated prayer, 'Forgive our debts as we forgive our debtors,' for I think he died with that prayer upon his lips—or in his heart at least. I would suggest that Mr. Witherspoon be requested to make out a list of those debtors whom he may judge to be worthy of forgiveness. He has been our father's confidential clerk and correspondent for almost thirty years, and probably knows the exact standing and character of every person indebted. Let him give us a list, with such marginal explanations as he may deem necessary, and we can then do as we deem proper in individual cases."

Peter's plan was adopted. The old clerk made out the list and the amount of indebtedness thus down, without reckoning interest, was over twenty thousand dollars.

"A big sum," said John, thoughtfully.

"And think of the interest," suggested Andrew.

"Yet not as large as was our father's, and bearing no such interest," says John, after more thoughtful consideration.

Time passed on. One cold, bleak day in late autumn, a woman entered the counting-house. She was past the middle age, humbly clad, and her sad, pale face was marked with care. John and Peter were in the office.

"Is Mr. Vessie in?" the visitor asked timidly and with much tremulousness.

"That is my name, madam," returned John, handing her a chair, "and this is my brother."

"Your father held an account, or a note against my husband, and I have come to settle it."

"What is your husband's name?"

"He is dead, sir. His name was Lawrence Patten."

"Do you know what was the nature of the indebtedness?"

"It was a debt of honor, sir; and my husband could only die content when I had promised him, upon my bended knees, that it should be paid. Your father was his bondsman for a large sum. He was collector of taxes, and a partner whom he had trusted ran away with a great deal of his money—so much that it crippled him, and would have been his ruin had not your father saved him. He was a poor man, but honest; and when he knew that he must die, he placed in my hands all his accounts and all his property, and he bade me rest not until I had gathered together enough to pay this indebtedness. He said Mr. Vessie had been a father to him—had put forth his hand and saved him when others had forsaken him—and he would rather his children should beg than that dishonor should attach to his memory."

"Did your husband owe much else?"

"No, sir. He contracted no debts for his living. This was all, but it was a heavy debt for him to bear."

"You say you have raised the money?"

"Yes, sir. The original debt was three thousand five hundred dollars. The interest—he said he didn't think Mr. Vessie would take more than simple interest—brings it up to something over five thousand."

"I will find the account, my good woman, and see how it stands."

Thus saying, John opened a drawer of his desk and drew forth the list which Witherspoon had prepared, and the very first name was that of Lawrence Patten, and against it, in the old clerk's hand, was the following: "An honest man, and poor. His indebtedness, entirely the result of the absconding

of a business partner." Then John found the note, given nine years before, with the interest, to the time of the clerk's making the list, cast upon the back.

"The principal and interest I find to be five thousand three hundred and eighty-two dollars."

"I knew it must be not far from that," said the widow. She shuddered and her lips quivered as she spoke.

"You must find it hard to pay this, Mrs. Patten."

"In one sense it is very hard, sir, but in another it is very easy, because it is right, and because I know my—my husband—would—but—"

She wiped her eyes again and opened her reticule.

Just then John Vessie tore the note into pieces, and gave those pieces to the widow who took them mechanically, and as she clutched them in her hand she drew from her reticule a large pocket-book.

"Don't take any money here, my good woman. You owe us nothing."

"But—sir—"

"It is all right. The debt is paid."

"Paid? the debt?"

"Yes. When our father, in his last hours, came to realize how much he needed God's grace, he, in his heart, forgave his worthy and unwilling debtors; and he enjoined it upon us to honor his memory among his fellows. Your husband's debt he forgave on earth as he hoped to be forgiven in heaven; and I have canceled the obligation."

For a time the widow sat like one in a dream. Then she folded her hands and tried to speak; but tears and sobs choked her utterance. Finally she raised her streaming eyes toward heaven, and to God she found speech. She blessed the sons; and she prayed that all joy and peace might be theirs. She was happy—very happy; life now offered her hope of comfort. She would go to her home, and she would teach her children to bless the memory of Samuel Vessie, and to pray for the good of his sons. And with a face more radiant than she had worn for months, she turned from the office, weeping still in the exuberance of her joy.

John wiped his eyes and looked up.

"Peter, what do you think of that?"

"I was thinking," replied the younger brother, "what we ought to pay Andrew for his share of the heart wealth of this scene. Surely 'It is more blessed to give than to receive.'"—*Selected.*

## NEBUCHADNEZZAR'S DIARY.

Among the discoveries made by Col. Rawlinson in the excavations of Babylon, was Nebuchadnezzar's hunting diary with notes, here and there a portrait of his dogs sketched by himself, with his name under it.

He mentions in it his having been ill; and while he was delirious he thought he had been out to graze like the beasts of the field. Is this not a wonderful corroboration of Scripture. Rawlinson also found a pot of preserves, in an excellent state, and gave some to Queen Victoria to taste. How little Nebuchadnezzar's cook dreamed when making them that twenty-five centuries after the Queen of England would eat some of the identical preserves that figured at his master's table.—*National Repository*.

