

THE CHRISTIAN CYNOSURE.

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

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Notices.

INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Edmond Ronayne and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

PAST MASTER RONAYNE'S appointments for September, as at present arranged, are as follows, subject to necessary alteration of which notice will be given:

- Kewanee, Ill., September 3rd, 4th and 5th.
- Winfield, Iowa, September 9th, 10th 11th.
- Birmingham, Iowa, 12th, 13th and 14th.
- Adel, Iowa, 17th, 18th and 19th.
- College Springs, Iowa, 23rd, 24th and 25th.
- Indianola, Iowa, September 30th and October 1st and 2nd.
- St. Charles, Iowa, October 3rd, 4th and 5th.

MISSOURI.

Let all friends of reform throughout the State who desire to hear Bro. Rathbun lecture on Masonry and open the lodge write at once. Bro. Rathbun has been a Master Mason for 15 or 20 years, and understands all its workings. Let us arrange for a State meeting, and if the friends will write at once we can have our meetings in regular rotation, and save time and expense. Bro. Rathbun will be here soon. GEO. W. NEEDLES, Cor. Sec'y.
Office American Freeman, Albany, Mo.

MICHIGAN.

Rev. E. Mathews, of Brooklyn, Jackson county, desires to give notice to friends in Michigan that he is ready to fill any appointments on week days for which arrangements can be made. From August 20th to 30th he will be in Summerfield, Ohio, and vicinity and can lecture at points on the route. Address him till August 16th at Brooklyn, Michigan; from that time till the 26th at Summerfield, Ohio, care Dr. R. B. Taylor.

The annual meeting of the DuPage County Christian Association (opposed to secret societies) will, D. V., be held in the lower college chapel, in Wheaton, on Friday, August 16th, to commence at 10 A. M. sharp. Able speakers are expected to be present, and a full attendance is desired. Past Master Ronayne will attend.

TO THE ANTI-SECRET VOTERS OF PENNSYLVANIA.

DEAR BRETHREN:—Will you through the *Cynosure*, send the names of suitable persons to be voted for as State officers at the coming fall elections. It is a principle with me to vote only for those who are Christians, positive temperance men and free from the trammels of secret, oath-bound organizations. Now if all our Wesleyan, and Free Methodist, and United Presbyterian voters, and those connected with other bodies, would combine to put in office men who love the Saviour's kingdom, and would seek to promote it in this way, our American Party would be a power for good. Hoping to hear from many of you in different parts of the State I send the name of Rev. A. L. Post of Montrose, as a suitable candidate for Governor, and of Wm. B. Bertels of Wilkesbarre, for Secretary of Internal Affairs.

Do not delay brethren to send names, as we want to get our ticket out soon.

Your local county tickets can be arranged by the friends in each county.

Yours truly, J. W. RAYNOR.

Montrose, Pa. Secretary of State Association.

VERY IMPORTANT.

" $\frac{22}{7}$ " means a special call upon our subscribers. Let us interpret it. It is the date of our next paper, August 22, 1878, and whenever it appears on the address label means that the subscription expires with that date. Please renew before the week is passed.

Topics of the Time.

"When a young man sets out to be a rake he begins first of all with the theater." The terrible demoralization caused by these palaces of vice is well illustrated by recent occurrences in this city. On the introduction of a new play not long since, a large number of ballet girls were needed and the manager advertised. Among the crowd of poor girls, anxious to earn a few dollars, were a number unused to the theatrical manners, who shrank with modest dread when told that the business required them to appear in scant, tight clothing. Poverty overcome the scruples of some and less tender young women crowded into the places of the others. The duties of the manager are described in selecting from the applicants those whose voluptuousness of form was up to the standard of licentious eyes in the audience. Last week a sad story came out through the papers of the ruin of several of these ballet girls by a theater manager—perhaps the same one under whose scrutiny their first lesson in shame

had already been taken. A Miss Lenox, who has had personal experience of stage life, is lecturing at the East upon the customs of the theater and its accompaniments as she knows them, and it is said that from her revelations it is a wonder that any good man or true woman can ever justify the theater as it is, or be willing to be seen within its walls.

The Chinese embassy passed through Chicago on its way to Washington last Thursday. Ten thousand people, a score or so of Chinamen among them, greeted the train at the depot. Chin Lee Pin is the first Ambassador General from China to the United States. He is the second officer in rank in the Celestial Empire and the object of his visit to the United States is to establish consulates at San Francisco, Havana and in Peru, with headquarters at Washington. The location of these representatives will increase the interest among their countrymen in America, and secure to them as well some privileges, and at least some peace which they would naturally enjoy under our institutions, but of which a bitter prejudice deprives them. The *Tribune* of this city makes the visit of the embassy the occasion of a bitter attack on American missionaries and Christianity, with a general laudation of papacy. The same paper attempted the same false trick on the occasion of the visit of the Sandwich Island king two or three years since, and its exposure then should have prevented a repetition.

The builders of our railroads over the level lands of the Mississippi Valley have little idea of the difficulties, dangers and expense of running a railway line through a mountainous region. A few figures from the superintendent of one or two roads in Peru, S. A., give us instructive glimpses. One line from the seaport Callao, to Cerro de Pasco, an interior mining town, reaches an elevation of 15,648 feet above the sea level within 102 miles from the coast, the highest grade being 211 feet to a mile, or a hundred feet more than the steepest grades on the Central Pacific road. This road was constructed by the government at a cost of \$27,600,000, and the vast sum of \$160,000,000 has been spent in railroad building by the Peruvian government during the last ten years.

The approaching fall elections are like to develop some strange political combinations. The financial question, which has been struggling up into recognition for several years will certainly be a leading one. In Maine the National party, in whose platform it is a main plank, is said to have crowded the Democratic party off, and will contest with Blaine and the Republicans single-handed on the money question. It is to be regretted that such minds as Wendell Phillips, Peter Cooper and the Careys to whom the greenback party owe the establishment of their principles, are now put in the back ground, while such unscrupulous wretches as Ben. Butler and California Kearney are taking the lead. The effect will be to make it a political machine powerful for evil in proportion to the number of its adherents. In the South there are changes of a hopeful nature. In North Carolina, Tennessee, Georgia and Missouri the Independents are encouraged to hope for success in contesting the congressional elections with the Democrats, and in the former State the old Radical party has made some encouraging gains in the State legislature. All these movements need the infusion of such principles as are advocated by the American party to give them substantial success.

The secret labor unions have met with ill success in several ventures lately. Most important was the political convention at Syracuse which was to unite the several factions of the National-Greenback-labor-party. The "Knights of Labor" were upon the ground early and operated upon the usual secret order tactics, seizing the hall and keeping out all who had not the right mark. The result was they were left out of the convention entirely. In Chicago, the shoemakers, who are likewise "Knights"—of St. Crispin—have struck for \$12 per week instead of \$9, and to the number of nearly a thousand are out of work and their families supported by the funds of the order. The printers employed on the *Inter-ocean* here have also struck at the command of their secret union. The paper was paying compositors from \$3 to \$4 per day and wisely determined on a reduction, and has succeeded, plenty of men filling the strikers' places. Thus does secretism benefit its dupes.

WILL HE BE HUNG?

A great drama has been enacted during the present year in Philadelphia and its vicinity. The persons who took part in it are three in number, viz., Hunter, Armstrong and Graham.

It appears that Hunter was a dealer in stoves and ranges, a man fifty-five years of age, and of good standing in society, being a member it is said, of the Baptist church.

Armstrong was his friend; a dealer in music, and a good man. The two had had business relations together, but never had had any difficulty or falling out. Both were married men, and men of families.

The chief villain of the play is Graham, who is also a married man but is described as being an idle, drinking, vicious character.

The story of the plot is as follows: Hunter lent his friend Armstrong money, and signed paper for him, and in return received policies of insurance on Armstrong's life for some twenty-six thousand dollars. Here was a great temptation offered to Hunter to commit murder. If he could make way with Armstrong, he would receive (he hoped) the amount of insurance on his life. He was already very well off, but with twenty-six thousand dollars added to his wealth, his fortune would reach the figure of a hundred thousand dollars or so.

Things being in this condition, Hunter hires Graham, for the promised sum of five hundred dollars, to kill Armstrong. But Graham only half does the work, and leaves Hunter to finish it himself. The deed was accomplished at night, in the month of January last, in a lonely street of Camden, New Jersey, opposite Philadelphia. Thus far the devil had been successful, but now came the footing of the bill. Hunter was not willing to pay Graham the sum agreed upon between them for the murder; Graham, dissatisfied, turned state's evidence, his testimony was corroborated by other evidence, and Hunter was tried and—wonderful to relate!—found guilty and sentenced to be hung.

But now the question recurs, Will the sentence be executed?

We think not for this reason, Hunter is said to be a Mason. He is probably a worshiper in that great mystification temple of which the Freemasons of Philadelphia are so proud, and the power of which, we all know, is effective to the overriding of all law, and the protection of assassination, murder, treason, and all other crimes.

Christian charity, and a respect for human nature would suggest the inquiry, Is it possible that Hunter could have committed so foul a deed, nay, such a brutal, fiendish one, as to coolly bargain with a villain to slay his own innocent friend for the sake of a few paltry dollars? It is true, an intelligent jury has found

him guilty of the deed, at a time, and under circumstances when it is difficult to convict any one of crime; but is it not possible that the jury were mistaken? It were much to be hoped so.

But on the other hand, where a man makes the awful mistake of regarding Freemasonry as a religion, a moral institution, better than Christianity, why should he, nay, how could he stick at the commission of any crime, however black, cold-blooded and infernal? Freemasonry is a standing secret bargain between men to do wrong. It is a wicked attempt to defraud the Christian religion of its sanctions by making organized wickedness a better religion than that of Christ. It is a secret attempt to rob Christ of his glory—his life, and reject his cross. It habituates men to make secret compacts with fellow Masons, with a feeling that they will not be exposed. It is worse than the spirit that animated Judas Iscariot, since it is a deliberate repetition of his crime, with his example brought home to us by the Bible continually. Yes, infinitely worse, for Judas never attempted to reconcile his compact made with the enemies of his Lord, with the Lord's precepts, as Masons do in reconciling membership of the church with membership of the lodge.

But still let us suppose that Hunter is not a Mason, and will therefore be hung; yet the Masonic lodge is calculated to inspire precisely such murders as this of which he is found guilty. No candid, unbiased mind, in my opinion, can examine into the structure of the Masonic lodge without perceiving that, like the structure of the tearful crocodile, greedy shark, and the terribly graceful tiger, it is made to destroy life instead of aiding to preserve it—life moral and spiritual as well as physical. What honest American, therefore, could awake from his dreams of goodness and truth and comprehend at once the fact that we here, in Christian America, have an institution in our midst that surpasses in atrocity the soulless Thugism of India, and that our newspaper editors refrain from writing against it; our preachers of Christ remain silent in the face of it, and our Christian parents send their sons to colleges where the first rudiments of this Thugism are allowed to be taught in college secret societies? Who could believe that for every church in the United States where Christ is worshiped, there is at least one lodge, or more, where he is rejected and blasphemed? That this is an absolute fact, and that thousands of church-goers, both ladies and gentlemen, consider the lodge that blasphemes as good as the church that affirms and believes, one has only to give a careful perusal to Webb's Monitor, or to any other similar Masonic authority. There can be no safety to law, reputation, life or property where the teachings

of Masonic monitors can be reconciled with the Christian religion.

AMERICAN.

FULL-FEATHERED FANTASTICS.

It seems the city of Chicago is soon to be infested with the haughty strut of full-fledged Knight Templars to impress our plain citizens with the power of Masonry to snatch the reins of government, dictate to the church and to rule by force; to advertise and drum up for new recruits, and attract the admiration of the rising generation; to sound the tocsin that here the craft is in danger.

The Masonic beast that breeds the socialists, Odd-fellows, communists, etc., not content to poise in the upper circle and clutch the throat of the government, demands that its dark upas tree shall be placed to over-shadow and blight every source of influence, power and wealth, and that the Protestant clergy shall be yoked to draw its car, or else its overwhelming numbers and relentless power of force shall be wielded for the overthrow of the church.

However base, visionary and satanic communism is, its maw is moderate compared with the devouring jaws of Masonry. The plea of the former is an equal divide; the despotic demand of the latter is, surrender of money and conscience of the citizen, subjugation and control of the church and state to the upper few, or utter overthrow and death.

If Jefferson, when reflecting on the justice of the Almighty, said respecting slavery, that he trembled for his country, well may this nation tremble in view of a recreant, time-serving clergy, desecrating as reprobates God's sacred temples and refusing to declare the whole counsel of God. The boasted power of Masonry to wield her subjugated members and her secret adjuncts and allies, and every moral force in community to vanquish and destroy opposition of enemies, and the influence of all who dare to speak for truth, justice and right, will disappear as the morning mist when a corrupt, fawning clergy are forced from her foul embrace and despotic sway, and turn away from the stench of her corrupting breath, unwilling to sop as a pensioner at her royal table of impiety.

All that prevents the upper class in Masonry from controlling every issue in church and state, and establishing aristocratic despotism, is that the few intelligent (though misguided) men of principle ensnared in its coils see through many of its sham devices and detest the secret, irresponsible, satanic corporation; or with one fell swoop would be crushed out every vestige of manhood and liberty from the masae, and especially from the pitiabie dupes she tries to impoverish and chain to her Juggernaut car.

