

Christian Cynosure.

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

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The telegraph war remained up to Monday morning without especial change. The strikers in crowds hang about their Chicago rendezvous seven days of the week, some with a lean and hungry look of disappointment which the many promises from their lodge headquarters fail to banish. The monotony of idleness is broken by an occasional Sunday picnic. The railroad telegraphers were ordered out last week Monday, but failed to respond in any considerable number, and the movement, which was the last resort, has practically failed. Occasional outrages upon operators who are at work and cutting wires are indulged in by way of spite as the case becomes more desperate. Nearly a month has passed and the companies continue to do the business of the country in so satisfactory a way that a heavy suit against them for damaging delay was last week decided in their favor. They are paying large wages, and do not refuse to treat fairly with individual strikers, but refuse to recognize the secret lodge which ordered the strike. The war has become one of endurance; work on the Sabbath is one of more or less pay merely, and the question of advanced wages the companies do not refuse to entertain, but not with the order. The strikers maintain the fight to save their lodge and every day weakens their force and their determination.

One section of the constitution of the Knights of Labor which is sworn to by the telegraphers' brotherhood reads thus:

"ART. XV., Sec. 1.—No member of this organization shall instruct any person in the art of telegraphy until the local assembly of which he is a member shall have first granted permission to do so, and until said permission shall have been ratified by the Executive Board of the district assembly."

And the Declaration of Principles, fifth article, says "that all members of this order shall abstain from teaching our profession, except to a brother, sister, son or daughter, and use all honorable means to suppress fraudulent telegraph offices." If this does not mean a monopoly as infamous as Jay Gould's "Western Union" the language has no force. That company is right in refusing to negotiate with a secret lodge which swears its members into such combinations against the public welfare, wrong as it may be in other things. This strife is justly turning much

attention to a postal telegraph system controlled by government for the benefit of the people. No one ever heard of a postmasters' strike, and it is urged that a postal telegraph would be also free from this annoyance.

Railroading in Massachusetts is under some restraints which it would be well if other States imposed. The companies have to respect the public sentiment along their lines as well as the profits, and must submit to the command of the Railway Commissioners appointed by the State. The Housatonic road passing through Pittsfield, proposing to run a train on Sabbath, the commissioners met in the town hall of Great Barrington upon the matter and Robert Carter, the Boston publisher (who first issued Samuel D. Greene's "Broken Seal") and Revs. Henry M. Field and Hiram Eddy appeared in defense of the public to enjoy an undisturbed Sabbath day according to the Creator's arrangement. It is only by bold disregard of the laws of God or man that railway business upon this day has become so extensive.

Nearly 1,700 persons have perished in Egypt and the plague is sensibly abating though as wide spread as ever. If it be not the Asiatic scourge which rises from the pestilence-breeding roads to Mecca, as the doctors affirm, it may be that the Nile itself has contributed to start the death march with a foul and sluggish tide, for such it is said to be. The Suez Canal, too, was but lately said to be in a fair way of becoming and open and stagnant sewer. The stations on its banks are drained into its waters. It is never flushed, there is no tide, and the stench becomes intolerable. Diarrhoea and sickness prevail in vessels detained in the canal, and before the cholera broke out these detentions were becoming more numerous and longer and the sickness attending them of more alarming nature. If the canal has bred the plague, Egypt will not want the other which De Lesseps loftily writes Mr. Gladstone he is going to dig anyhow, England or no England.

Dr. Robert Moffat, whose name will ever be associated with that of Livingstone in the history of African missions, died last Friday at the great age of nearly 87 years. He was sent by the London Missionary Society to South Africa in 1817, where he ventured immediately into the wild region beyond the boundary of Cape Colony and penetrated even to the kraal of the terrible Africaner who had long raided the colony unpunished. The ferocious chief became a convert to Christianity. Moffat abored successfully in several stations north of the colony, and found his gospel message gladly received wherever he went. His remarkable adventures are described in a work written by him in 1842 during a visit of several years to England, rendered necessary on account of his health. During that year he returned to the African field, retiring finally from it in 1870. His spirit of enterprise and devotion was partaken of by his son-in-law David Livingstone; and in 1873 he was presented with a purse of over \$28,000 in recognition of his great services.