#### AN OLD CURSE.

Drunkenness and its attendant evils are by no means confined to our own day and age, or to the use of distilled liquors. Says Dr. Eadie: "Ephesus was a commercial town and busy seaport, and its wealth led to excessive luxury, and Bacchus was the rival of Diana. The women of Ephesus, as the priestesses of Bacchus, danced around Mark Anthony's chariot on his entrance into the city. Drunkenness was indeed an epidemic. Alexander the Great, who died a sacrifice to Bacchus and not to Mars, offered a prize to him who could drink the most wine, and thirty of the rivals died in the act of competition. Plato boasts of the immense quantity of liquor which Socrates could swill uninjured; and the philosopher Xenocrates got a golden crown from Dionysius for swallowing a gallon at a draught. Cato often lost his senses over his choice Falernian wine."

A pastor recently remarked in meeting that there had been a falling off in the contributions for religious and benevolent purposes, but he said, "As I look over my audience I see no falling off of costly apparel or personal adornment." So it may be said of every congregation. Times are hard and money scarce, yet everybody dresses as gayly and costly as ever. And not only is this so in reference to dress. It is so in reference to all kinds of luxuries. Our tables are laden with things that merely gratify the taste, and we partake of them no matter how costly they may be, or how injurious they are to our health. How much better it would be to economize in the things that are not only useless, but a decided injury. We heard a ministering brother remark, recently, as he returned from a ministerial tour, that if some persons had what others have more than they need, they could live nicely. This remark was called forth from the contemplation of the bountifully spread tables at which he had been seated. So much more was put on than was necessary, and some perhaps wasted. Now why not commence to economize in these things a little? No doubt, if these people had been called upon for money for charitable or church purposes, they would have pleaded "hard times." Under such circumstances it is hardly justifiable.

### Children's Corner.

#### FREDERICK THE GREAT, AND WHY HE WAS CALLED SO.

BY AMASA LORD.

On the thirty-first of May, 1740, the career of the cruel Frederick William I. was ended by death, and Frederick II., or Frederick the Great, became King in his place, when he was just completing his twenty-eighth year. His kingdom was then about as large as the State of Michigan, and contained a population of two millions two hundred and forty thousand. He was absolute monarch, restrained by no constitution or parliament, and soon commenced the career of cruelty and blood for which the training and example of his father had fitted him. He regarded his subjects as so many cards to be staked for his success, or slaves to be sacrificed for his glory. One of his first acts was to increase his standing army to over ninety thousand men and his first gigantic robbery was soon after committed.

The sovereign of Austria, at this time, was the young and beautiful Maria Theresa, daughter of the Emperor Charles VI. The province of Silesia, lying on the southeastern frontier of Prussia, had belonged to Austria for more than a century and the assent of Europe had sanctioned the title. It was about twice as large as the State of Vermont, and contained a population of about two millions. Of course Frederick had no just claim to this province but he was ambitious and determined to extend his dominions. With no more justification than has the midnight robber, he matured his plans with great secrecy—commenced his campaign in midwinter—gathered his army near the frontier of Silesia, and then without any declaration of war, rushed his troops across the border and commenced taking possession of important posts. There were not two thousand Austrian troops in the province to oppose him, and in a short time the country seemed subjugated. Within six weeks from the time Frederick left Berlin, he had overrun the whole province and virtually annexed it to his realm.

But Maria Theresa, as well as Frederick, regarded provinces as the property of sovereigns and not of the people who inhabit them, and the chivalric spirit of surrounding monarchies was enlisted in behalf of a young queen thus unjustly despoiled of an important province. She made great efforts to regain her lost territory, and the king of Prussia consequently sent an army of sixty thousand men into Silesia to retain his conquest. A terrible war was the consequence—a war in which nearly all the nations of Europe became involved. Millions of money were expended, hundreds of thousands of lives were sacrificed. Cities were sacked and villages burned, while an amount of misery was spread through countless homes, which no imagination can conceive. These wars extended even to the distant colonial possessions of the nations engaged in them, and in order that Frederick might rob a neighbor, or in consequence of his doing so, black men fought each other on the coast of Coromandel and red men scalped each other and the colonists in the woods of North America.

The "Seven Years' War" was now fairly commenced. The ambition

of sovereigns and generals led them to disregard alike their own comfort and that of their troops. They were goaded forward beneath the blaze of a summer's sun and through winter's storms, and drifts, and freezing gales. The sweep of maddened armies spread desolation and misery over Europe. Starving soldiers snatched the bread from the mouths of starving women and children, and houseless families froze to death in the fields. When the city of Prague was besieged during this war the scenes of misery witnessed were awful beyond description. An incessant storm of shot and shell fell on the crowded dwellings. Conflagrations were continuously bursting forth. Famine came. Pestilence followed. Demons could not have inflicted more misery than the wretched inhabitants endured, and the scenes witnessed here were repeated in many other cities of Europe.