The waving plumes of feather-

fuss come to insult the honest citizen and bid him defiance, and accompanied with the brandishing swords to demand of the church fit homage as due from an inferior to the most worshipful superior; and with a flourish of trumpets, asks with an air of triumph, "What are you going to do about it?" To inform the American citizen that Masonry has an alphabet, a sign-language, laws and constitution, and church of her own, that is above and overtops those of this nation.

With brazen impudence they will coolly prate of charity in giving to the church the poor, lame halt, and blind to care and pay out for; while they will pay a dollar for such as can pay them five in return. You may pay the toll and they will take the grist. You may be the lamb and they the wolf to invite you to dinner. What you weave by day they will unravel by night. What you build in the light they will undermine in secret. What you adorn with the Sabbath and the sanctuary they will disfigure with deism and paganism. They will educate and furnish us the Tweeds and Benedict Arnolds and Jeff. Davises and Masonic clergymen, and you may erect churches and hospitals, provided they propitiate and serve the Masonic dragon.

O, no, the issue has to be met. The sleek and fattened depredator on the goods of the church will be used as the instrument to force it upon you, and Masonry would fight over twice as many bloody battles as our recent rebellion waged before it yielded.

These adorned clowns come not as principals but as agents; they come by the permission and toleration of superior masters who would not condescend to loan themselves for parade or militia train; they prefer to be remote, to chuckle and laugh in their sleeves while these minions do the second-class fiddling and pay the piper.

The Protestant clergy deserve a place in the procession, as they serve a two-fold purpose, like Dr. Goldsmith's sheet:

"A sheet contrived a double debt to pay,
A sheet at night, a table-cloth by day."

They act in the double capacity of decoy-ducks and stool-pigeons; they sink their own manhood and stultify their own consciences and help to bind hand and foot others. The argument is a simple one. No clerical sycophants to whitewash the Masonic pen; no Masonry, and, no Masonry, no communists and clerical reprobates as allies; ergo, communists and Freemason clergymen serve to attain one and the same end in the nation. The church of to-day is shorn of its rightful authority and dares not dictate to secretists—it bows and cringes to the secret powers of darkness and corruption, and arrays itself with the corrupt leaders of secrecy against light, God and humanity.

Clerical secretists must down and out! must take sides for or against

the church, or be drawn out from skulking in ambush: and if too craven to array themselves on the side of truth, they must get encased in Masonic mail and slink back to their native air of miasmatic fog in secret jungles. Speak out! Be unmasked! Get to their own places! O. S. O.

SABBATH REFORM.

Since the item in our editorial columns concerning the discontinuance of Sabbath trains on the Pennsylvania Railroad was in type, we have been furnished with the following explanation: A discharged employe of the Fort Wayne Road lately made information against certain of the engineers and firemen of the road for infringing the Sabbath law of the State, by running their engines on the Sabbath. Thirty-one men were involved. The first Sabbath after the prosecutions, July 21, all trains except passenger and stock trains were discontinued from midnight to midnight. This affected the fast freights which had been pushed through in a growing spirit of trespass of the law. The following is the account of the *Pittsburg Commercial Gazette*, July 26th, of the hearing in these cases:

"Yesterday afternoon was the time appointed for hearing the cases of the engineers and firemen employed on the Pittsburg, Fort Wayne & Chicago Railroad, thirty-one in number, prosecuted by Richard Ford, formerly employed on the road, before Alderman McKelvey, of Allegheny, for running trains on the 'first day of the week, commonly called Sunday,' contrary to the provisions of the act of 1794, and supplements. But two cases were heard, those of David Swinehart and Robert Richards, and they were adjudged to pay the fine prescribed, \$25 and costs. The hearing of the other cases will be proceeded with on Monday. The defendants were allowed to testify, and stated they had no alternative but to work on Sunday, as required by the railroad company, or lose their employment. An additional hardship consisted in the fact that when discharged they would be debarred from getting employment with any other railroad company. This was the experience of the informer, or prosecutor, Ford, who had been discharged by the Pittsburg, Fort Wayne & Chicago Railroad Company. He had succeeded in getting work on another road, but as soon as it was ascertained that he was on the "black list" he was again thrown adrift. Unless the railroad company comes to the aid of the men prosecuted, many of them will not be able to pay their fines."

The paper of last Saturday says: "The probability is that no church trains will be run to-morrow, in consequence of recent prosecutions of railroad employes for violating the Sunday law." The design of this is obvious. It is to create a diversion of public sentiment against the law by so observing it as to inconvenience to the greatest possible extent the best classes of the community. The question now of greatest interest to the friends of the Sabbath is, Have Christian men who have learned to use the "church trains" on the Sabbath, the wisdom, public spirit and self-denial to forego their own convenience in such a crisis? Leaving out of view all discussions as to the rightfulness of such modes of conveyance, on er-

rands of duty, on the Lord's Day, when great Sabbath-breaking corporations say to the Christian public, "Touch our freight trains with your Sabbath laws and we will take off your church trains," the ready answer should be, "Take them off. Gladly will we purchase at this price exemption from the hideous, God-defying clamor which your road maintains over the whole length of our State through all the hours of the Holy Day. No demand of ours shall supply a shield for your Sabbath-breaking traffic." We wish our hope was stronger that the spirit of Christian men in such an emergency would be found equal to the occasion.—*Christian Statesman*.

FREEMASONRY AND A SUPREME BEING.

The Grand Lodge of Freemasons of New York state has adopted the following preamble and resolution: "WHEREAS, It has come to the knowledge of this lodge that the Grand Orient of France has caused to be stricken from the constitution that part of the ancient landmarks requiring belief in the existence of a Supreme Being, which action we believe to be contrary to the spirit and teaching of ancient Freemasonry, and destroys one of its most vital principles; therefore,

"Resolved, That we refuse to recognize as a Freemason any person initiated, passed, or raised in a body where the existence of a Supreme Being is denied or ignored."

The above extract is going the rounds of the press as a kind of good natured missionary of Freemasonry in the United States. It says on high Masonic authority that Freemasonry in France is an atheist. It is at least so in as far as causing to be stricken from the constitution of the order that part of "the ancient landmarks requiring a belief in the existence of a Supreme Being." Many thanks for this important confession. It must be true when the Grand Lodge of New York makes it. But then why does not the Grand Lodge endorse the position of their brother lodge, the Grand Orient of France. Masonry like Romanism is *semper idem*, always the same, in all ages and countries. Well, thereby hangs a tale. Shall we tell it? Oh no! Somebody would get very mad, and we think we had better not say much about it, and so will try and draw things as gently as the subject will permit. It would not do for American Freemasonry to publicly endorse even by its silence the atheism implied in the action of the Grand Orient. It does the next best thing, publishes the above preamble and resolution to the world. There, as it proudly points at its deliverance, it says to its members is your shield against fools and fanatics who charge Freemasonry with being anti-Christian in denying the authority and existence of Him who is the divine author of Christianity. Does not our resolution admit a Supreme Being? What more can any man ask? Not much, only this, that Freemasonry acknowledges the Supreme Being, the Lord Jesus Christ, something it has failed to do in the above resolution. Do not Jews and Gentiles, civilized and savage, men who acknowledge and those who deny the Lord Jesus Christ and Almighty God find fellowship in the Freemasonry of America. Our objection to the resolution is that it is entirely too indefinite and fails to tell us whether it means by a Supreme Being Jehovah

or Jove, Brahma or other object regarded as a deity by Masons. The beloved disciple John was distinguished for his gentleness and amiability and yet even he had the audacity (shall I say) or not rather the authority to declare: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that anti-Christ, whereof ye have heard that it should come, and even now already is in the world." When the Grand Lodge of New York tells us by its reference to a Supreme Being that it means the Supreme Being of the Bible, and when it musters up courage enough to confess the name of Jesus Christ in its lodge prayers we will accept in good faith the idea it is trying by the above preamble and resolution to impress upon the people that said Grand Lodge does actually recognize the existence and authority of the Supreme Being.—*Sandy Lake, Pa., News*.

THE ORANGE SOCIETY TRULY REPRESENTED.

EDITOR CHRISTIAN CYNOSURE:—

In this week's *Cynosure* among a host of other good things I find two articles which have specially interested me. The first is Mr. Hinman's "Word of Exhortation to his Brethren in the Reform Work," and the other is the description of the initiatory ceremonies of the Orangemen and their oath as arranged for the *Methodist Free Press* of some years ago. The former article like everything else written or said by friend Hinman is full of truth and candor and contains an amount of good, wholesome advice to which many of our Anti-masonic lecturers would do well to take heed and especially that remark of his "that we need a thorough knowledge of what we propose to teach." Had this precept been more closely followed by the compiler of that other article on the Orangemen and their pretended initiatory ceremonies, neither the "*Methodist Free Press* of some years ago" nor the *Christian Cynosure* of this week would have contained so many gross misrepresentations of men who have above all others for nearly two hundred years so boldly withstood the persecuting tyranny and the unrelenting hatred of the Romish church.

Perhaps I may correctly surmise that the recent threatened disturbances in Montreal arising from the hereditary malignity of the papists of that city toward their Protestant and more especially toward their Orange fellow citizens have tended to direct public attention just now to the Orange Institution, and as there seems to be a very great deal of misapprehension in regard to this matter, I thought that as far as I am able I would with your permission give a faithful representation of the facts as they exist in connec-

tion with that much abused organization.

First, then, allow me to remark that the article in question, with the single exception of the obligation as copied from the *Chicago Tribune*, is entirely incorrect, and the compiler, whoever he was, was simply imposed upon by some witty Orangeman, who doubtless had afterwards a first-class laugh at his expense. The first sentence of the first paragraph goes on to relate that "the candidate in taking the Orange or Purple degree (which, by the way, are two separate degrees) is brought into the preparation room where all the clothing is taken off except the shirt," etc., and down a little further it is stated, "no drawers are used," "the eyes are closely bandaged," etc. Then again it is said that the candidate is "struck twelve times on the bare shoulders with the open hand of a man standing behind him;" that "such candidate, still naked and blindfolded, was made to ascend the three steps in turn;" that "he was violently thrown backward and fell upon a strong sheet which was held by a number of men for that purpose"—and lastly that when the ceremonies of initiation were nearly completed "a glass of whiskey was now given to each one," and "as to the other men of the lodge they drank abundantly."

All this stuff culled at random from the rest of this pretended description is absolutely false. I was made an Orangeman in 1858, and received all its degrees, including the Scarlet. I attended the Grand Lodge at Ottawa, Ontario, as delegate from my lodge in 1859, during the Hon. John Hilliard Cameron's Grand Mastership. I was elected Master of my lodge in the December of the same year, I was elected District Master in 1860. I have seen hundreds of men initiated and I have myself conferred and have assisted other Masters in conferring the Royal Arch Purple Mark degree upon hundreds more, but certainly anything like the stupid folly palmed off for truth on our susceptible compiler, I have neither witnessed nor experienced.

At the time of the Reformation, England, under King Henry VIII., threw off the yoke of Rome. From that time forward as king succeeded king and queen followed queen on the throne of the Plantagenets there was a constant, unceasing, irrepressible conflict carried on between Protestant and Catholic, and so fierce at one time did popish persecution rage in the life-time of Mary, the English queen, that her name will go down to the end of all time as "bloody Queen Mary." Rome acted then just as she would act to-day here in Chicago if she only dared. What was decreed by the impious bulls of Leo XII. would be faithfully executed by Leo XIII. if he only had half a chance to do so.

Irish Protestants suffered more, perhaps, from the persecuting malice of the Romish church than did the people of any other part of the British empire. The great majority of the inhabitants of that unfortunate island were Roman Catholics, and they lost no opportunity of harassing, annoying and even murdering in cold blood their fellow countrymen of the Protestant faith, and simply because they were Protestants. King James II. was king of England in 1688. His daughter Mary was married to William Prince of Orange of Holland. King James, though nominally a Protestant, was in secret league with Rome, and used to attend daily a Romish mass in the private chapel of his palace. The nobility and Parliament of England fearing that their country would be again betrayed by their perfidious king into the hands of their most bitter enemy, the Pope of Rome delegated seven of their number to pass over into Holland and present their humble petition to William of Orange, the husband of Mary, beseeching him to come and take charge of the destinies of their nation. William, after mature deliberation, acceded to their request, and on November 5th, 1688, he, with a numerous retinue, landed at Torbay in the south of England, and at once proceeded to Exeter cathedral where he was immediately joined by the rest of the nobility and gentry who at once entered into a solemn covenant, to which each one present signed his name, pledging themselves to support and defend William, Prince of Orange, in his noble efforts in freeing their country from "Popery and arbitrary power." Thus the English revolution was begun, and was continued with but little interruption until the close of 1690.

King James II., defeated and dethroned in England, fled across the channel into Ireland. Here, of course, he had the hearty sympathy of the entire Catholic population, which, as I have already said, was largely in the majority, and vast multitudes flocked to his standard. Derry in the north, and Limerick in the south of Ireland, were the two principal fortresses in the country, and to these he at once laid siege, but after months of the most terrible hardship from famine and disease the former city was providentially relieved and the power of Popery in Ireland was virtually broken. The only harm I wish the Protestants of America to-day is that they may have as resolute and determined a set of men in this country in the hour of need as the "Apprentice Boys of Derry" proved themselves on that memorable occasion.

"When Lord Antrim's men
Came down yon glen
With drums and trumpets gay,
The 'Prentice Boys soon heard their noise
And then prepared for play.
While some opposed, the gates they closed,
And joining hand in hand,
Before the wall resolved to fall
And for their freedom stand."

And if I mistake not the time is very soon coming when we shall need a few hundred such men as these same "Apprentice Boys."