The French ambition for seizing the territory of weak nations for colonies is meeting with difficulty. Their army in Tamatave, Madagascar, is besieged by resolute natives, and the admiral who was too reckless with foreign flags and agents has been ordered home. China will not submit to French encroachments in Tonquin, but makes so little parade of opposition that the invaders are alarmed lest the Orientals are preparing to crush them by mere numbers. China has three well-disciplined armies of 60,000 men each, beside another of 150,000, well equipped and drilled. She has some 500 cannon made in Europe and powder mills and shell factories distributed at convenient points, and is no longer formidable by reason of numbers only. France is pursuing a suicidal policy in unreasonably invading the territory protected by these forces, backed by millions more who become soldiers at the word of the Emperor.

Secret lodges, with terrible oaths are liable to lead men who are for some voluntary club or association, where they may find pleasure or profit, to take one degree after another, until they are absorbed, or turn away in silent

disgust. Their oath-bound societies prevents us from judging of their good or bad effects, save as one after another in great horror reveals the same.

JOHN BROWN AND "THE CHRISTIAN AT (BAD) WORK."

BY REV. C. C. FOOTE.

It is not a little surprising that so excellent a magazine as the *Century* should have printed such an article as that in the July issue on John Brown's raid on Harper's Ferry. In the first place the article wants chronology—there is no sufficient record of dates. In the next place the portrait drawn of John Brown—with Cromwell and William of Orange sitting for his portrait!—is out of all perspective of truth. To come to the plain fact of the matter, John Brown was a first-class fanatic, unbalanced in mind if not wholly irresponsible, who thought to uproot slavery by a score of old muskets borne by as many fools. Just as might be expected, he came to the gallows, and who is to blame but Brown himself? But he has served a purpose in his way. Some rabid politicians swear by him, some feeble-minded ministers have found in him an illustration of courage, and for aught we know patriotism, and some fools may turn to Brown with pride and say, "he was one of us!" John Brown is one of his generation, and we hope he will have no successors—and the *Century* article no duplicate.

The above contemptuous and contemptible sneer at John Brown in a recent number of *The Christian at Work* calls for more than a passing notice, both for the party slandered and for the slanderer. From the beginning the world has been divided into two parties; the condemners of the good and defenders of the bad; and the defenders of the good and condemners of the bad. No extraordinary sagacity is required to see to which party the writer of the above article has joined himself.

It is, however, possible, nay certain, that he has penned this article of a man of whom he is profoundly ignorant. I might assure *The Christian at Work* that I had a pretty intimate personal acquaintance with John Brown, and know that the above utterances against him are utterly false. But then, *The Christian at Work* would rank me among "rabid politicians," "feeble-minded ministers," and "fools" who say "he was one of us."

Well, would that be a very great calamity? Does not *The Christian at Work* know that this tirade against the Lord's dear old martyr has not even the merit of originality? He has simply adopted the style employed against all reformers in all ages. He would have us believe it a great injustice to Cromwell to enroll John Brown in the same catalogue. But the merest tyro of history knows that the aspersions cast upon the hero of Harper's Ferry were more than quadrupled upon Cromwell. In the eyes of his traducers he was not only a "first-class fanatic of unbalanced mind" as *The Christian at Work* pronounces John Brown, but he was a "base-born hypocrite, a murderer and regicide" and all other bad things the sycophants of tyrants could invent against him. Cromwell's enemies being in evidence, he was the worse man of the two. The one was master of the situation twenty hours; the other as many years. The one was hung, the other had a secret burial to save him from the headsman's axe after he was dead; and "his grave no man knoweth unto this day." "The portrait of the one drawn from the other," is therefore not at all "out of all perspective of truth."

The *Christian at Work* editor has given the world the measure of his knowledge of John Brown and his intentions by his ridiculous assertion that he thought to uproot slavery by a score of old muskets borne by as many fools! "Albeit, there was one Gideon "whose chronology is more deficient in date" (than the record of Harper's Ferry), who thought to uproot the "Midianites and Amalekites and all the children of the East, like grasshoppers for multitude, and their camels without number as the sands of the sea" with munitions of war vastly inferior to "twenty old muskets in the hands of fools." And he did it—Judges 7: 12.