At one time, depopulated and impoverished Prussia, made so by the grasping ambition of her ruler, and containing a population of less than five millions, had arrayed against her the combined armies of Austria, France, Poland, Sweden and Russia, which at that time contained a population of one hundred millions. Against such unequal numbers the king of Prussia fought with the ferocity of a tiger. He filled his broken ranks with peasant boys and any raw recruits whom he could force into the ranks by the energies of absolute power. He even compelled prisoners of war, whom he had taken, to enlist under his banners and fight against their own countrymen.

The results of this ferocity were terrible. Villages were burned, harvests trampled under foot, fields crimsoned with gore, widows and orphans starved on the dreary plains, and still there was no decisive results. Frederick acknowledged to his friends that his prospects were hopeless, but resolved to struggle to the last and bury himself beneath the ruins of his kingdom. Having rejected Christianity, and having none of the consolations of religion to sustain him, he carried constantly a phial of poison that, as a last resort, he might commit suicide.

(Continued next week.)

#### THE UNDERGROUND CASTLE.

Listen, and I will tell you of a creature who builds his castle underground, who scoops passages, hollows out tunnels, and digs trenches beneath our very feet.

You have no need to be afraid of him; happily he is very small, and though he will fight fiercely enough with his own kind, he will not molest you if you do not interfere with him. Neither does he often appear above the surface of the earth; his life of fiery energy and unceasing toil is almost entirely spent in his own underground fortress. Would you like a sight of him? You must get up very early some summer morning, that is his feeding time, and he is very punctual. You must creep along through the dewy fields on tiptoe (his ears are so quick), till you notice a little hillock of freshly turned soil; and there, making his early breakfast off the worms, you will see the object of your search, the lord of the subterranean castle, the Mole.

One of the entrances to it is sure to be close at hand, and he is down the hole in an instant. At first sight he looked dull and stupid, yet you had time to notice the fierce eagerness with which the threw

himself on his prey, so that you could not help thinking what a savage beast he would be if he were only bigger. And you saw, too, his soft velvety fur, not the least soil upon it (there never is), though he has been boring all night in the damp soil. And you thought how peculiarly his fore feet and his nose were formed for that boring which is the business of his life, and the work he has to do. And you wondered where his eyes were, being so buried in the fur as to be hardly visible.

Indeed, whether he sees at all is doubtful; what use is sight to a creature that spends its life in darkness? Do not pity him, however, as though that life were dull and cheerless. When the mole is seen above ground he looks indeed as if he had little to live for; but replace him in his native soil, and you would not know him to be the same. He digs out the earth with untiring energy, though he has no spade to dig with, nothing but his teeth and claws. He scampers through his long passages with a life and an activity which tell of enjoyment as much as the fish finds in the water, or the swallow on its wing. Could you follow him, you would be astonished at the complicated nature of his castle. He does not burrow at random, as many people suppose, but has a plan in his head, and works out that plan with regularity and exactness, covering a large space of ground with his roads and tunnels.

First of all, the mole scoops himself out a large hall or chamber, which is to be the center as it were of his fortress. Next he digs out two circular galleries all around, one above the other, and opening into it. Then he makes seven or eight high roads leading off in different directions, so that if danger arises in one quarter, he can easily escape by another. And these roads are always made in a straight line, tho' how he manages to do this is a marvel, for you must remember it is quite dark. If you will only shut your eyes and try to walk in a straight line, you will find how much smarter the mole is than you.

But when he has done all this he has not finished, for he wants another room as a nursery. So a little way off he makes a commodious apartment, and then lines it most carefully with blades of grass and young wheat, so as to form a nice soft cradle for the little ones.

It is not known for certain why the mole should give himself the heavy labor of boring out these numerous passages. Probably they help him in his pursuit of worms, and also give him additional security when he reposes in his fortress hall, the workman, and yet the master of it all.

But at any rate, if you chance to see him, I ask you to look upon him with respect, for the sake of his perseverance and his activity, and the work he gets through. And I ask you likewise to admire the wisdom of that God who has fitted the humble mole for the darkness just as carefully as he has fitted you and me for the light and the sunshine.—*Young Reaper*.

The next best thing to understanding the whole of any subject, is to be aware of our ignorance when we do not understand it.

There is no profounder question a man can ask himself than, What is the shaping principle of my life? It is impossible to get a noble life out of an ignoble inner life.

## The Sabbath School.

LESSON XLI.—Oct. 14, 1877.—PAUL AT JERUSALEM.

SCRIPTURE.—Acts 21: 27-39. Commit to memory vs. 30-36. Primary verse, 36.

27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people and laid hands on him.

28. Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29. (For they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.)

30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto the chief captain of the band that all Jerusalem was in an uproar:

32. Who immediately took soldiers and centurions and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult he commanded him to be carried into the castle.