Well, King James, driven in disorder from before the stubborn, unyielding gates of Derry, made a final stand on the banks of a small river called the Boyne, where that memorable battle was fought on July 1st, 1690 (old style), which decided the fate of the Revolution, and from which the army of James was routed in dismay and he himself driven into exile to the court of France.

Peace was restored. William and Mary were crowned king and queen of England. Protestantism was again in the ascendancy, but yet the poor, unfortunate Protestants of the north of Ireland had no peace. Bands of marauding Catholics roamed at night from place to place in disguise somewhat after the manner of our own beloved Ku-Klux, carrying devastation and death wherever they went. At last it seems as if both parties were determined on a final struggle, for some years after the close of the Revolution at a little town called "The Diamond," and while ostensibly attending a fair, a most sanguinary fight occurred between the two contending factions of religionists, and the Catholic party was totally routed. That very night after "the battle of The Diamond," as it was called, the "Loyal Orange Association" was organized and has continued in existence until the present time. The society took its name from William, Prince of Orange, whose memory the Irish Protestants have as much cause to venerate as Americans have to venerate the name of George Washington. The formation of such a society, at such a time and under such circumstances, I believe to have been absolutely necessary, and so long as popish bigotry exists, and so long as Irish Roman Catholics especially continue to persecute their fellowmen because of their faith, I am not disposed to quarrel with the Orangemen for perpetuating their time-honored institution. They have modes of recognition, to be sure, both by day and night, (not like the stupid gyrations and silly contortions of Masonry), and they need to have them, and these they keep as secret from their enemies as the soldier on duty keeps the sign and countersign entrusted to him by his commanding officer, and precisely for the very same reason. Orangeism has never been aggressive, and I have myself experienced and have been also an eyewitness on many occasions where it came in very conveniently as a most reliable means of defence. But its objects and the necessary qualifications for its membership may better be learned from its own constitution. I will, therefore, copy a few extracts from the "Rules and Regulations of the Orange Institution," which is now lying before me. On page 8 I read:

"The institution is composed of Protestants resolved to the utmost of their power to support and defend the rightful Sovereign, the Protestant Religion, the Laws of the Country, the Legislative Union, and the Succession to the Throne in the House of Brunswick, *being Protestant: and united further for the defence of their own persons and properties and the maintenance of the public peace. It is exclusively an association of those who are attached to the religion of the Reformation and will not admit into its brotherhood persons whom an intolerant spirit leads to persecute, injure or upbraid any man on account of his religious opinions.* They associate also in memory of King William III., Prince of Orange, whose name they bear, in memory of his glorious achievements."

These are the objects and the principles for which, and on which, the Orange Association was, and is, founded; and I confess that if there be anything wrong in this "declaration of principles" I am unable to detect it. Certain it is there is nothing in it at which a Roman Catholic, no matter how bigoted, can justly take offense while I have no hesitation in saying that it would be well for some of our so-called Protestant denominations if they held on to the religion of the Reformation as tenaciously as the Orange Society has done. If they did Freemasons' lodges would not be quite so numerous nor would conversions, or rather perversions to the Church of Rome be quite so frequent as they are.

But again I read on page 3:—

"GENERAL QUALIFICATIONS—An Orangeman should have a sincere love and veneration for his Heavenly Father, a humble and steadfast faith in Jesus Christ the Saviour of mankind, believing in Him as the only Mediator between God and man. He should cultivate truth and justice, brotherly kindness and charity, devotion and piety, concord and unity and obedience to the laws. His deportment should be gentle and compassionate, kind and courteous; he should cultivate the society of the virtuous and avoid the company of the evil, he should honor and diligently read the Holy Scriptures and make them the rule of his faith and practice; he should love, uphold and defend the Protestant religion and sincerely desire and endeavor to propagate its doctrines and precepts; he should strenuously oppose the fatal errors and doctrines of the Church of Rome, and scrupulously avoid countenancing (by his presence or otherwise) any act or ceremony of popish worship. He should by all lawful means resist the ascendancy of that church, its encroachments and the extension of its power, ever abstaining from all uncharitable words, actions or sentiments towards his Papist brethren. He should remember to keep holy the Sabbath day and attend the public worship of God, and diligently train up his offspring and all under his control, in the fear of God and in the Protestant faith. He should never take the name of God in vain, but abstain from all cursing, swearing and profane language, and use every opportunity of discouraging those and all other sinful practices in others. His conduct should be guided by wisdom and prudence, and mark-

ed by honesty, temperance and brevity. The glory of God and the welfare of man, the honor of Sovereign and the good of his country, should be the motives of actions."

These and these only, Mr. Editor are the precepts and doctrines of the Orange institution, and I again repeat that it would be well for the nation, and well for the world at large, if these precepts and doctrines were more strictly and honestly lived up to, not alone by Orangemen, but by every minister and layman within the entire pale of the Protestant church. The length of this article forbids me to say more on the subject at present, but in a future number of the *Cynosure* it is my intention to give some further explanations in regard to, and especially by way of contrast to the Masonic institution, where, as is well known, many of our so-called Protestant ministers are to be found in a semi-nude state kneeling on their bare bended knees and vehemently swearing in the name of God that they will "conform to, and abide by," and "ever maintain a support" the landmark, law, rule and regulation in Freemasonry which strictly forbids the name of Christ to be used in any prayer, scripture quotation, or in any religious ceremony of the lodge—whereby it debases Divine revelation to the level of the Shasters, the Vedas, the book of Confucius, the book of Joe Smith, and which degrades God's Word and grossly dishonors God himself by placing above it "great lights" the pagan emblem of the square and compass.

To speak the truth concerning anything can do no harm, and if *must* condemn the Orange association let us do so after an honest and impartial study of its principles and object. The principles of Orangeism are strictly the principles of pure evangelical Protestantism, as I understand it, and hence I have no hesitation whatever in subscribing my real name, and

Your obedient servant,
EDMOND RONAYNE

Reform News,

THE EXPOSITIONS IN GIBSON COUNTY, INDIANA.

OAKLAND CITY, Indiana,
Aug. 6, 1878.

MR. EDITOR:—We live in formidable times; we live when iniquity abounds, and the love of many waxed cold; we live when the power of the lodge is felt in the church and to a great extent controls the same. Hence there is want of harmony and peace between those who claim to be followers of the name and lowly Jesus. Many of our ministers have become its members, withstanding its glaring infidelities, have become its strong supporters, its wheel-horse upon which the lodge depends for its arguments.

the lodge in this place has for some time exerted a powerful, baleful, and I may say controlling influence. Therefore the church has become demoralized and society suffers in consequence of the low condition of the church. Those of the world say, "Why is this?" They have received their answer. I think their eyes were opened by the visit of Mr. Ronayne.

As soon as the lodge discovered that Mr. R. would surely come they used every means in their power to convince the people that no confidence could be placed in him. He came and the people have heard him. No occasion ever called together here such a vast audience as this. They came for the distance of fifteen and twenty miles to hear and witness the proceeding. This shows the interest is not centered in this village but is wide-spread.

The churches were too sacred to be used for the exposure of the divine institution, so a friend to the cause proffered the use of a large building, which though not elegant in appearance or surroundings was commodious.

On the afternoon of Sabbath, July 21st, Mr. R. gave us a religious talk in which he showed us there are only two grand systems of religion in the world, one with a Messiah, the other without; one the worship of the true and living God, the other worship of Baal. So nicely were his premises laid and so clear his logic, that no man could resist his conclusions. All intelligent persons were compelled to say the religion of Masonry is like unto un-worship.

On Monday evening, Mr. Ronayne performed the ceremony of making a candidate through the first degree of Masonry. He gave such explanations as were necessary. The chairs were filled with respectable and responsible men; four were ministers, three of whom had once joined the Masons, and one had been a Knight of Pythias; and a citizen that had been an Odd-fellow. Only those who have heard Mr. R. can have any conception of his labor and his unexcelled manner. The audience was appreciative, with the exception of some underbred persons of both sexes who made all the disturbance their cowardly natures would allow. Such persons we always expect to meet and ignore as too despicable to be noticed by intelligent people. One man crashed a window in just as Mr. Ronayne was receiving the candidate on a sharp instrument placed against his naked left breast, causing a momentary disturbance, but not creating a panic, as it is presumable he expected to do. His paltry excuse was he wished to hear, but he made no attempt to enter the house, and what he could have heard, from the outside he drowned by his profanity.

Tuesday evening the second degree was worked, Mr. R. making

appropriate remarks; and the intelligent part of community believed Masonry to be truly exposed, appreciating all accordingly.

Wednesday evening the building was crowded to its utmost capacity. Mr. R. began at 7 o'clock and gave a telling lecture for an hour, after which he gave the third degree, working in such a rapid and efficient manner as to convince his audience he was master of what he had undertaken. Masonry has received a stroke from which it can never recover. They may have accessions soon for they will try their utmost power to hide the blow they have received by the exposure. Mr. Ronayne used their own books and the Bible, thus giving conclusive proof of the truth of the proceedings.

One S. S. teacher brought it up in his class, showing why a stranger should not be believed in preference to neighbors. A Cumberland Presbyterian minister remarked in his sermon, how strange it was people would go such a distance to hear a stranger lecture on what did not pertain to Christianity, while he had such a small audience. Both are secret society men.

The Masons are wonderfully wrought up; as evidence two pieces of a scurrilous character have been written to the county paper, calling Mr. Ronayne a libertine and infidel, and berating the ministers who assisted him in a low, gross manner, far below the dignity of any gentleman. Those pieces will convince every intelligent reader, every person capable of judging a production, that the writer felt the lecturer had truly exposed Masonry.

Although Masonry has received such a blow we do not know yet of what infamy they may be guilty, for the dying convulsions of the lion are extremely dangerous, as he concentrates every energy in his maddened attempts to regain his feet; but this great exertion only accelerates his dissolution. So the dying throes of Masonry are to be dreaded, although its blind fury but hurries its own end.

If you are feeling too much oppressed by Masonry; if you feel it your duty to resist it in its dark and hideous form, send for Mr. Ronayne to work the three degrees. That is a deadly blow; it shows their littleness, their flummery, and all their greatness dwindles into a nothingness that can never be restored.

Com.

ELDER RATHBUN IN HAMILTON COUNTY, IOWA.

BLAIRSBURG, Iowa, Aug. 1, '78.

EDITOR CYNOSURE:—On learning that that living martyr in the cause of reform, Rev. D. P. Rathbun, had commenced work in our State, the writer took the necessary steps to have him come to Hamilton county.

The largest hall in Webster City, the county seat, was engaged for the lectures. They were advertised in both county papers; hand bills were struck off and circulated; the

craft took "due notice and governed themselves accordingly."

Brother Rathbun was on time. The 26th of July we were in Webster City according to appointment, but the sons of Hiram had out-generated us. The man of whom we had hired the hall was nowhere to be found. The doors were to have been opened at seven P. M. Seven o'clock came and the hall was still locked. Half past seven, people came to the hall, but finding it locked went away. Eight o'clock, the doors still shut, and the man gone, no one knew where. The Masonic giggle was heard ever and anon on the street. We became convinced that we were the victims of Masonic trickery, and retired from the field, to the hospitable home of Bro. J. Q. Allen, five miles away.

Saturday, July 27th, we returned to Blairsburg. Hand-bills were circulated, giving notice that the first degree of Masonry would be worked in the evening at the school-house. Notwithstanding the short notice, we had a fair audience. After devotional exercises the lodge was formed and duly tyled. Before introducing the candidate, Bro. R. gave a concise view of the religion of Masonry, proving from their own authors that it was a "Christless religion," and, notwithstanding this, it claimed to do more for its votaries than the religion of Jesus could. The candidate, Rev. Stephen Jones, was then introduced, with "all his influence." The astonished listeners then saw how Masons take members into their church, which they claim is so much in advance of Christianity. During the initiation of the candidate, Bro. R. stopped the ceremonies from time to time, and dealt terrible blows upon the Masonic beast. There were no Masons present and only a few Jacks. One of the latter professed to have his modesty shocked, yet, during the lecture, notwithstanding his extreme modesty, he used language which a lady who sat near him, heard and said was too bad to repeat. "O consistency, thou art a jewel."

After the lecture an M. E. minister who was present said that he believed all that the lecturer had said, yet he attempted to apologize for Masonic Christians by saying, "Masons tell me they are not expected to keep the oaths of Masonry, that they only meet for social intercourse." It is social intercourse with a vengeance to swear to have the tongue, heart and bowels torn out, in case the candidate reveals Masonry or breaks his oath. Yet according to the statement of the M. E. minister, Masons tell him they are not expected to keep the oaths. If the statement be true what becomes of the oft-repeated accusation that seceding Masons are "perjured villains"? Bro. Rathbun told him he had had his throat cut half round already on account of his opposition to Masonry. The reply was, "May be you will get it cut all the way round next time!"—yet he was full of apologies for members of this cut-throat institution.

Sabbath afternoon Bro. R. gave

us an excellent discourse from the words, "What is man that thou art mindful of him?" His sermon was well calculated to produce an increase of confidence in God.

Monday evening Hiram was killed and resurrected. Notwithstanding the busy season of harvest, the house was filled to its utmost seating capacity. In his introductory remarks he clearly demonstrated from Masonic testimony that it is impossible for any one to carry out the principles of Masonry and be law-abiding. Minus two Masons and a Jack and an Odd-fellow. The people are convinced that God has given Bro. Rathbun his mission, and he is filling it. During his short stay with us we have learned to love him, and our prayers are following him that he may long be spared to assail the powers of darkness which threaten the overthrow of church and state.

E. I. GRINNELL.

Correspondence.

NOTES FROM A WORKER.