John Brown at Harper's Ferry was the military beginning that ended in the uprooting of slavery, and the overthrow of slaveocracy, as one of the two writers in the *Century* has well said: and this is admitted by all who are versed in the facts, and are able to trace causes to their final results. Such men as the editor

of *The Christian at Work* are as thoroughly disqualified to pass judgment upon John Brown and his associates as they are to give the diagnosis of the disease that terminated the life of Adam.

It is safe to say that so brief an article, so packed with sophistry is an anomaly not often met in a lifetime. The editor would fain make us believe that for dashing himself against the fiery walls of slavery, John Brown was a fool. But have not thousands and thousands of martyrs dashed themselves against the Gibraltar of pagan idolatry and papal wickedness? Did they not know that inevitable death would be the result? And dare *The Christian at Work* stand up before the universe and pronounce these blessed martyrs, "of whom God is not ashamed," "fanatics," as he has God's martyr, John Brown?

Who were these martyrs, and why did they thus expose their lives to gibbet and flame? They were God's witnesses raised up to bear testimony against appalling wickedness; and so was John Brown.

And to no higher or more noble end can the life God has given be devoted. By this attack upon the dead martyr, and by his former playing the jester with Masonry and Anti-masonry the editor of *The Christian at Work* has proven to the world that there is not in him "the stuff that reformers and martyrs are made of." If *The Christian at Work* will allow me the space I will, in another article, furnish its readers with what I know of the raid of Harper's Ferry, received from John Brown's own lips.

Detroit.

SHORT SERMON.

TEXT: *The chief priests answered, We have no king but Cæsar.*

MY BRETHREN: The power of the Jewish High Priests stood in danger of being overthrown by the power of the Saviour. Therefore they wished to have the Saviour crucified. But, said Pilate, Shall I crucify your king? We have no king but Cæsar, replied the High Priests.

My friends, the spirit that animates our Masonic High Priests is precisely like that which animated the Jewish High Priests. They are utterly opposed to the Saviour; for if the Saviour reigns the Masonic High Priest must be destroyed, and the place that knew him, would know him no more forever. The Masonic High Priest, like the Jewish High Priest, cannot live where the Saviour reigns. The only king which the Masonic High Priest acknowledges is Cæsar; that is, imperial power, or a power sustained by the force of bayonets. He laughs at mere moral force; he outwits moral force; makes a mockery of it, regarding it as nothing better than a sheep-skin apron, a pair of compasses, an "all-seeing eye," so-called, a little gavel, and similar things. He trifles with the words of Scripture as the servants of the Jewish High Priests and the Roman soldiers trifled with the Saviour.

My friends, what is to prevent the members of Congress from forming a lodge among themselves and the clerks of the Departments, and making the same mockery of the rights and interests of the Republic for their own benefit, that the Jewish High Priests and Roman soldiers made of the Saviour? Do you not know, my friends, that our so-called Christian church, so long as it is trifled with by Freemasons, cannot furnish morality or religion enough to run our republican government? It is true, the Masonic High Priest bends his knee, and cries all hail! to the Republic; and he throws a mantle of royal color around it; but it is in a spirit of mockery that he does this, not in a spirit of sincerity and truth.

My friends, the spirit that animates your two ascendant political parties is the spirit of the Masonic High Priest; and it is of no more consequence to you which of the two parties wins, than it is which of two horses wins at a horse-race. Both parties look steadily for plunder and power. They are Jews on one side and Pilate on the other. Between the two imperial power alone is served, while the honest virtues that sustain the Republic are mocked at and derided.

My friends, never vote for a Masonic High Priest, nor for any of his crew. Do you wish to know who the High Priest's crew are? I will tell you who the High Priest's crew are; they are those members of Congress who, instead of executing the law against treason, have helped rebel generals to places of honor and profit. They are those members of Congress who have helped to plunder the government, either by silence or by active participation, while land-grabs, back-pay grabs, Credit Mobilier swindles, Star-route frauds, river and harbor bills, Indian-war outrages, etc., etc., have been going on. They are the watchdogs of the treasury who have suffered themselves to be chloroformed by the Masonic lodges. Against all such unfaithful servants cast your votes my friends, now and forever.