35. And when he came upon the stairs, so it was that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38. Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

GOLDEN TEXT.—"The servant is not greater than his Lord. If they have persecuted me they will also persecute you."—John 15: 20.

TOPIC.—"Blessed are they which are persecuted for righteousness' sake."—Matt. 5: 10.

### HOME READINGS.

M. John 15: 1-17. Persecutions Foretold.  
T. 2 Tim. 3: 1-17. The Godly to Suffer.  
W. 1 Pet. 3: 1-24. If ye Suffer, happy are ye.  
Th. 1 Pet. 4: 1-19. Partakers of Christ's Sufferings.  
Fr. Jas. 1: 1-17. Blessed is he that Endureth.  
Sa. 2 Cor. 4: 1-18. Troubled yet not Distressed.  
Su. Rev. 2: 1-11. Be Faithful unto Death.  
Nat'l S. S. Teacher.

On their arrival at Jerusalem Paul and his company took lodgings with Mnason, a venerable disciple, born in the island of Cyprus. The next day they presented themselves to James and the presbytery of Jerusalem—over which, in the absence of other apostles, this "brother of our Lord" had for years exercised a superintending moderatorship—and, besides communicating the gifts of the Gentile churches, they recounted the success of the gospel at their hands among those who were not Jews. This news gave their hearers great satisfaction; but, as there was a vast number of believing Jews who were still zealous for the law, and as a strong prejudice against Paul particularly existed, both in and out of the church, it was advised that, to allay this prejudice as much as possible, the apostle should join himself to four men who were then under a Nazaritic vow, and bear the expenses of their purification—a ceremonial act which would indicate his respect for the Mosaic code and the falsehood of many charges that were made against him. As this could be done without compromising his principles, Paul adopted the advice, and the next day made his appearance in the temple, while he was very careful to abstain from every word and act which would unnecessarily irritate a people who, in immense numbers, were now celebrating one of the

greatest feasts of the Old Testament economy. (xxiv. 12.)—*Evangelical Repository.*

### SCRIPTURE HINTS.

V. 27.—When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord. . . . When the days of his separation are fulfilled he shall be brought unto the door of the tabernacle of the congregation. Num. 6: 1-21, vs. 23, 24.

I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews. 1 Cor. 9: 19-23.

Whereupon certain Jews from Asia found me purified in the temple. Acts 24: 18. [Asia, a Roman province in the western part of Asia Minor of which Ephesus was the capital. These Jews had probably known Paul at Ephesus.]

And they stirred up the people and the elders and the scribes, and came upon him and caught him and brought him to the council. Acts 6: 12; 13: 50; 14: 2, 19; Mat. 27: 20.

V. 28.—This man ceaseth not to speak blasphemous words against this holy place and the law. Acts 6: 13, 14; v. 21; Acts 24: 5, 6.

For she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation. Lam. 1: 10; Deut. 23: 3; Jer. 7: 4; Mat. 21: 13; Acts 14: 27; 15: 10; Eph. 3: 6.

V. 29.—Thou shalt not bear false witness. Ex. 20: 16; Mat. 26: 59; Acts 6: 13.

V. 30.—All the city was moved, saying, Who is this? Mat. 21: 10; Acts 19: 29; 16: 23.

As for Saul he made havoc of the church, entering into every house and haling men and women, committed them to prison. Acts 8: 3; 16: 23.

And the door was shut. Mat. 25: 10; Acts 3: 2.

V. 31.—And Saul was consenting unto his [Stephen's] death. Acts 8: 1; 9: 23, 24; 22: 22; John 16: 2.

Claudius Lysias unto the most excellent governor. Acts 23: 26.

In stripes above measure. 2. Cor. 11: 23, 25; 6: 5.

V. 33.—So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. v. 11; 20: 23.

The same night Peter was sleeping between two soldiers, bound with two chains. Acts 12: 6.

Whence art thou? But Jesus gave him no answer. John 19: 8-11.

V. 36.—And they all cried out at once, Away with this man, and release unto us Barabbas. Lu. 23: 18; John 19: 15. If they have persecuted me they will also persecute you. John 15: 18-23.

V. 37.—Then Paul stood in the midst of Mars Hill and said, Ye men of Athens, I perceive that in all things you are too superstitious. Acts 17: 22.

V. 37.—Barabbas, who for a certain sedition made in the city, and for murder, was cast into prison. Lu. 23: 19; Acts 5: 36-39.

V. 38.—Be instant, in season, out of season. 2 Tim. 4: 2; Acts 19: 30. And they feared when they heard that they were Romans. Acts 16: 38.

—If reports be true the inroads of popery upon the English established church through the agency of ritualism are alarming. From one Episcopal church in London it is said that twenty-two ritualists have lately gone over to the Catholics. A case in which ritualism seemed to have reached perfection a while since occurred in Ahmednagar, India, when an Episcopal clergyman administered the Lord's Supper to a corpse. His bishop indignantly suspended him for three months.