DERBY, Conn., Aug. 3, '78.

EDITOR CYNOSURE:—I read your paper with much interest and understand well what is going on in the country in reference to Freemasonry and all its under hirelings. We are cursed in this place with secretism in most of its branches and the longer I see it the more I see of the wickedness of the orders. I am trying what I can to stir them up by circulating tracts and papers; and especially I don't fail to tell the ministers what I think of their pet institutions. These wicked swearing men are often quoting such and such ministers, and men called good, as being good Masons; and then I tell them that one minister told me he had not been in a lodge in twenty-five years and another in seventeen years and others in less time, and some say they never attended a lodge. In talking with another minister about the wicked and blasphemous ceremonies of the lodge, he told me they were all bosh, although an adhering Mason and Odd-fellow.

Your tracts and supplements are stirring them up. Not long since a friend of mine was looking over one of the supplements when a Mason came along, snatched it out of his hand and tore it to pieces. I think there is a preconcerted movement to destroy all of them so I write on them not to let the Masons have them to destroy.

Not long since I went in to a factory and introduced the subject to an elderly man, a member of the church, and told him it was a Christless institution. He got high at once and told me he had taken all the degrees and that I knew nothing about it, and would not talk with me. I offered him a supplement; he would not take it, and as I handed it to a young man near by, told me I ought to be ashamed to circulate such documents. A few Sabbaths after I saw he evaded me, but I came along side of him before we got out the church

and offered him my hand. He twitched away and said he would not shake hands with me or have anything to say to me; I had insulted him enough. His manner was so boisterous that he attracted the people yet in the church. I told him if I had insulted him I would ask pardon. Since then I could not get a chance to speak to him, but I could look at him, and how sweet he looked! That is "Masonry divine!"

Since I read in your paper of a new degree called "Holy Wisdom" I wrote a note to him saying: "There is a new degree out and as you have taken all the rest had you not better take it," and signed my name. He left town about that time and I have not seen him since. When he comes back I expect to look at him.

I would like to give you another incident which occurred lately in Birmingham, near the lodge-room door. As the Masons were collecting around the door to go to lodge, I suppose they thought it a good time to have a controversy with me and so began, and we soon had a crowd to fill up the sidewalk. We had a warm debate. I told them it was a Christless institution, which they denied. I turned to a Jew who was sitting by his store door and asked him if he was a Jew. He said yes. I knew he was a Mason. I asked him if when he was initiated they had used the name of Jesus Christ in the ceremony he would have subscribed to it and taken the obligation. "No," said he, "I would not, but would have left soon." That was a clincher for them and I was glad to have the advantage of it. One of the chief Moguls crowded up to me and said, "You know nothing about it! What do you know about it?" "What do I know about it? I will tell you." I made the cut-throat sign to him and pronounced the name "Boaz." He soon retired and I saw no more of him.

We talked till the police drove away the crowd, and I was permitted to find my way home, but not till they insisted that I should go up and be initiated. One of the ex-P. Ms told me that he offered a resolution admitting me to the order and it was passed almost unanimously. What else was said was not revealed to me. A piece was published in the paper saying I did not know what I was talking about. I then wrote a few lines and sent to the Naugatuck Valley *Sentinel*, in Ansonia, which I have cut from the paper and enclose it to you. I often quote the murdered Simmons to them, and their parading the streets with their white aprons on to the grave and sending him to the Grand Lodge above, and their resolution, "Whereas, it hath pleased Almighty God to take out of this world our Bro. S.," etc., I tell them is a blasphemous lie.

What we need here is a good

lecturer; I find there is considerable Anti-masonic sentiment. Are we to have a State convention this fall?

Truly yours,

I. J. GILBERT.

GEN. SHERMAN WON'T SAY.

YORK, Pa., July 31, '78.

EDITOR CYNOSURE:—On the 20th of Dec., 1877, I sent Gen. Sherman some anti-secret tracts, and wrote him a letter, asking him a few questions in regard to the Knights Templar drill and the Grand Army of the Republic. I inclose his reply for the benefit of the anti-secret warriors.

I desire to express my satisfaction with Gen. Sherman's letter. Some prominent men whom I have addressed have not even acknowledged the receipt of my letters.

As American voters, we have a right to know the sentiments of all public men. And I desire to urge all anti-secret reformers to address all prominent persons upon the subjects of secretism, Jesuitry, Masonry, secret societies, secret armies, etc.

Yours truly,

E. J. CHALFANT.

Headquarters Army of the United States.

WASHINGTON, D.C., Jan. 5, '78.

MR. E. J. CHALFANT, York, Pa. SIR:—In reply to your letter of Dec. 20th, 1877, to Gen. Sherman, I am directed to say that he declines to answer letters save on subjects purely military. Very respectfully, your obdt serv't,

JOS. C. AUDENRIED,

Col. & A. D. C.

AN IMPORTANT QUESTION.

FOND DU LAC, Wis.

Editor *Christian Cynosure*—DEAR

SIR: I have been an interested reader of the *Cynosure* for several years, and value it for its fearless opposition to the foes of freedom and Christianity, particularly those skulking, sneaking enemies who dare not meet a manly foe in open day; but like *snakes in the grass*, leer and hiss at him behind his back and even give his heel a venomous bite, if they think it can be done without getting their heads smashed.

I have been content to be a reader, but my interest in the doctrine of "Christian holiness" induces me to write and say that I regret the necessity of putting a check to the investigation of the subject, for if it is as essential as your contributors claim, it certainly should be understood by all. I have read and re-read those articles in the *Cynosure* on the subject, but the style in which it is treated, rather confuses instead of making it clear to my mind.

It is strange that a doctrine so important cannot be investigated without controversy or strife. For we are told that "the servant of the Lord must not strive, but be gentle toward all; apt to teach, patient of evils, in meekness instructing those who oppose themselves, if haply God may give them repentance unto

the full knowledge of the truth." 2 Tim. 2:24. And in Prov. 13:10, we read, "Only by pride cometh contention; but with those who take counsel there is wisdom."

The oldest book in the Bible records a lengthy discussion in which the Almighty condescended to take a part. When Job convinced his friends that they had nothing but their own conjectures on which to base their arguments, they ceased the controversy. And when he found that he did not understand what he was talking about, he "laid his hand upon his mouth"—a good example, truly. When Jesus was but twelve years old he engaged in the discussions of important truths with those Jewish doctors; and Paul was often engaged in reasoning with his opponents, and should not "practical holiness" enable us to conform to the instructions and examples of God's word, so as to investigate the doctrines and duties of Christianity without strife or contention; which (according to the text above) is only the result of pride. Could we but interchange our thoughts on these subjects in a friendly and Christian spirit, it might be the means of our growth in grace, as well as "in the knowledge of our Lord and Savior Jesus Christ."

But is there any practical benefit in the discussion of the question, "Can a man be at the same time both sinful and holy?" For it is evident that sinful holiness can never be allowed in God's presence. It is simply an unquestionable absurdity.

According to one writer in the *Cynosure*, some time ago, "He who fails of keeping the law in one point is not in a state of grace." While another popular writer says, "there can be no more union between law and grace than between fire and water." Now what is a sinner who wishes to learn the way of life going to do under such instructions? For, according to one teacher, I am shut out from the benefits of grace until I attain complete holiness, so as not to offend in one point; and this must be accomplished while I am "not in a state of grace," and "cannot grow in grace." But if I should attain to that high position, and present my claim as a subject of grace, I would be confronted by Paul with the assertion, "Whosoever you are, justified by the law, ye are fallen from grace." And I find, to my surprise that, instead of being in a condition to receive the grace of God, I have arrived to the very point of falling from grace. Alas! what can a poor bewildered sinner do in such a case, but to cry out in the bitterness of disappointment, O! what must I do to be saved?

Now, Mr. Editor, will some one please define grace and holiness as used in reference to this subject. Also what it is to "see the Lord," as used in the text—"without holi-

ness no man shall see the Lord." Another question, on which I would be glad to know the opinions of any of your contributors, is—"What is the chief doctrine taught in the book of Job?" Why may we not arrive at the truth of this subject for it cannot be that God would require of us a duty which it is impossible for us to comprehend. As an attentive pupil I desire to hear the call of "wisdom and understanding," but would not forge Paul's advice to "prove all things and hold fast what is good." For one, I am glad to enjoy the benefit of the Divine Teacher's great "Free School," in which I am content to be,

ONLY A STUDENT.

OUR MAIL.

James Wallace, Belle Center, Logan county, Ohio, writes:

"I am zealous and hearty in the anti-secret cause. The two most dangerous forms of anti-Christ in our times are, I think, popery and secret-society power. By divine help I mean to oppose and fight them while I live by prayer, bearing witness and contributing according to my means. May God bless and prosper all that are active in opposing wickedness."

E. M. Wood, Rushford, New York writes:

"Most of the people with whom I speak on the subject of secret societies say they don't want to know or trouble themselves about it, thinking thus to cast off all responsibility. I wish we could have some one to lecture in these parts to rouse up these minds to the subject. But I fear I shall not live to see the backbone of secretism broken as I saw it in the murder of Morgan, but I still trust in God who rules the universe and will do what he can."

J. L. Keplinger, Silver Lake, Kosciusko county, Ind., writes:

"We are not content to read our paper alone but pass it around. God bless the good work of reform."

Thomas Baker, Sen., Cox's Mills, Wayne county, Ind., writes:

"I have been an Anti-mason ever since Morgan's time. I had all the Morgan books. I have had a hard time fighting the monster here. There are a good many Masons and Odd-fellows here; they came very near breaking up our church. But thanks be to God that light is breaking out at last and the people are getting their eyes open to the cause. I am eighty-two years old in November and have had the *Cynosure* in my family for the last seven or eight years. Can't do without it."

A Wesleyan pastor in Iowa writes:

"Make the *Cynosure* a holy power. 'Bro. Blanchard,' they cry, 'you are terribly combative.' Glory be to Christ! If there were no combative men there would be no opposition to Masonry. Our prayer is, Let there be no catering to human policy—no compromise with the devil but separation from all but Christ."

Sabbath School.

LESSON VIII.—August 25, 1878.—THE FRIEND OF SINNERS; or the Forgiving Saviour.

SCRIPTURE.—Luke 7:40-50.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43. Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44. And he turned to the woman, and

said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her: Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50. And he said to the woman, Thy faith hath saved thee; go in peace.

DAILY HOME READINGS.

- M. The sinners' friend. Luke 7: 40-50. T. A needed friend. Matt. 9: 1-13. W. A strong friend. Matt. 8: 22-31. T. A protecting friend. John 10: 7-18. S. A loving friend. John 15: 9-17. F. A constant friend. Rom. 8: 31-39. S. An eternal friend. 1 Thess. 4: 13-18.

Connection with the last lesson.—The events probably intervening between the last lesson and the present are John the Baptist in prison sending his disciples to Jesus, and Jesus' discourses thereon, ending with upbraiding the cities because of his mighty works (Matt. 11: 2-30; Luke 7: 18-35). Jesus was eating at the table of Simon the Pharisee, when the woman mentioned in the lesson came in, wet Jesus' feet with her tears, wiped them with her hair, and anointed them with precious ointment (Luke 7: 36-40). The narratives Mark 14: 3-9; John 12: 2-8; Matt. 26: 6-13, are probably not parallel; but relate to a much later incident at Bethany. The place is Galilee.—S. S. Times Quarterly.

SCRIPTURE COMMENTARY.

Verse 40. "Jesus answering." John 16: 19: Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said? John 16: 30: Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. "Somewhat to say." Jer. 13: 15: Hear ye, and give ear...for the Lord hath spoken. Isa. 55: 3: Incline your ear, and come unto me: hear, and your soul shall live. Matt. 17: 5: This is my beloved Son...hear ye him. Luke 8: 18: Take heed therefore, how ye hear. John 16: 12: I have yet many things to say unto you.

"Say on." Psa. 85: 8: I will hear what the Lord will speak. Cant. 2: 14: Let me hear thy voice; for sweet is thy voice.

41. "One owed." 1 Chron. 29: 14: For all things come of thee, and of thine own have we given thee. Psa. 24: 1: The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. 2 Chron. 19: 7: There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.

42. "Nothing to pay." Psa. 49: 7, 8: None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever.)

"Forgave." Rom. 3: 24: Being justified freely by his grace. Eph. 1: 7: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Isa. 43: 25: I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins. Micah 7: 18: Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage.

43. "I suppose." 2 Cor. 5: 14, 15: For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 1 Tim. 1: 15: To save sinners, of whom I am chief.

44. "I entered." 1 Pet. 5: 9: Use hospitality one to another without grudging. Matt. 25: 37-39: Lord, when saw we thee a-hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? Luke 19: 5: And when Jesus came to the place, he looked up, and saw him, and said unto

him, Zaccheus, make haste and come down; for to-day I must abide at thy house. Acts 28: 2: And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one. Luke 24: 29: But they constrained him, saying, Abide with us: for it is toward evening and the day is far spent. And he went in to tarry with them. Jas. 2: 16: Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

45, 46. "Didst not anoint." Exod. 29: 7: Then shalt thou take the anointing oil, and pour it upon his head; and anoint him. Exod. 30: 31: This shall be an holy anointing oil unto me throughout your generations.

"This woman hath." Titus 3: 8: This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 47, 48. "Are forgiven." Isa. 1: 18: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 55: 7: Let the wicked forsake his way... and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. "Love much." Gal. 5: 6: Faith which worketh by love. Eph. 6: 24: Grace be with all them that love our Lord Jesus Christ in sincerity.