So MOTE IT BE!

A PARABLE.

BY JAMES RUSSELL LOWELL.

Said Christ our Lord, "I will go and see
How the men, my brethren, believe in me."
He passed not again through the gate of birth,
But made himself known to the children of earth.

Then said the chief priests, and rulers, and kings,
"Behold, now, the Giver of all good things;
Go to, let us welcome with pomp and state,
Him who alone is mighty and great."

With carpets of gold the ground they spread,
Wherever the Son of Man should tread,
And in palace chambers, lofty and rare,
They lodged him, and served him with kingly fare.

Great organs surged through arches dim,
Their jubilant floods in praise of him;
And in church, and palace, and judgment hall,
He saw his image high over all.

But still, wherever his steps they led,
The Lord in sorrow bent down his head,
And from under the heavy foundation stones,
The Son of Mary heard bitter groans.

And in church, and palace, and judgment hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide,
As the living foundation heaved and sighed.

"Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?"

"With gates of silver and bars of gold,
Ye have fenced my sheep from their Father's fold;
I have heard the droppings of their tears
In heaven, these eighteen hundred years."

"O, Lord and Master, not ours the guilt;
We build but as our fathers built;
Behold thine images, how they stand,
Sovereign and sole, through all our land.

"Our task is hard—with sword and flame,
To hold the earth forever the same,
And with sharp crooks of steel to keep
Still, as thou liftest them, thy sheep."

Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

These sat he in the midst of them,
And as they drew back their garment hem,
For fear of defilement, "Lo, here," said he,
"The images ye have made of me!"

—Selected.

THE TELEGRAPHERS' STRIKE.

BY E. D. BAILEY.

Ten years ago or more the telegraphers of the country formed a secret league, and when organized, struck. At that time the strike was precipitated by trouble between the operators and managers of the San Francisco office. Previous to the strike every possible effort was made to draw all operators into the league. A pressure was brought to bear upon them that could only be resisted by the utmost stubbornness by those who were opposed to such combinations. The strike from first to last was badly managed, and resulted in an utter failure.

The present strike has apparently been managed with more skill. Without reference to the wisdom or justice of strikes, two facts favorable to the demand of the operators are obvious.

(1). The demand for the abolition of Sunday work has certainly come none too soon. Eighteen years ago, when I learned telegraphy, so far as my knowledge went there was very little Sunday work required. On our circuit no Sunday work was done, except in cases of necessity when there had been a railroad accident or in case of sickness and death. Two years later all offices were required to be opened at 9 A. M. Sunday morning to ascertain if all was well along the line. Sometimes ten minutes would suffice to ascertain and we were dismissed. This was regarded as a work of necessity and cheerfully done.

But this was the beginning of evil. From demanding a few minutes the custom grew into hours, until conscientious men were driven out of the business. In many cases the best positions and salaries could only be had by submitting to an almost total disregard of the Sabbath. Persons who have never been placed under such circumstances can hardly realize the trial such things would be to a Christian. A young man learns the trade and becomes a master workman. He is promoted from place to place, but finds Sunday work increasing. He sees others being demoralized by the custom and fears himself to cut loose from his home training and religious convictions. But he must work Sunday or abandon his

chosen occupation. What shall he do? This is no fancy sketch but a living fact.

Railroad men, telegraph operators, street-car conductors and other public servants must either have a Sabbath or they will become thoroughly demoralized. The Christian public has a duty to these men to aid them in their demand for Sabbath privileges, and sooner or later laws must be passed guaranteeing this right to our laboring classes.

It is (2) manifest to those familiar with the business that in many offices the work required of operators is excessively heavy. Doubtless they have no more reason to complain than other laborers, but this does not lessen the justice of the demand. It is a business which draws heavily upon the nervous system and induces diseases peculiar to itself. What is known as telegraphers' paralysis arises from the too constant use of the hand in rapid transmission and writing. In the larger offices the operators are under very exacting rules and their positions frequently become very irksome.

All this does not justify the strike, although we may heartily wish for a successful issue. There should be legislation speedily to provide courts of appeal for the laborers against the employers where wrongs may be corrected and justice obtained.

THE ARCH ENEMY.

DESPOTISM VS. REPUBLICANISM.