## CHURCH GOVERNMENT—ELDERS.

The Presbyterian and Reformed churches, the Methodists, the Friends, many Congregational churches, and probably other denominations, in all numbering ten or twelve millions of Protestant Christians, have a board of devout and experienced men associated with the pastor in the spiritual management of the church. These are called ruling elders, class leaders, caretakers, committee of discipline, prudential committee, etc.

In the early Christian churches this officer was called an Elder; and to all who look to the practice of the early churches and of the apostles as recorded in the New Testament for direction in church order, the following will be of interest as an examination of the New Testament respecting the office of Elder in the primitive churches,—its duties, the qualifications necessary in those appointed to perform them, the number of such officers and their relations among themselves and to the individual church.

It may be of interest in establishing the fact of such an office to know that the word Elder (Greek *presbuteros*) is used in 10 different chapters, and 15 different times, to designate church officers. The word Bishop is used 3 times in the same way and its Greek original (*episkopos*) is once translated "overseer." The word Deacon is found in 2 chapters in the last of which it occurs 4 times. From Acts 20: 17, 28; 1 Peter 5: 1, 2 and Titus 1: 5, 7, we learn that the terms Elder and Bishop are used to denote the same office.

The work for which it was necessary that such officers be appointed is signified in these passages:

ACTS 20: 17, 18, 28.—And from Miletus he sent to Ephesus and called the Elders of the church. And when they were come unto him he said unto them. . . . Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers [*episkopoi*, bishops], to feed the church of God which he hath purchased with his own blood.

1 PETER 5: 1-4.—The Elders which are among you I exhort, who am also an Elder [in the original, *sumpresbuteros*, an Elder with you, a fellow Elder]. . . . Feed the flock of God, which is among you, taking the oversight [*episkopountes*, acting as Bishops] thereof, not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.

1 TIM. 5: 17.—Let the Elders that rule [*proestotes*, superintend] well be counted worthy of double honor, especially they who labor in the word and doctrine.

It will be observed that the work laid upon the Elders in these passages is the same as that given to Peter in Christ's command, "Feed my sheep." John 21: 17. A more particular explanation of what was

required of them may be drawn from the following:

ACTS 11: 29, 30.—Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the Elders by the hands of Barnabas and Paul.

ACTS 15: 4.—And when they were come to Jerusalem they were received of the church, and of the apostles and Elders, and they declared all things that God had done with them.

ACTS 16: 4.—And as they went through the cities they delivered them the decrees for to keep that were ordained of the apostles and Elders which were at Jerusalem.

ACTS 21: 18, 19.—And the day following Paul went in with us unto James; and all the Elders were present. And when he had saluted them he declared particularly what things God had wrought among the Gentiles by his ministry.

JAMES 5: 14.—Is any sick among you? let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

Still further explanation of the duties of this service are found in 1 Tim. 3: 5, where Paul makes the faithful regulation of a household a test of ability in like duties in the church; and in Titus 1: 9, where ability and intelligence in the use of exhortation and argument are mentioned. From the Old Testament also, where God ordained Elders to assist Moses in the care of the church in the wilderness, it appears that the nature of their work was like that in the early Christian church:—

NUMBERS 11: 16, 17.—And the Lord said unto Moses, Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the Elders of the people and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

It appears that, at least in ordinary circumstances, these grave duties were put upon more than one person, for we read:

ACTS 14: 21, 23.—They returned again to Lystra and to Iconium and Antioch. . . . And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed.

Also see in the quotations above, "the Elders of the church" of Ephesus sent for by Paul. James exhorts the sick to send for these spiritual guides. Paul, again, writes to Titus (1: 5) reminding him of the special commission to ordain Elders in every city where the Gospel had taken root. The several references to the church at Jerusalem show a plurality of Elders in that body.

What should be the qualifications of such an office-bearer in the churches of Christ? Paul tells us in his letters to Timothy and Titus:

TITUS 1: 5-9.—For this cause left I thee in Crete, that thou shouldst

set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee. If any be blameless, the husband of one wife, having children, not accused of riot or unruly, For a Bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate. Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

1 TIM. 3: 1-7.—This is a true saying: If a man desireth the office of a bishop he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not to rule his own house, how shall he take care of the church of God?) Not a novice lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without, lest he fall into reproach and the snare of the devil.

A grave and honorable character is also implied in the following:

1 TIM. 5: 19.—Against an Elder receive not an accusation, but before two or three witnesses.

The Scriptures do not show that there was any distinction among these officers in respect to rank; all were care-takers, had oversight, superintended; but there was no disparity, no division into classes. Paul intimates a distinction in regard to labors in 1 Tim. 5: 17; that some were particularly engaged in preaching the Word, though all had oversight. Let us read the passage carefully: "Let the Elders that rule well [as distinguished from those who do not] be counted worthy of double honor, especially they [those of the Elders who rule well] who [also, in addition to ruling well] labor [kopiontes, labor hard or excessively, to weariness] in the word and doctrine." The words "they who" preceded by "especially" must refer to the Elders just before mentioned and not to a new body of men. The passages, also, in which the church at Jerusalem is mentioned suggest no disparity in the eldership in the consultations and advice about the question of circumcision, as recorded in Acts 15: 6, 22, 23:

And the apostles and Elders came together to consider of this matter.