49, 50. "That forgiveth." Psa. 130: 4: There is forgiveness with thee. John 2: 12: Your sins are forgiven you for his name's sake. "Thy faith hath saved thee." Hab. 2: 4: The just shall live by his faith. Eph. 2: 8: For by grace are ye saved, through faith.

"Go." Eccles. 9: 7: Go thy way, eat thy bread with joy...for God now accepteth thy works. Two portraits St. Luke draws for us: I. First portrait—Pride. Evidently Simon the Pharisee was not one of those who were already beginning to plot against Jesus. He had a certain respect for the Nazarene teacher, who had become so popular, and he asked him to dinner.

Probably Simon is too much occupied with his friends to pay much attention to Jesus; but presently his eyes are fixed upon him in indignant surprise. Among the crowd that, as permitted on such occasions, has pressed in through the open court, and now lines the walls of the room, there is a woman well-known in the town for her bad character; and she is actually wiping and anointing the feet of Jesus, as they are stretched out upon the couch! Simon now is sure that the Nazarene's claim to be a prophet is false. First, he would know what the woman was, and, secondly, if he did he would spurn her service as an insult. But might she not be penitent, and deserve pity? Ah, Simon knows nothing about penitence! He, a virtuous and strict Pharisee, priding himself on keeping the whole law—he needs no forgiveness himself, and he can forgive no wicked outcast. No doubt he would say, "God, I thank thee that I am not as other men are...or even as this sinner!"

II. Second portrait—Penitence. St. Luke gives us no details of this woman's conversion. We see the fruits of it; and we see what they sprang from, "Thy faith hath saved thee;" but we see not the process. Perhaps she had heard just before (compare the earlier part of the chapter with Matt. 11) those blessed words that have broken so many hard hearts, and healed so many broken hearts in every age, "Come unto me, all ye that labor and are heavy laden and I will give you rest." And she had come, if not in person to Jesus, yet in secret prayer and penitence to God, turning her back once for all upon her sins, and believing in the mercy that could blot out all their guilt.

And now in grateful love she has pressed in to see and hear the gracious Teacher who has won her back to virtue and to God, (I assume that she did not realize all we know about Christ;) she has marked the neglect with which he has been treated; with loving indignation she has stepped forward to anoint him with her fragrant ointment, far more costly than all the olive oil lavished on the other guests. Tears of gratitude and grief flow in a shower (so the Greek implies) on to his feet; and with her long hair she tenderly wipes them—an act which the humblest slave-girls regarded as a humiliation. She thinks of no one. She has a chance of doing a small service for her Lord and Master; that is enough for her; and soon she receives the blessed assurance that her sins are forgiven; her faith in him has saved her; she can go in peace.—S. S. Journal.

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WHEATON COLLEGE.

It gives me great pleasure to report the progress which, by the blessing of God, has been made toward paying the debt of this Institution. As already stated, the debt at the commencement of June was *nineteen thousand three hundred and thirty-one dollars and thirty-seven cents.*

By the first of September this sum will be somewhat greater as a little interest will have accrued and some bills not in at the time of the annual report was made will be due. We must therefore endeavor to raise a little more than the sum named. Toward the payment of this debt there is now subscribed the sum of *twelve thousand two hundred and thirty three dollars.*

The subscriptions are fifty-six in number. The largest is for the sum of five thousand, the smallest for the sum of five dollars, and the average subscription is two hundred seventeen dollars and thirty-three cents. These subscriptions have come from Christian friends in the States of Illinois, Indiana, Wisconsin, Michigan, Massachusetts, New York and Nebraska. Brethren and sisters who are thinking of aiding in this work will remember that in order to make any part of this subscription binding the whole sum needed must be raised by the first day of September. This is a great work that has already been accomplished, and a great work still remains to be done. Those who can give money in sums large or small, will please send word promptly, and those who cannot give money can pray for the prosperity of our Zion, and the fervent, effectual prayer of righteous men avails much.

One good friend writes from Nebraska that he will be one of fifteen to pay the fifteen thousand dollars needed when the first report was made to the subscribers of the *Cynosure*. Now the sum needed is about *seven thousand one hundred dollars*, and this sum must, if God please, be secured within the next three weeks. Do not, dear friends whose hearts God has touched, delay this matter, but as speedily as possible forward your subscriptions to the undersigned.

In the service of the Master, truly yours,
C. A. BLANCHARD,
Wheaton College,
Wheaton, Ill.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 15, 1878.

A WORD WITH OUR READERS.—In this busy season of the year, little opportunity is given those living in the country to raise clubs. Those who undertake and succeed in this effort are worthy of double honor. Instead of in clubs then, at this season the *Cynosure* expects the assistance of its friends as individuals in sending their renewals. Many of our subscribers have never written to the office. Now we ask you to give us the pleasure of seeing a letter directly from YOURSELVES, without the intervention of the friendly agent. Those from whom letters are specially desired *this week* are any upon whose address label there appears a date like this: 1878; or this, 1878; or this, 1878. Now be assured dear friends, whose subscription such a date shows has expired, you will have few opportunities of doing a better and more honorable deed this week than of sending a letter enclosing your renewal for the *Cynosure* for a year. Please set down the paper this minute, take up your pen and write before you forget.

THE NEW DEPARTURE.

We give below the sentiments of a United Brethren minister (taken from a private letter) which we commend to the careful consideration of our readers; but to which we ask especially the thoughtful and prayerful regard of brethren Kinney and Stratton in behalf of the Wesleyan denomination. The brother from whose letter the extract is taken is a strong writer, original thinker, and a fearless yet careful and considerate Christian. His idea, expressed below, is to divorce Christianity from lodgery by uniting in one body all churches of Christ which exclude lodge worship as idolatrous. This is exactly the idea proposed by Adam Crooks at his home in Syracuse, at the time of the organization of the New York State Christian Association. "Brother B.," said the sainted man, "the time will come when Christians who fellowship, and those who disfellowship lodge worshippers cannot and will not walk together in church organizations. We must then have THE UNITED CHURCHES IN CHRIST in which we can all work together and commune together. We have now *The United Brethren in Christ*, but taken literally, sisters are not brethren, and we want a new name to include them."

The writer below coincides with the thought of Bro. Crooks. He would "leave each church organi-

zation intact, but unite them by co-operation." This would give us nationality at once and enable us to "speak with our enemies in the gate." The Quint Council was organized at Oberlin to nationalize lodge-fellowshipping Congregationalists, and checkmate our National Christian Association. Dr. Bacon went with it, as he writes us, "under protest," doubtless relying on the character of Oberlin for reform-radicalism to make the lodge harmless, and finally squelch it. But Bacon is a Congregationalist and a sincere one, and so abhors the episcopacy and popery of the lodge. He therefore writes: "The more I see of its workings the less I like it" (that is the Quint Council.) Our "new departure," therefore, would include in Crooks' "United Churches in Christ:" 1st. All the Leonard Bacon Congregationalists east and west; all loyal United Brethren churches; the Bernard and Colver Baptists; the Wesleyans bodily, with the loss of a few grangers and Good Templars; the United Presbyterians minus their slough; the Covenanters, and Free Methodists, with Free Baptists and Disciples, Friends, Dunkers, Mennonites and others as rear guards and battalions of reserve.

I am inclined to think in a little while the Congregational churches will come to us one by one. Unlike Quint, the leader of the Congregational leaders, they almost to a man take the old pro-slavery ground of "as much opposed to Masonry as anybody;" and that class of self-seeking men will be with us all too soon for the safety of the cause of Christ.

Of course the idea of a great national movement for the divorce of American Christianity from the lodge is immature, and requires care, prayer and thought. But there is no conceivable reason why the anti-secret Christian organizations, church and missionary, should not shake off the lodge-viper which has fastened on their hand, and each doing its own business in its own way, live together in a general union like independent associations in a State association. Pray, brethren, and write.

THE LETTER.

"I am satisfied that anti-secretism can not be made an ultimate success unless we organize on an ecclesiastical basis. To do this there must be some articles of co-operation among the anti-secret churches with power on the part of the N. C. A. to organize churches of some order where there are no anti-secret churches. Your idea of southern work among the freedmen is a good one. I would generalize that idea and wrest the true church of Christ, everywhere, from under the infernal power of lodge influence, and organize his people into *free Christian churches*. As to the form of church government, I am inclined, especially among intelligent people, to co-operative Congregationalism, and such, when rightly understood, is the "United Brethren in Christ." But we must institute a great mis-

sionary itinerant plan to sweep over the country and organize these churches. If God be with us and our hearts be brave, we will have a grand success. My idea is to leave existing church organizations intact, but unite them by co-operation. Then from these as a basis, go out and conquer the world to Christ. The "lodge"—secret—is evidently the antagonism of the church. The church must be put in direct opposition to the secret "lodge." The church is open; the lodge is close. This is the initial difference. From this the divergence continues till the one descends to hell, and the other opens into heaven."

—The executive committee of the Iowa State Association had prepared a long list of appointments for Elder Rathbun, extending to September. His sudden and serious illness of course has broken up this arrangement and caused disappointment, yet all is no doubt ordered by a gracious providence for the best. Let none forget Elder R. in their daily prayers. May God put new strength in him—body and soul—by his Holy Spirit; and, brethren, as you pray, unless you are like Peter and John at the Temple gate, remember that a little silver and gold can help in this case. Elder Rathbun may be addressed at Worthington, Nobles Co., Minn.

—Dr. George Conroy, bishop of Ardagh and Clonmacnoise, Ireland, died lately at St. John's, Newfoundland. He had been sent to the British dominions on this side the Atlantic by the powers of the Vatican to settle matters of dispute and to make a special inquiry respecting the progress of Freemasonry and Rationalism among the Canadian Catholics. The church of Rome has a careful supervision over all the movements that affect her interests, and only the Jesuit conclave can know for what enterprise she may be preparing, like the lodge which she watches so jealously.

—Although at a time when many of the friends are absent from Wheaton, as usual during College vacation, Bro. Hinman, who has the meeting in charge, hopes for a good attendance at the Du Page County Association on Friday of this week. Rev. J. P. Stoddard and Past Master Ronayne will be present and speak. All three of these lecturers are preparing to do thorough work in the lecture field so soon as the season has a little further advanced.

—As one result of Bro. Rathbun's visit to Iowa a local association is ready to be formed at Olin, Iowa, to be a center of activity against lodgery in Jones county. Some acknowledgment perhaps should be made to the Rev. Mr. Aldrich, the Baptist lodge champion from Clarence who vainly opposed his extravagant but puerile efforts to the overwhelming tide of truth and public conscience aroused by the expositions and lectures.

—The change in the head of the police department in this city is working so well that no good citizen can be indifferent to it or withhold due commendation. Gaming establishments which had been running in open day have been broken up by the police, their keepers fined and their tools destroyed; houses of prostitution have been entered, their inmates arrested and heavily fined; and last Friday the new superintendent issued an order enforcing the laws regulating the saloons. These resorts must henceforth be closed during proper hours; must regard the Sabbath regulations, pitiable as they are, and must cease to sell to minors. With so firm a hand upon our police regulations a decided improvement may be expected upon the past few months in the history of Chicago, when we had come to expect at least one or two murders a week.

—The secret order known as the "Temple of Honor of North America" is holding its "Supreme Council" in Janesville, Wis., this week; whether in imitation of Olympus or of the frogs is not reported. This lodge like all the others has one degree for the aristocracy, too good for the "rabblement," which is known as "Select Templars," a Darwinian innovation, doubtless.

—A monument was dedicated a fortnight since at Muskegon, Mich., to the memory of Capt. Jonathan Walker, the man with the "Branded Hand," of whose death and poverty mention was made a few months ago. The monument was erected by Phocius Fisk, a native born Greek, but educated an American, and chaplain in our navy. Parker Pillsbury delivered the address of the occasion, on which the authorities of the city spared no pains that might bring them distinction, an expense that might have been more creditable had the old Abolitionist whose death furnished them the occasion, received such a portion of it as would have made him comfortable during life. The sentence which Capt. Walker received from the Southern court for his attempt to liberate a number of slaves is told by the speaker of the day:

The sentence was one hour in the pillory, pelted with unmerchable eggs, one in prison for each slave (seven in all), \$600 fine for each slave, and all the costs, and to be branded on the right hand with a large double S by a red-hot branding iron. All the bills for fines and costs were made to exceed \$100,000. A boy who saw the eggs thrown, cried "Shame!" when a ruffianly wretch tore off a bandage which had been put on to protect the face of the victim, and that boy was arrested and fined for his offense.

FOR INDIANA READERS.

ALBION, Ind., Aug. 7, '78.

To the friends in Indiana I wish to say, Come to the front this fall. I have now the promise of Rev. D.

P. Rathbun at our Annual State meeting. Let us have such a rally as we have never had. Begin now to think about it and prepare. It is a duty to make some sacrifice. Our place of meeting selected by the executive committee, is Spiceland, Henry county; it is central and in one of the most beautiful counties in the State. The surrounding community is intelligent, having a flourishing institution of learning under the care of the Friends, through which we hope the influence of our meeting will radiate to all parts of the county. The time as now appointed, the 9th of October is one of the most favorable of the whole year. In addition to the help now promised it is sincerely hoped that every Christian branch of the church in the State will be fully represented. Come let us reason together.

S. L. COOK.

TO MICHIGAN READERS.

BRO. EDITOR:—By your permission I would like to say, through the *Christian Cynosure*, a few words to friends of our great reform in Michigan.