The great American doctrines and principles of popular freedom are the highest conceptions of human liberty. In little more than one short century they have developed a youthful Republic that even now has far outstripped all its predecessors. What a brilliant career of unprecedented grandeur! The Roman Augustan age is here outdone, and the grand days of our Republic have but just begun. It is the day-star of hope to earth's down-trodden millions. Its mission is to encircle the globe, win to its standard all peoples, kindreds and tongues, and proclaim universal emancipation, not only from political thralldom, but from moral, and intellectual captivity. Here in the United States is to be fought the great battle of Armageddon. Between the American Republic and despotism there is an irrepressible, life-and-death conflict. The spirit of liberty conquered British oppression, but now despotism seeks to conquer freedom. The foreign element or agent that silently and stealthily leads the enemy of American independence was hatched and formulated in a London grog-shop. Its organization is one of the most complete ever framed by fallen man. It is diabolism gone to seed. It is the devil's masterpiece. Freemasonry is the quintessence of imperialism and idolatry. It is as absolute as hierarchical despotism governed by the mitre and the crown. Its very existence is a standing menace to society and good government. Its influence is felt at the ballot-box, in the court-room, and in the legislative hall. Its motto is "rule or ruin." The struggle is upon us; and, let it come—I repeat it, *let it come*. For here, under the old "Stars and Stripes," kinglycraft and priestcraft must die. Here, in the valley of the Mississippi, despotism will be buried more than six feet perpendicular—it will be buried so deep that the "strong grip" of traitors can never resurrect it.

Ex-rebel General Albert Pike, who led the yelling Indians against his flag and country at the battle of Pea Ridge, Arkansas, is its present imperator, or "Most Puissant Sovereign Grand Commander." His headquarters are at Washington City, almost beneath the shade of the dome of the nation's Capitol and within ear-shot of the Congressional Halls.

Benedict Arnold, first traitor to American liberty, learned his patriotism in Hiram Lodge, No. 1, New Haven, Conn., and died a Freemason in good and regular standing.

Aaron Burr, another traitor to the best government the sun ever shone upon, plotted his treason in Royal Arch cipher and died a Free and Accepted Mason in good and regular standing.

Wm. M. Tweed, the noted rascal of New York City, learned his honesty in Perfect Ashlar Lodge of Free and Accepted Masons, of which lodge he was a bright and shining light.

The leading Star-routers are high members of the Masonic order—good Masons but poor citizens.

At the murder of William Morgan the Masonic lodge went down in the North. An Iowa Grand Lodge report records the fact: "Fifteen hundred lodges went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand to less than five thousand." But, as Freemasonry declined in the North, it arose in the South, and in that more congenial clime its tyled recesses became the council chambers of treason. And even since the war the Ku-klux Klans kept their masks in Southern Masonic lodge-rooms.

The very terms used in Masonry are the sycophantic language of a low, degraded slave system. The government of a Masonic Grand Lodge is "completely despotic." The power of the presiding officer of a local lodge "is absolute." It has its Masters, Worshipful Masters, and Grand Masters; it has its Kings and Grand Kings. Freemasonry is the arch enemy of republican government.

As the Carthaginian general swore his little son, the youthful Hannibal, to eternal hostility to Rome, so should every American patriot swear his child to eternal hate to Freemasonry.

Darius, the mighty Persian monarch, conceived a deadly hate for the Athenians, and in order that he might not forget to revenge his land and country his servant was required to say at every meal, "Master, remember the Athenians." So every loyal man should remember Freemasonry and the wrongs she has done.

Freemasonry is a combination of political pirates. Its oaths are extrajudicial and criminal. Its obligations and death penalties constitute it a school of murder and blasphemy. Its boast of antiquity is a sham and the contemptible argument of the mummy. Its doom is sealed and it must go, even at the flow of blood or the tramp of marching armies.

"Hurrah, boys, hurrah!
Down with the traitor and up with the Stars."

B. N. M.

MORAL INSTRUCTION IN PUBLIC SCHOOLS.