Then pleased it the apostles and Elders with the whole church to send chosen men of their own company to Antioch with Barnabas and Paul, namely Judas and Silas, chief men among the brethren,

And wrote letters by them after this manner, The apostles and Elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

These verses show also the rela-

tion of the Elders to the church. The result of the consultation was adopted by the whole body, and the humblest member participated in the letter that was so joyfully received by the Gentile converts.

This arrangement of Scripture texts and explanations are humbly submitted in hope that all who "love our Lord Jesus Christ in sincerity" will, with an obedient and teachable mind, search the Scriptures to learn whether these things be so.

### Religious Intelligence.

—Rev. J. W. Bain is soon to take a pastorate at Hamilton, Ohio. He has no intention of changing his denominational standing, as was lately erroneously reported in the *Interior*.

—Mr. Moody has, it is said, definitely settled his plan for the season. He was inclined to go to Boston, but want of entire harmony among his friends as to the expediency of another campaign there has induced him to look elsewhere. He will therefore devote himself to the smaller cities and towns of New England. These he will visit for a week or two each, making each a center of revival activity. During January he will be in Hartford.

—The revision companies of the Old and New Testaments are making rapid progress with their work—the former having now completed the first revision as far as Hosea, and the latter having reached the seventeenth chapter of the Acts in their second revision.

—In China there are 140 missionaries from American boards and churches. The oldest of them all now is the Rev. Dr. Happer, who went out in 1844, and is connected with the mission of the Presbyterian board at Canton.

—The Fulton street noon prayer meeting has been held every day for twenty years, and the twentieth anniversary was to be observed Monday, Sept. 24, in the Collegiate church, corner of East Fourth street and Lafayette place.

—The Rev. Newman Hall's church, in London, has a membership of two thousand, maintains thirteen Sabbath schools, seventeen lodging houses, a society for Christian instruction, and forty weekly extra services for the poor.

—The late Mr. Alexander Johnston, of Sterling, Scotland, made a bequest in his love for the cause of Christ, of the munificent sum of \$35,000 to the missions of the United Presbyterian church of Scotland. These missions are mainly in Africa, Jamaica, India, and recently in China.

—In India, outside of Burmah and Ceylon, there are now 960 missionaries and ordained native pastors, and 116 female missionaries, besides the wives and daughters of missionaries. The average number of conversions from the heathen during each of the past four years has been 4,000.

—A number of elders and ministers of the Brethren church (Dunkers) met recently at Lanark, Ill., to make preparations for sending two of their number, Enoch Eby and Paul Wetzel, to Denmark, as missionaries.

—The papers note the late arrival in New York, from Turkey, of Rev. Dr. Wm. G. Schauffler, who went out from this country as a missionary of the American Board, and engaged in missionary service at Constantinople, Aug. 1st, 1832, and has continued in the missionary service ever since. He was born at Stuttgart, in Germany, came to the United States in 1826, studied at Andover Theological Seminary, and was ordained as a missionary to the East, Nov. 14th, 1831. He has just entered upon the 31st year of his age.

—Some one interested in having the gospel made known in Central Africa has made a gift of \$5,000 to the Baptist Missionary Society of Great Britain, for opening a mission in that dark and needy part of the heathen world. It is a matter of universal regret that Rev. Dr. Black, a minister and physician in the missionary band that set out from Scotland in May, 1876, to found what should be known as the Livingstone Mission, on the shores of Lake Nyassa, in Central Africa, died shortly after reaching the field of labor and entering upon his work, a victim to the climate and its terrible fevers. The mission was under the immediate auspices of the Free church, and had the warm sympathies of all the churches of Scotland.

—The general committee of the Evangelical Lutheran church in the United States will meet in Philadelphia on the 10th of October. The church at Broad and Arch streets will be used for the sessions. This body assembles yearly, and is one of the four general synods, or councils, of Lutherans in this country. The latest Lutheran statistics show for the United States 58 synods, 2,795 ministers, 4,822 churches, and 600,353 communicants. The general synod met at Carthage, Ill., May, 1877, and the synodical conference at Chicago, July 18. All these bodies are independent of each other.

—Dr. Benjamin Schneider, for 44 years a useful and honored missionary to Turkey, died at the city hospital, Boston, on the 14th inst. He was stationed at Broosa and Aintab in 1833. After twice revisiting America, in 1856 and 1872, he went for the third time to Turkey in 1873, and labored in connection with the theological seminary at Marsovan, until compelled to return home in 1875. He was the first person to write and preach a Christian sermon in the Turkish language.