Dear brethren in this work, no great good can be accomplished without time, talent, and money; and especially without help from God, and we cannot reasonably expect that help unless we are just among ourselves. While they that worship at the shrine of secrecy are spending their time, talent and money lavishly to sustain their idol, shall we withhold the comparatively small amount necessary to keep our competent lecturers in the field? I have just received a letter from Bro. Barlow informing me that he is passing through "a great fight of affliction" because of his faithfully standing to his reform principles. He is advanced in years, and his wife's health is poor, and very much in need of what is due him from Michigan—about \$50.00 as I understand. Bro. Rathbun left but illy rewarded for his faithful work in this State; and both are efficient laborers in the reform work.

Now, friends, readers of the *Cynosure*, if you can help make up the amount to Bro. B., collect together what you can in a community and send it to him (see his address in the paper) direct, or to R. Drinkwater, Esq., Butler, Mich., treasurer of our county society; and don't neglect to because you can't do largely.

H. S. LIMBOCKER.

Butler, Mich., Aug. 8, 1878.

—The failure of Jay Cooke, the once famous Philadelphia banker, which occurred about five years ago, was in reality the opening of the great panic. He was a wild inflationist but the aggregate dividend on his vast estates, expected to be 40 per cent. It is said that he has done all in his power to rectify the blunder which has caused so much suffering. He still lives in Philadelphia and has grown old with care and trouble.

PENTECOST THE EVANGELIST.

The *Christian Union* has this brief description of Geo. F. Pentecost, the Baptist preacher who left a good church in Boston for the more uncertain work of an evangelist. He has followed Mr. Moody with great success, taking up the work in several places when the latter went to a new field. He has also like Moody given a strong testimony against the lodge, having once himself been a member:

"To fill a church with 1,500 people on a warm July night and interest them in a sermon an hour long requires gifts of no small order. This is what Mr. Pentecost did last Sunday evening at the Hanson Place Baptist Church, Brooklyn. His sermon was on the "Pearl of Great Price," which he claimed typified the æsthetic side of Christian experience, as the hidden treasure did the practical or commercial side. The man, for instance, who was content to live on the low level of the pot of treasure was always asking, "What benefit am I going to get out of Christianity?" while the pearl seeker was always reaching out after the beauty of holiness. The one sought heaven to escape hell; the other accepted Christ not to get to heaven but to be filled with that which made heaven a possibility. The idea was admirably carried through the whole discourse and brought out in the clearest possible way by numbers of appropriate analogies and illustrations. In personal appearance Mr. Pentecost is not so much unlike Mr. Moody, having the same robust though taller figure, black hair and beard, and like manner of dress. His speech, however, is less rapid than Mr. Moody's, and his language hardly so colloquial. His voice is particularly agreeable, being clear and flexible, and covering a larger variety of tones than is ordinarily found in the pulpit."

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To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

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

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Home Circle.

EARTH'S ANGELS.

Why come not spirits from the realms of glory,
To visit earth, as in the days of old—
The times of ancient writ and sacred story?
Is heaven more distant, or has earth grown
colder?

Oft have I gazed, when sunset clouds receding,
Waved like rich banners of a boat gone by,
To catch the gleam of some white pinions
speeding
Along the confines of the glowing sky;

And oft, when midnight stars in distant chill-
ness
Were calmly burning, listened late and long,
But Nature's pulse beat on in solemn stillness,
Bearing no echo of the seraph's song.

To Bethlehem's air was their last anthem given
When other stars before the one grew dim?
Was their last presence known in Peter's
prison?
Or where exulting martyrs raised their hymn?

And are they all within the vale departed?
There gleams no wealth along the empyrean
now,
And many a tear from human eyes has started
Since angel's touch has calmed a mortal brow.

Not Earth has angels, though their forms are
moulded
But of such clay as fashions all below:
Though harps are wanting, and bright pinions
folded,
We know them by the love-light on their
brow.

I have seen angels by the sick one's pillow,
Their was the soft tone and the soundless
tread:
When smitten hearts were drooping like the
willow
They stood between the living and the dead.

And if my sight, by earthly dimness hindered,
Beheld no hovering cherubims in air,
I doubted not—for spirits know their kindred—
They smiled upon the wingless watchers
there.

There have been angels in the gloomy prison—
In crowded halls—by the lone widow's hearth;
And when they passed the fallen have arisen—
The giddy paused—the mourner's hope had
birth.

I have seen one whose eloquence commanding
Roused the rich echoes of the human breast,
The blandishments of wealth and ease with-
standing,
That hope might reach the suffering and op-
pressed;

And by his side there moved a form of beauty,
Strewing sweet flowers along the path of life,
And looking up with meek and love-bent duty—
I called her angel, but he called her wife!

O many a spirit walks the world unheeded,
That when its veil of sadness is laid down
Shall soar aloft with pinions unimpeded,
Wearing its glory like a starry crown!
—Selected.

OVER THE PRECIPICE.

A TRUE NARRATIVE.

As our railway train hurried by the high point called Kaal Rock on Hudson river, I was reminded of an incident which occurred here one summer day.

A man repaired to this lofty height, and laid himself down to take a drunkard's repose. I need not describe his slumber to you, my friend; you have seen the deep, sunken slumber of the drunkard, and know it better than I do. He lay for an hour like one dead—dead to this world, dead to the next world of light and joy; for God's Word says: "No drunkard shall inherit the kingdom of God."

"Ha! ha!" presently said his few companions who were with him, "old fellow, get up!"

He sat up, stared around, rubbed

his heavy eyelids, then slowly arose, hearing only their jests as they entered his half-deadened ear. For a moment he halted, then preached and acted a sermon that was meant for you.

"I will give you a lesson, boys," said he, as he spoke to those near him, "and to every man who either sells or drinks rum."

He walked to the edge of the precipice as he spoke, and looked down the steeped-walled height; then running back a few feet, exclaimed,

"That's not much of a leap, boys."

No, boys, 'tis not much of a leap "to take just one more glass." It does not seem in the least dangerous now. Everything appears bright and pleasant about you, and say "there's no harm in it," and you have money still in your pocket; but do you not see as clearly as I do the awful descent you are sure to make?

As the man approached the edge of the precipice, some one interfered and tried to stop him. He halted, sat down for a moment, and impatiently exclaimed: "Let me go!" He would not be restrained. Do you remember when your best friend tried to check you? May be it was your mother, now in heaven.

Crying out with an oath—his last prayer to Almighty God—"You shall go with me!" he suddenly made a dash to the edge of the cliff, shouting, "Now, I'm off!" and with a fearful spring leaped out into the air, and plunged from the fearful height—eighty five feet—down into the Hudson. There was a splash, the deep, dark waters received him, and not even his body was ever seen again. His good-by words, "You shall go with me—I'm off!" are still speaking.

My friend, you are standing where that man stood. You have friends begging you to desist. They see you nearing the edge of a fearful precipice, which looks into yawning darkness. They see your feet slipping, and that you will, like that man, make a last plunge before you know it. "Now I'm off," is plainly indicated in your face and appearance. A dark future and everlasting destruction lie beyond the leap you are taking. Already the biting serpent and the stinging adder are tormenting your better moments, reminding you of this man's words, "Now I'm off," and you would give the world to be rid of the habit that binds you like a chain. God's word and the Holy Spirit are also speaking in your breast. "Rejoice and praise God, O young man, in the days of thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes, but know thou that for all these things God will bring thee into judgment." You want help to stop. You want a friend to help. There is One standing beside you. He asks you

to turn and look at him. "Turn ye, turn ye; for why will you die?" says he. "Look unto me and be ye saved." He has been "lifted up" that he might offer you salvation; he has laid down his life for you. The friends you now have may often help you to a few shillings, but no one of them would give his life for your sake. This Friend offers to save you from the fearful plunge you are just making. But he wants you to turn away from the dangerous cliff. Forsake your present haunts and companions. Sign the temperance pledge, and seek Christ's forgiveness for the past, and his help to keep it. Nothing else can save you. Good resolutions alone never will. You break them.

"Come now, and let us reason together, saith the Lord; though your sins are as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

"Jesus Christ is come to seek and to save that which was lost."—Mrs. Mary C. Johnson.

HAIR IN THE HEART.

In looking over a hotel register in Chicago, a reporter saw the name of a prominent Southern physician whom he had formerly quite well known. To detail the talk of the evening is certainly not the intention of this brief article. The desire is to call attention to a curious freak of nature, instanced in the person of a young negro woman, who died of an ailment that, in its ante-orbit bearings, baffled the skill of science. The doctor is willing to vouch for the truth of his narration. "I am aware," said he, in relating the circumstances, "that what I am telling you seems contrary to reason, and would be reckoned by many, if not an absurdity, at least a phenomena that needs scarcely to be credited. It was five years since that I was called upon to attend a bright mulatto woman, said to be suffering from cancer. I gave her my best attention, and as the awful destroyer was but in the incipency of its force, I cut it out, and succeeded in saving the woman's life. The wound healed, and to all appearances was uninterfered with. Two years later the woman was seized with violent contortions, when she was apparently in the enjoyment of the very best of health, and fell to the floor crying that there was a needle piercing her heart. In a short time the pain subsided and she was immediately restored to her normal condition, experiencing no unpleasant result from the incident. But the fits became more frequent, and two months from that day were of daily occurrence. I had been summoned, but could not make out the peculiar disorder. I found it was foreign to anything of the kind that had ever come under my notice as a practitioner. I called some brother professionals, and we held a long consultation, at-

tempting to diagnose the case. All our efforts were in vain. Finally, to make a long story short, the girl died in the midst of one of her paroxysms. It was decided to hold a post-mortem examination of the body, as it was believed there would be some interesting revelations. The girl had always complained of a pain in the heart, though there were no evidences of heart disease. At the time of the first attack she said a needle was penetrating her heart. We concluded, naturally enough, that the heart was in some manner the seat of the ailment. We accordingly cut it out, and here is the remarkable part of the story: Running transversely through the upper right corner of the heart was a filiform something which, upon close examination, proved to be a coarse black hair. Tracing this with the utmost care, we found that one end led into the lung of the unfortunate girl, while the other led upward toward the armpit of the left side. What prompted me I do not know, but I looked to the old cancer wound, which was on the left breast nearly under the arm. I there found a hair growing into the wound. It had grown out an inch above the place where the cancer had been, and in attending to that affliction the hair had been inducted into the wound. It had, by some almost impossible process of nature, gone on growing towards the vitals of the woman until it pierced her heart, and began coiling in her lungs, producing a hemorrhage of the latter. We took the hair out in three parts and upon measurement it proved to be twenty-three feet in length. I have written this astonishing case up, and design publishing it shortly, with several medical disquisitions upon it from some of the ablest pens in the south.—Baptist Weekly.

He is rich whose income is more than his expenses.

There is a clock at Worsley, Lord Ellesmere's seat in England, which at one o'clock always strikes thirteen. The reason is, that one day the great English canal-maker of the last century, the Duke of Bridgewater, to whom the estate belonged, found a number of mechanics in his employ idling about after one, when they ought to have returned to their work. Inquiring the meaning of this, he was told that they had not heard the clock strike, it being much more easy to miss the hearing of a single stroke than half-a-dozen or so. The next day the clock struck thirteen, and has done so ever since.

Among the curious exhibitions at the Paris Exposition are those of Norway. She presents various tanned fishskins for gloves; that of the eel prepared for harness, and machinery bands sixty feet long from that of the whale.

Children's Corner.

LITTLE BY LITTLE.

"Little by little," the tempter said
As a dark and cunning snare he spread
For the young, unwary feet.
"Little by little and day by day,
I will tempt the careless soul away
Until the ruin is complete."

"Little by little," sure and slow,
We fashion our future bites or woe,
As the present passes away.
Our feet are climbing the stairway bright
Up to the regions of endless light,
Or gliding downward into the night,
"Little by little, day by day."
—Selected.

IT TAKES TWO TO MAKE A QUARREL.

"She is very late to night," said grannie as the children called her, and she drew her chair close to the little cheery fire.

As she spoke, a young girl came in with a pail of water in each hand balanced upon a large wooden hoop. Her hair was blown about her face, and wet with rain, as was her little shawl, and cotton frock; she looked as if her temper had suffered as much as her body.

"Come, my poor girl," said grannie, "how wet and cold and hungry you must be."

Mary set down her pails with a bang, and threw the hoop into a corner, and then sitting down on a stool began to ring the rain drops out of her hair, looking sullenly into the fire all the time.

"O, grannie," she said at last, "how I hate that well."

"Do you, Mary? I don't know what we would do without it."

"But, grannie, it is so hateful to go there for water. There are always lots of girls, pushing and striving to be first, quarrelling and scolding at each other. To-night, Betty Jones said I knocked down her pitcher, and she would not fill it again nor let me fill mine, but stormed and scolded at me."

"And you stormed and scolded too," the old woman said, sadly.

"Well, grannie, how could I help it? she did make me so angry."

"Stop, stop, Mary," said her grandmother; "let me read what the Lord says;" and opening her Bible, she read from the fourth chapter of Ephesians:

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice:

"And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

"Oh, don't, granny," poor Mary cried, with her eyes full of tears. "I know that, I know all that. And it is because I know that God hates quarrelling that I hate it too, and want, with all my heart, to keep from it. I do wish I could do without going to the well, for Betty and the other girls will quarrel with me, and I can't help it."

"Can't help it, Mary?"

"Well, but grannie, I can't," she said, half angrily; "they will quarrel, and I can't make them stop it."

"But, Mary, child, don't you know it takes two to make a quarrel?" the old woman asked quietly.

"Yes—no—that is—I don't understand you," Mary said, and blushed red.

Grannie smiled and shook her head.