—A missionary service was held at the rooms of the American Board Sept. 15, having reference to the departure of a number of new missionaries to fields of labor. These missionaries are: Rev. James H. Roberts and wife, who go to North China, accompanying Mr. and Mrs. Ament and sailing from San Francisco Oct. 1; Rev. T. D. Christie and wife, who go to Marash, Turkey; Rev. W. C. Dewey and wife, to Mardin, Turkey; and Rev. W. W. Curtis and wife and Miss Clarkson, to Japan, leaving Nov. 1. These missionaries go to supply places already vacant, instead of taking new fields.

### TEMPERANCE ITEMS.

—D. W. Hunt, of Indiana, recently stated in a temperance meeting in Portland, Maine, that Marion county, Indiana, has 300 licensed rum-shops, and the criminal court expenses amount to \$2.85 to the voter, and there is one man in the state prison to every 35 voters. In

Henry county, where rum-shops are not licensed, the criminal court expenses are eight cents to the voter, and there is one man in the state prison to every 3,440 voters.

—Some years ago the French government directed the Academy of Medicine to inquire into the influence of tobacco on the human system. The report of the commission appointed by the academy states that a large number of the diseases of the nervous system and of the heart, noticed in the cases of those affected with paralysis or insanity, were to be regarded as the sequence of excessive indulgence in the use of this article; and it is remarked that tobacco seems primarily to act upon the organic nervous system, depressing the faculties and influencing the nutrition of the body, the circulation of the blood, and the number of red corpuscles in the blood. Attention is also called to the bad digestion, benumbed intelligence, and clouded memory of those who use tobacco to excess.

—The annual report of the chief commissioner of the London police gives the number of arrests in that city for the last year as 76,214, being an increase of 3,608 over the previous year. Drunkenness is answerable for little short of one-half of these charges. Since 1861 the number of persons annually apprehended for drunkenness has greatly increased—risen, in fact, from 17,059 to 32,328 cases per annum. The number of female drunkards who gave trouble falls short only in a trifling degree of one-half the total number of charges from this cause. The number of public houses is, 7,043, the total number of licenses being 13,286, which figures do not include the city proper.

—The results of cider drinking are arresting the attention of temperance workers as never before. And well they may. Not only do many practice and countenance the drinking of it on account of its domestic and often harmless nature, but this practice has entrenched itself among a class of citizens not usually given to the use of the recognized intoxicants. But some of the most flagrant crimes of late years have recently been committed under the stimulus of this very juice of the apple. The subject was brought to the attention of the New Hampshire legislature at its last session, and a law was enacted forbidding the sale of fermented cider in less quantities than ten gallons. It is a wise law. It may be scolded about for a while, but as people think about it they will, if they are honest, admit that the sale of cider ought to be regulated, if not prevented, by law. It is certainly time that Christian people refuse to have anything to do with the stuff except in the good and wholesome form of vinegar.—*Wesleyan*.

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A Tract Fund for the Free Distribution of Tracts

HAS BEEN SECURED AND SHOULD NEVER BE EXHAUSTED. A friend has pledged this fund a dollar for every other dollar received, so EVERY NEW SUBSCRIPTION TO THE TRACT FUND COUNTS DOUBLE, and thus \$10.00 pays for \$20,000 pages of tracts.

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Enoch Honeywell Esq., pays for an unlimited number of his tract addressed "TO THE YOUNG MEN OF AMERICA." It is an excellent tract, bearing the printed endorsement of Executive Committee of the National Christian Association.

TRAJECTS FREE. If sent by mail, 5 cts per 100 is charged postage.

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Tract Committee 13 Wabash Ave. Chicago, Ill.

**Publishers' Department.**

"WORK WHILE THE DAY LASTS."

No club of ten has been received this week, but as some compensation three clubs of five or more have been received.

Anthony Yerkes, Lowell, Kent Co., Mich., sends four subscriptions for a year, and three for three months each.

P. Beck, Grafton, Yolo Co., Cal., sends a club of five for a year each, all new and writes. "I hope to send some more after a while."

Abner Tuttle, Bristol, Hartford Co., Conn., sends one subscription for a year and four more new ones for six months each.

George Brokaw, Washington, Ia., sends a club of four for one year each.

Mrs. Albert Hull, Perry, N. Y., writes: "I will do the best I can to get a club for the *Cynosure*."

A. J. Loudonback, Gliddon, Carroll Co., Iowa, writes: "I have been trying to get some subscribers but have not got any yet, but will keep trying."

William Mauchmer, Constantine, Mich., writes: "I cannot send any subscriptions yet, but I think I can after a while."

A friend who has sent in a club of ten or more for several years writes: "I shall not be able to do so this year unless a deeper interest is awakened." He is now at work endeavoring to awaken a deeper interest, and we believe the club will be made up by the close of the year. One writes: "Times are hard. It is a wonder the *Cynosure* stands it." God will do his part, through his grace the editors, publishers and composers will do theirs, and if the readers of the paper appreciate the importance of extending its circulation and with Christ's help and for his sake work for its enlarged circulation, it will stand the pressure successfully.