"I think you do know a little what I mean, but I will tell you

how I first heard that saying, and that will help you to understand it. When I was young I went to be a servant to a lady, who kept also a cook who was a terribly cross old lady, and as no girl would put up with Nelly's bad temper, they quarrelled, and then the girl was sent off."

"Why was not Nelly sent off," asked Mary, "it was her fault."

"Our mistress could not spare Nelly, who was a nice cook, and had lived with her many years. Soon after I went there Nelly got into a rage with me, and I could not help being angry. After supper my mistress spoke to me about bearing with the cross cook, and unless I could agree with Nelly she could not keep me, and 'remember, my girl,' said she, smiling kindly, 'it takes two to make a quarrel, and however bad Nelly may be, she can never be but one. Do you resolve never to be the other one, and though there may be scolding in my kitchen, there can never be quarrelling.'"

"I liked what she said, and that night I prayed to God that whenever Nelly was like to be one in a quarrel, he would keep me from being the other."

"And did you keep from it, grannie?" asked Mary.

"Not always at first, but oftener and oftener, and it got easier and easier. God did so help me to do right. I was sorely tempted one day to answer back when Nelly was scolding, and I had to keep saying my little prayer that God would keep me from being one in a quarrel. Nelly was never so bitter again and we got along very well after that."

Mary would have liked to hear more but her grandmother was tired and wanted to go to bed; so Mary read a chapter aloud, and then the good old woman prayed that God would help them to live in peace and to hate quarrelling with all their hearts, because he hated it.

That night and the next morning Mary prayed her grandmother's prayer, and she said it over two or three times while going to school, where she would meet that provoking Betty Jones.

Now, Betty was hot-tempered, but an affectionate girl, and easily touched by kindness. In the sewing class she brushed past Mary and caught her frock, tearing it from the top nearly to the hem. In hot anger she said Mary tore it, and called her names. Now, Mary had been saying in her heart, "O Lord, whoever wants to be one in a quarrel, keep me from being the other." So God was ready to help her, and he made her able to say pleasantly, "I did not do it, Betty, but I am sorry for you. See here, I have a needle and thread all ready, I'll run it up in a minute, and if you'll come to grannie's to-night, I'll help you darn it so it will hardly be seen."

Betty looked at her in wonder, then threw her arms around Mary's neck and kissing her, said:

"Well, Mary, you are a good girl; I will never be so angry with you again."

Betty did not always keep this promise, nor was Mary always gentle; but they both grew better and learned to love and help each other, and after awhile the other girls became better tempered, and Mary found the good of remembering that one cannot make a quarrel, and that so long as she did not make the other, a quarrel would never come to her.—Selected.

Home and Farm.

CANNING FRUIT.

None but the best flavored and most perfect fruit should be used, and none but the best of sugar. All fruit should be put up as soon after picking as possible, and never be so ripe as to be ready for eating. Large fruits have richer flavor if put up without having so much of the best properties lie close to the skin. Half a pound of sugar to one pound of fruit is the usual rule; but the natural flavor is best secured, in the opinion of many, by using no sugar at all.

There are many ways of protecting glass jars and rendering it safe to put boiling syrup into them. Many think it impossible to fill them without breaking unless gradually heated, putting them into a pan of cold water and setting it over the stove till it is scalding hot, then as needed take two or three out and put on a platter, keeping it on the back of the stove, and fill. This is a very good and safe way. It keeps the jar from touching any cold spot while filling, and prevents any syrup from spilling on the stove, and saves any fruit that may fall over while dipping it out. When filled they should be set one side at once out of any current of air, or they will be in danger of cracking even if they passed through the filling safely, or the jars when filled can be set on a towel wrung out of hot water, and that will prevent their cracking. Let them stand a few minutes while filling others in the same way, and that will give the fruit time to shrink a little, then fill up again with hot syrup; seal at once after that—wipe off with a damp cloth and put away.

Another way—and we like it best as being less trouble—is to wrap a double towel wrung from cold water round the jar closely, and fold under to exclude all the air; then drop a cold silver tablespoon inside, and fill. Steel or iron would discolor the fruit.

In using glass jars, with covers that screw on and rubber bands, be very sure that the rubbers are perfect and fit closely. The rubber ring must not slip back when putting on the cover, but should be even all round. If this is not looked after, and the ring slides back anywhere, the air will rush in and the fruit very soon spoil. Fill the jar heaping full; put the cover on immediately, screw down tightly, and as the jar and fruit cool the glass will begin to contract. When this begins, turn the jar down a minute, then raise it and continue to turn downward every minute till perfectly air-tight.

It is a protection to wrap glass jars closely in brown paper to keep out the light, which ruins all preserves or canned fruit, and a preserve closet should always be dark, dry and cool. Tomatoes, especially, are much injured by light. It causes citric acid to form in them. Too much light is the chief cause of the exceeding acidity of most of the canned tomatoes. If the citric acid is once allowed to form, no amount of sugar can restore the original flavor of the tomato or sweeten it.

If the syrup begins to leak out a few days after canning it is a sure sign that the air has forced an entrance, and the only way is to open the can, unseal the syrup, pour out the contents, scald and use, as rapidly as you can. If not, it will

soon spoil, re-sealing will not save it.

Putting in the fruit or vegetables boiling hot, and completely filling the can, are two points to be observed most strictly if one would have any success in canning. There should also be no delay, but the fruit and syrup should be dipped into the jar as rapidly as possible, when boiling hot. A can filled so as to run over and instantly covered, and tightly screwed on, wiped clean and covered with paper, put in a cool, dry, dark room, will be as fresh and fine flavored as it is possible for fruit to be that is not really freshly gathered. But a jar carelessly filled, without being sure that the syrup is boiling hot, or the jar overflowing full, if when opened it is not already fermenting, will be so near it as to lose all flavor of fresh fruit and be unpalatable and unhealthy. It is no saving of time to do any work carelessly, but in most cases a great loss of comfort.—*Christian Union.*

BITES AND STINGS.—If the trouble is slight, such as comes from a mosquito bite, for instance, it will be enough to pour a drop or two of liquid ammonia, or phenic acid upon the spot. This relieves the stings of wasps and bees as well. If it is a snake bite, it would be as well to commence by applying a strong cupping glass. This plan has had eminent success, as it draws the poison along with the blood from the wound. Then a little ammonia is poured on the place to remove any traces of the venom that may have remained. When bitten at a distance from home, or any other place of assistance, the patient should instantly wash the wound with ammonia or fresh water, and then bind the part firmly just above the bite. In that way he may compress the blood vessels, and prevent the poison from spreading. Seven or eight turns of the thread or cord should be made before tying it. If bitten by a mad dog or even suspected of rabies, the cupping glass or some other substitute for it must be instantly applied, and the wound must be cauterized. Be not too reliant upon the numerous boasted potions and lotions presented as cures for the bites of rabid animals, but instantly try red hot iron.

REST AND AIR.—Dr. Hall says, the best medicine in the world, more efficient in the cure of diseases than all the potencies of the materia medica, are warmth, rest, cleanliness and pure air. Some persons make it a virtue to brave disease, "to keep up" as long as they can move a foot or crook a finger, and it sometimes succeeds; but in others, these powers of life are thereby so completely exhausted that the system can not recuperate, and typhoid fever sets in and carries the patient to a premature grave. Whenever walking or work is an effort, a warm bed and cool room are the very first indispensables to a sure and speedy recovery. Instinct leads all beasts and birds to quietude and rest the very moment disease or wounds assail them.

A refreshing drink in fevers is thus prepared: Boil an ounce and a half of tamarinds, three ounces of cranberries, and two ounces of stoned raisins, in three pints of water, till the water is reduced to two pints. Strain, and add a bit of lemon peel, which must be removed in an hour, as it imparts a bitter taste if left too long.

THE AMERICAN SABBATH.

[The following article is a tract circulated by the American Tract Society at the Centennial Exhibition.]

The friends of the Sabbath in the United States greet with a cordial welcome our Centennial visitors of every foreign nation, and our own countrymen as well, and invite their thoughts to the position the Sabbath holds among the institutions of our nation and in the hearts of our Christian people; and to some of the reasons for giving it such a position.

The Sabbath is recognized in the Constitution of the United States, and its desecration forbidden by statutes both state and national. Its observance is inwrought with our social and religious customs, and constitutes a marked feature of our national life.

By law our legislative halls are closed upon the Sabbath, our courts of justice suspended, our school-rooms are shut, our manufactories dampen their fires, and places of amusement cease to invite their votaries; shops may not offer their wares, nor legal contracts be made upon that day; railroads are commanded to suspend their traffic, and steamboats to lie inactive at their wharves; while the Sabbath-schools gather the children, and the churches throw wide open their doors, inviting all to respect the law of the land and to obey the law of God: and this by the observance of the Sabbath as a day of rest, not of toil—a day of worship, not of amusement—a holy day, not a holiday.

Why do Americans give the Sabbath a place so prominent and important in their civil and religious life?

Because they believe it to be of Divine origin, of perpetual obligation, and its observance essential to the welfare of the individual, the prosperity of the church, and the perpetuity of the state.

Of Divine origin: for God rested from his creative work, and commanded mankind to follow his example. He made the Sabbath for man, and he showed man how to observe it, by resting from his labors as God did from his. He "blessed" the day, that its rest might be a blessing. He "sanctified it," that is, withdrew it from secular uses, and set it apart to holy purposes and sacred employments. And this he did in the outset of the race, ordaining the day for man as man, and linking it with that other institution of Paradise—the family—evidently designing that they should ever stand together as they came from his hand, constituting the divine bases of all true and high progress.

Of perpetual obligation surely, not only because based in the necessities of man's nature, but because re-enacted thousands of years after its first announcement, in a moral code made for the race. It was not inserted in the civil or ceremonial law of the Jews, but in the ethical law for all nations. It was imbedded in the Ten Commandments, and buttressed on either side by moral laws, forever binding and upon all men, and must needs stand with them and of equal obligation evermore.

Nor does the fuller development of the Gospel scheme in the New Testament, and the freedom given from the bondage of the Jewish code, afford any hint that the law of the Sabbath was abrogated. It

had existed four thousand years, and must still exist unless annulled. No such repeal is found. But more than this is clear. The New Testament explicitly recognizes its continued obligation, and the Saviour in his wonderful Sermon on the Mount, after referring to some of the laws of the Decalogue—sweeping away the false glosses put upon them by Jewish rabbis—re-enacts the entire moral code, including the Sabbath of course. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." And that there might be no escape from this conclusion, he wraps up in a single phrase the original purpose, the right use, and the lasting obligation of this day: "The Sabbath was made for man," and while man exists it must be kept.

That the right observance of the Sabbath is essential to the welfare of both church and state, is demonstrable by unlimited testimony. Said God in Isaiah 58: 13, 14, "If thou... call the Sabbath 'a Delight,' 'the Holy of the Lord,' 'Honorable,' and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words"—that is, keeping it as a day of sacred and joyful worship—"then... I will cause thee to ride upon the high places of the earth." And again: "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain." Isaiah 56: 6, 7.

Said the wily and bitter Voltaire: "There is no hope of destroying the Christian religion, so long as the Christian Sabbath is acknowledged and kept by man as a sacred day."

Said the able jurist Blackstone: "A corruption of morals usually follows a profanation of the Sabbath. The keeping of one day in seven holy, as a time of refreshment as well as for public worship, is of admirable service to a state, considered merely as a civil institution. It enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God so necessary to make them good citizens, which yet would be worn out and defaced by an unremitted continuance in labor, without any stated time of recalling them to the worship of their Maker."

Said Bishop, on Criminal Law: "It is a mistake to suppose that Sabbath-keeping is a thing merely of religious observance... the setting apart by the whole community of one day in seven, wherein the thoughts of men and their physical activities shall be turned into another than their accustomed channel, is a thing pertaining as much to the law of nature as is the intervening of the nights between the days."

But why multiply witnesses when the fact that no nation can long prosper in material wealth or high morality without a Sabbath, lies in the very nature of things. Persistent and intelligent labor is essential to material prosperity, but the rest of the Sabbath is essential for such labor; morality is essential to the perpetuity of free institutions; but a pure morality cannot long exist without a properly observed Sabbath.

While believing this, American Christians do not ask nor wish the state to enforce a religious observance of the Christian Sabbath. They

only demand that the state shall protect them in the exercise of their spiritual privileges, and shall not itself desecrate holy time, by encouraging or allowing secular employments on the day of rest. "They regard the civil Sabbath as essential for public morals and the self-preservation of the state," the Christian Sabbath as essential to the progress of pure religion and the salvation of men. The spheres of the two—the civil Sabbath and the Christian Sabbath—though harmonious, are not co-extensive; the civil prohibits desecration, the Christian does this, and also enjoins holy observance; and here runs the broad line between the duties of church and state. The state should protect the Sabbath from injury; the church must teach and incite men to spiritual improvement during its sacred hours. For the state is no less responsible to God for the right discharge of its civil duties, than is the church for its spiritual functions.

This view of the Sabbath as to its origin, perpetuity, binding obligations, and infinite value to morals and religion, is a characteristic of our national life. "It enters," says the judicious Dr. Philip Schaff, "into the bone and sinew of the American character. It is entrenched in our national habits, embodied in our creeds, and guarded by our civil legislation. It is an essential part of American Christianity and morality, and one of the strongest bonds which unite the different Protestant denominations." The venerable French scholar, Duponceau, after long familiarity with America, made the remark, that "Of all we claimed as characteristics, our observance of the Sabbath is the only one truly national and American trait, and he trusted it would never lose its hold on our affection and patriotism."

Is it strange then if we plead for the preservation of the holy day both in its civil relations and in its sacred character and spiritual power? Is it undue zeal that leads us to deprecate its disregard by our own people, or by those who come to make their home among us, or by those who come as transient and welcome visitors? Ought we not to guard with holy jealousy that which is so essential to us as a people? We ask no state support for religion, we lean upon no establishment for the maintenance of the gospel; we must depend wholly upon the piety and principle of the people in their voluntary action for the furtherance of Christianity. Must we not then protect its bulwark, the Sabbath, from all attacks, covert or open, from pretended friends or avowed enemies?

"Take away the Sabbath," it is well said, "and you deprive the man of labor and toil, of poverty and sorrow, of his most humane and beneficent institution. Take away the Sabbath, and you destroy a mighty conservative force, and dry up a fountain from which the family, the church, and the state receive constant nourishment and support. Take away the Sabbath, and you shake the moral foundations of our national power and prosperity; our churches will be forsaken, our Sunday-schools emptied, our domestic devotions will languish, the fountains of public and private virtue will dry up, a flood of profanity, licentiousness, and vice will inundate the land, labor will lose its reward, liberty be deprived of its pillar, self-government will prove a failure, and our republican institutions end in anarchy, confusion and despotism."

Yes, the end of the Sabbath would be for the United States the beginning of the reign of Mammon, Bacchus, and Venus, and finally overwhelm us in temporal and eternal ruin." No, we cannot, we dare not—God helping us, we will not give up the Sabbath.

SABBATH EXCURSIONS.

The running of Sabbath trains on the railroads is a sin that will meet with judgment, perhaps very speedily, but certainly at some time. The companies that violate God's command in this regard may as well consider the results before as after they actually occur. If there were no warning the excuse for the business might avail. But the warning stands in God's word and there is no excuse. There will be no one to blame but the guilty parties when the punishment comes. We are not speaking vain words, but sober words of truth. The running of trains on Sabbath has begun between this city and Cincinnati. We pronounce this an open and willful violation of Christian morality, and a bold defiance before God. It will not go unpunished.—*Religious Telescope.*

Religious Intelligence.

FREE BAPTISTS.—The Rev. James L. Phillips, of India, who has been in this country in the interest of the Free-will Baptist school in India, has raised \$25,000 for its endowment, and is about to return to India.—The General English Baptists, known in this country as Free-will Baptists, recently held in London their 109th anniversary. They have 179 churches and 24,943 members.

WESLEYAN—Rev. J. M. Snyder returns from Nebraska this week in time to attend the wedding of his oldest son.—The *Christian Statesman* says: "Our readers will remember the gratifying action of the Allegheny Wesleyan Methodist Conference on the subject of National Reform in April last, in response to two addresses before them by the Rev. A. M. Milligan. Arrangements are in progress by which the cause will be fully presented before the eleven conferences of the same body which meet in the late summer and fall, beginning with the Central Ohio Conference at Pagetown, Morrow county, Ohio, on the 21st inst. The action of these conferences will be, no doubt, of great interest and importance.—Rev. G. P. Riley of Wyandot, Ill., is holding a camp-meeting near that place which opened last Friday. Rev. C. F. Hawley of Damascoville, O., is among the preachers on the ground. Dr. Edwards of Princeton, preached on Sabbath evening. The attendance at the opening was reported to be larger than was expected. Ministers from seven denominations were present.—Rev. J. R. Baird attended the first quarterly meeting of Pine Grove charge at Greenville, Pa., and preached.

FREE METHODIST.—Rev. T. B. Arnold, associate editor of the *Free Methodist*, is slowly recovering from the severe attack of typhoid fever which prostrated him some six weeks ago.—Rev. Wm. Jackson, pastor of the F. M. church in Rochester, N. Y., was sunstruck during the heated season, and for a time his recovery was in doubt.

UNITED BROTHERS.—Bishop Castle, of Oregon, and Rev. J. K. Al-

wood, of West Unity, Ohio, are discussing points in the doctrine of holiness in the *Telescope*.—Rev. J. W. Hott, editor of the *Telescope*, states in the columns of that paper that 95 in every 100 members of the U. B. church are directly opposed to the secret lodges, and hold that Christians should be separate from them.—The Baltimore organ of the Protestant Methodist church in commenting on the nullification movement says, "Whatever may be objectionable in secret societies, no Christian free-man will long consent to such an interference with his personal liberty." The saloonist and drunkard invented that argument long ago. The same paper wants an open door kept for lodge-loving United Brethren to join the Protestant Methodist church and says a company of 24 of that class have gone over to the M. E. church at Martinsburg, W. Va. A few such separations would remove some of the troublesome points that have arisen in this discussion.

—At the recent anniversary meeting of the Tract Society, in London, the chairman stated there was at that very time a cargo of banished heathen gods and war clubs, from one of the islands of the South Sea, for sale in the city of London.

—Bible work among the Turks is very interesting. The Scriptures are sold all over the Empire. The Bible House at Constantinople is quite as prominent a building as the Bible Houses of New York or London are for those localities, and the Scriptures are publicly exposed for sale in more than twenty languages.

—In proportion to population the Bible has been more exclusively bought and spread in Spain during the last ten years than in either France or Italy. In Madrid there are five settled Protestant congregations, with considerable regular attendance, besides four schools well attended. In Seville there are two congregations and schools. In Barcelona three congregations and large schools. In most of the cities and towns there is at least one Protestant congregation and school.

—The ancient church of St. Margaret, Westminster, was reopened on a late Sabbath after restoration. In this church Raleigh and Caxton were buried, and Milton and Clarendon married. For three hundred years it was the church of the House of Commons. The pulpit has been occupied by almost every illustrious divine of the Church, including Usher, Latimer, Burnet, South, Whitefield and Melville.

—At the anniversary of the Free and Open Church Association, held in St. Paul's, London, July 15, the preacher was Bishop Doane of Albany. In the course of the sermon the Bishop declared that it was inconceivable that men should assign places in the house of God for money value to any human being, not only for use, but abuse; not only for accommodation, but exclusion. He condemned the pew-rent system, as also a method they had in America of building churches on the stockbroker's system, by which every contributor of five hundred dollars was assigned a certain number of seats. This system, he contended, deserved the condemnation inflicted on the money changers in the Temple.

—The Rev. John Griffith, of England, has given a strong testimony to the benefits of the dis-

establishment of the Irish church. After a recent visit to Ireland, he said he found that old churches had been restored; handsome new ones had sprung up. The congregations, too, seemed to be better; and in the interest taken in church matters there was no comparison. Even Roman Catholics admitted this. Before the disestablishment no one but the parson seemed to care about the church. "What," he said, "has brought about this change—this vigor, this life—where everything was so dead before? Little as you may be inclined to admit it, it is impossible for a moment to doubt that it is disestablishment."

News of the Week.

—In running to a fire last week in this city a hose-cart and fire patrol wagon collided, killing one fireman and injuring several others.

—The yellow fever continues to spread in New Orleans. The total number of deaths August 11, were 126 in 446 cases. Business is nearly at a stand still in that city.

—A mule brought onto the stage in a mining town in Nevada, kicked the stage clear of scenery, kicked out the lights and did not stop until a rope was got around him and he was hauled off by the united strength of the actors. The audience enjoyed the performance that night.

—The Inter-State Exposition which is held annually in Chicago, opens this year on the 3rd of September. A national firemen's tournament opens at the same time and will attract great crowds. Special attention will be given this year in the Exposition to a display of Indian relics.

—The Rev. Owen Dorsey, of the Protestant Episcopal church, writes that Indians at Omaha Agency are good farmers, living in frame houses, and that they raise better wheat than the whites.

—A passenger train on the Chicago, Burlington and Quincy road ran into the rear of a freight train standing on a siding at Riverside a few miles west of this city last Friday. The fireman of the passenger engine was killed and the engineer received such injuries that his recovery is doubtful; several others were injured, but none of the passengers.

—A terrible tornado passed over Wallingford, Conn., about 6 o'clock last Friday afternoon, and blew over houses, uprooted trees, and caused the greatest devastation. It is estimated that the killed will number at present at least twenty, while the wounded will reach twice that number. Telegraph wires and poles were blown down, making it impossible to communicate with New Haven on the south or Meriden or Hartford to the north. The tornado was confined to a belt of territory about half a mile wide, and the whole loss of life took place on the sand plains about a quarter mile north of the railroad station, near the line of the New York, New Haven and Hartford railroad. Forty dwellings were demolished and fifty barns. The railroad track was uninjured.

—The funeral of 25 victims of the storm were buried last Sabbath, all but one were Roman Catholics. The whole number of deaths at Wallingford was 28.

WATERTOWN, N. Y., Aug. 9.—

Trains over the local roads hereabouts, stopped by the storm last night, are not expected to be running again before to-morrow night. The turnpikes are impassable, owing to the destruction of bridges. Whole

fields of grain, corn and other products were wholly ruined. Grain harvested and stacked was swept away by the flood. One man of this city, awakened by the bed becoming wet, found the front door of the house open and water two feet deep on the floor, and the cradle containing the baby asleep floating around. In some places live stock was swept away and lost. Light was almost continuous, and painfully vivid. Last night's storm prevented the meeting this morning at Thousand Island Park Camp.

AT CAPE VINCENT.

In the storm last night, the Presbyterian and Catholic churches, the railroad warehouse, and a dwelling were much damaged by lightning. The storm on St. Lawrence was terrible. Telegraph lines were all prostrated, and no trains arrived today, and barns filled with grain were burned.

—Reports from various points along the New England coast show that the storm of last Friday was the severest of the season. Wash-outs are reported on many railroads and all trains are more or less delayed. At Woburn the station master was killed. At Fitchburg 13 houses and barns were struck by lightning. At Lawrence, Andover and Lowell, many buildings were struck, and numerous places in New Hampshire were visited with like damage.

—The Cabinet last week spent considerable time in examining papers submitted by Secretary McCrary, relative to the troubles on the Texas border, in which were the reports of military officers corroborating the newspaper dispatches, in showing that several raids had been made by Mexicans over the Rio Grande, for the purpose of marauding. In one instance not only men, but women and children, were murdered. Secretary McCrary read an order he had prepared, reiterating his instructions to General Ord to pursue these marauders, and capture them even if he had to go farther than one day's march on Mexican soil. It was the feeling in the Cabinet that the Mexican troubles are more serious now than they have been, and a recurrence of the outrages that have occurred within the past few weeks will make it necessary to use more stringent measures than formerly on the border.

Last Tuesday night a terrible collision occurred on the Pan Handle road at Mingo Junction, near Steubenville, Ohio, between a freight and passenger train. The latter had just left Pittsburgh with two sleepers and five cars loaded with emigrants, and was running about forty miles an hour. The accident took place on a high embankment and caused terrible slaughter. Thirteen persons were killed and about fifty wounded, several of whom were mortally injured. The accident was caused by the reliance of the engineer of the freight train on his watch, which was twenty minutes behind.

—According to a letter from Alexandria, a Turkish slave ship was captured the other day by an English vessel, and the slaves it contained, consisting of seventy women and ten men, were liberated.

—The Austrians are fighting their way to the possession of Bosnia. Several engagements have taken place with the inhabitants and the total Austrian loss is said to be about 1,000. A special from Shep-tsche, dated Aug. 8, gives some particulars of the battle that day, along the whole line from Maglai to Shep-tsche. The Turks were defeated. The loss of the Austrians was fifty killed and wounded. The Bosnian forces numbered about 5,000, and excluded artillery and a large force of Turkish regulars led by regular officers. Four hundred of the latter were captured. The captive Turkish troops claim that they were compelled to fight by the insurrectionary government at Serajero.

—A special dispatch from Batoum says the population are armed and preparing to resist occupation by the Russians. The local chiefs held a council and decided to fight. The disaffected mountaineers on the Cherull frontier are said to number 20,000. The excitement is intense. The Turkish regular army remains neutral.

—Letters from on board the steamship Swiftsure in the Gulf of Saros, declares that the Russians are still busily fortifying the coast, and do not expect that peace will be permanent.

—The Turks have abandoned the forts north of Varna, and they have been occupied by the Russians. General Tobleben has announced that he will evacuate Rodosto and San Stefano if the fortifications of Varna are evacuated immediately by the Turks.

—A dispatch dated Tiflis, Aug. 2, reports that an explosion had occurred in the mines of the fortifications of Kars, resulting in fires which destroyed the best portion of the city.

—The official report of the battle on the 8th inst. between the Austrians and Bosnians places the number of insurgents at considerably over six thousand, with four cannons and a rocket battery. The fighting lasted eight hours, the insurgents obstinately holding a succession of strong positions. The Bosnians lose 500 killed and wounded and 700 prisoners. On Friday the Austrians advanced against the strongly entrenched position of Vranduk. News received from insurgent sources is to the effect that the opponents to Austrian occupation, consisting of Bosnians, Turkish troops, Afghans, and Albanians, number over 100,000 men well armed. All strategic points on the road to Serajero are occupied and intrenched. Both insurgents and Austrians are being reinforced daily. The Austrian advance will be contested to the last.

—A Berlin dispatch says the Russian expedition to Central Asia aims at the occupation of the six Nimar Khanates, between Alu Darya and the mountains of Hindoo Koosh is one of these. Vakhani is a tributary of Afghanistan. Its occupation would reduce the distance between Russia and India to 325 miles.

—The recent heavy rains, it is claimed, in Connecticut, have carried from the valley farms so much of the Paris green poison used to kill potato bugs into the rivers as to cause the death of millions of fish. Certain it is that thousands of carp, young shad, pickerel and perch are dying every day, and the above is the theory on which the wholesale destruction is accounted for.

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