The golden days of October have opened gloriously. Let us joyfully improve each hour, and with pleasure taking up our cross daily, do with our might what our hands find to do.

Two HUNDRED AND SIXTEEN subscriptions expire during the month of October. Is yours one of them? If so please renew your subscription promptly.

The exposition of the Knights of Pythias is now published in book form.

Books and Tracts sent Week ending Sept. 29, 1877.

By Express.

Rev A D Carter.

By Mail.

C E Cummings, H J Hallock, Prof J O Notestine, G W Thompson, S Cranston, T Smith, G Brokaw, J P Driggs, Rev W A Chalfant, J C Corning G Bantz, H Standfield, J

Rundahl, P S Shattuck, P S Shoupe, D B Kenyon, Rev R G Young, J Snyder, S Ough, W E Whitsel, Rev W. Taylor, Ella Reidy, J M Pfeiffer, Mrs B Ulsh, W E Burnham, J Briggs, C H Hoffman, W F Kurtz, E L Hargrave, A G Noll, P Millard, Rev J L Condon, Rev J Black, P P Johnson, L J Rote, W Mauchmer, P Oberdorfer, box 133, F P Hodgdon, J H Drummond, H Reich, J W Deem, W Atkison, J C Long, N Wheeler, W J Witt, W T Crittenden, J G Welsh, J K Corder, P Beck.

Donations to Tract Fund.

J G Welsh, 50c.

**SUBSCRIPTIONS RECEIVED DURING WEEK ENDING SEPT. 29, 1877.**  
From A Ashabranner, Geo Brokaw, O C M Bates, P Beck, J S Bibbins, Jas Barnett, J Baldwin, Orson Chamberlain, Thos Filer, P L Goss, J M Gallup, Edward E Garfield, John Hoobler, J Hunter, H H Hinman, W P King, L B Lathrop, John Lantz, A J Loudonback, E Miller, W F Murray, T R Morris, A Musselman, Philo Millard, Wm. Mauchmer, W McFarland, E T Preston, Dan'l F Pratt, J O Robinson, Susan G Reed, E H Reed, Z Smith, J P Stoddard, Hiram Sheldon, Rufus Stratton, A Tuttle, M Veenboer, Grandison Wilcox, C Winter, L Wing, John G Welsh, Anthony Yerkes, R G Young.

**MARKET REPORTS.**

CHICAGO, Oct. 1, 1877.

GRAIN—Wheat—No. 2.....	1 18
" " " " " " " " " " " "	1 06
" " Rejected.....	95
" " Minnesota.....	1 14 1/2
" " Winter.....	1 28
Corn—No. 2.....	42 3/4
Rejected.....	41
Oats—No. 2.....	23 1/2
Rejected.....	21 1/2
Rye—No. 2.....	58 1/2
Bran per ton.....	9 25
Flour—Winter.....	5 50
" " Spring.....	2 75
Hay—Timothy.....	8 00
" " Prairie.....	5 00
Mess Beef.....	10 00
Tallow.....	7 1/2
Lard per cwt.....	8 95
Mess pork per bbl.....	13 75
Butter medium to best.....	18 30
Cheese.....	8 12 1/2
Beans.....	1 30
Apple per bbl.....	1 25
Poultry—Chickens per doz.....	1 50
" " Turkeys per lb.....	09
Eggs.....	15 1/2
Seeds—Timothy.....	1 20
" " Clover.....	5 25
" " Flax.....	1 20
Potatoes new per bbl.....	1 25
Broom corn.....	8 6
Hides green to dry flint.....	8 1/2
Lumber—Clear.....	28 00
" " Common.....	9 50
" " Shingles.....	2 50
WOOL—Washed.....	34
" " Unwashed.....	23
LIVESTOCK Cattle Choice.....	5 06
" " Good.....	4 50
" " Medium.....	4 00
" " Common.....	2 40
Hogs.....	4 85
Sheep.....	3 00

**New York Market.**

Flour.....	\$3 00	10 00
Wheat—Spring.....	1 26	1 43
" " Winter.....	1 50	1 60
Corn.....	67	58
Oats.....	33	37
Rye.....		71 1/2
Lard.....		9 1/2
Mess pork.....	14	50 1/2
Butter.....	12	13
Cheese.....	5	12 1/2
Eggs.....	20	21
Wool.....	10	60

**Renewals.**

The date at which subscriptions expire, is with each subscriber's name on the address label.

Please send renewals before this date occurs. Notice if the date is changed to correspond soon; if not, or if the paper fails to come, write without delay.

**Discontinuances.**

Unless we receive orders to stop the paper sooner, we continue the *Cynosure* a full month after the time expires. Those wishing their paper discontinued are requested to notify us AT THE TIME THEIR SUBSCRIPTIONS EXPIRE.

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[Eastern.]

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