In any rational theory of education everything should lead up to character and conduct. The individual's own development finds its completion in a noble character. The interests of society are not secured in a system which turns out brains minus a conscience. Educational authorities have always recognized character as the end of education. When Socrates had been shown a beautiful youth he wanted to know whether his soul was equally beautiful. Plato said: "I mean by education that training which is given by suitable habits to the first instincts of virtue in children." ("Laws," Book II., 653.—Jowett.) Loeke declared: "It is virtue then, direct virtue, which is the head and invaluable part to be aimed at in education." ("Thoughts on Education.") Milton, in characteristically beautiful language, writes: "The end then of learning is to repair the ruins of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him as we may the nearest by possessing our souls of true virtue." ("Treatise on Education.")

With Pestalozzi and Froebel character was the good supremely and passionately sought. Herbert Spencer's work on education treats of it as "Intellectual, Moral and Physical."

The lack of proper provision for ethical education in our public schools is painfully patent. This defect our public schools share with our private schools. The task of ethical education is so delicate and fine that the wisest may well hesitate over it. Job work here is worse than no work. Prigs and Pharisees are the products turned out from poor character-factories, and no fashion for ugliness is likely to bring them into favor. It is so easy to spoil a soul in handling it! Still, something needs to be done, as carefully as may be. That something must be done in the people's schools.

General provisions for moral education are found in the legislation of some of the States, and in the schedules of studies and directions for teachers issued by many local Boards of Education. The Legislature of Massachusetts, in 1789, directed teachers "to impress on the minds of children and youth committed to their care and instruction, the principles of piety, justice, and a sacred regard to truth, love to their country, humanity, and universal benevolence, sobriety, industry and frugality, chastity, moderation and temperance, and those other virtues which are the ornament of human society and the bases upon which a republican institution is founded." Philadelphia enumerates "morals and manners," among the studies to be pursued in its schools. In the "directions to teachers," its Board of Education observes: "Remarks upon morals and manners should follow the reading of the Bible by the principal. These remarks should be made in the presence of the whole school, and as frequently as the incidents of the school may suggest." These occasional instructions are urged as a means of school discipline: "Respectfulness to superiors, obedience to parents and teachers; honesty and truthfulness thus enforced and impressed upon the mind of the pupils will be found a powerful auxiliary to the discipline of the school."

The Board of Education of New York (1867) places "manners and morals" among the studies of the primary schools, and directs as follows for the several grades: Sixth grade—"Instruction is to be

given in manners and morals, and illustrated by means of the incidents of school and home;" fifth grade—ditto; fourth grade—"Instruction for cultivating love to parents, kindness, obedience, neatness, truthfulness, and politeness, to be illustrated by examples, incidents, and anecdotes;" third grade—ditto; second grade—"Improve opportunities in the daily exercises of the schools by conversations upon the subjects of the reading lesson and all appropriate incidents to inculcate respectfulness, obedience to parents, honesty and truthfulness;" first grade—"Instruction by means of school incidents and anecdotes, so conducted as to aid in the discipline of the school." In the schedules for the grammar schools no reference is made to the subject. The Chicago Board of Education has some admirable instructions to its teachers, worthy of a place in the directions of all School Boards. See "Barnard's Journal of Education," vol. xix., p. 552.

Few of our School Boards offer any detailed directions; the work is one that cannot show for itself as does other teaching; so that practically this whole subject comes to be left very much to each individual principal and teacher.—R. Heber Newton in *North American Review*.

A GERMAN METHODIST AND THE GRANGE.

[Dr. Nast (see below), was converted to Christ in Southern Pennsylvania fifty-five years ago. I knew him soon after he lay for hours in agony on the floor. He founded the German M. E. church, of which the *Apologete* is the organ.—ED. CYN.

Rev. Wm. Mittendorf of the Ohio German Conference, and editor of the *Botschafter*, kindly sends as a translation of certain articles in the German Methodist Episcopal paper, for which he has our thanks. Bro. Mittendorf says:

I here send you translations from the *Apologist*, the Methodist Episcopal German paper, of which Dr. Nast is editor. The German M. E. conference, several years ago, passed a resolution not to receive a minister into the conference who belongs to a secret society. Many of their German preachers denounce the lodges and are bitterly opposed to them. A short time ago Rev. Mr. Grenzenberg published an article in the "*Apologete*" against the lodge. A Mr. Wolfe objected to it, and stated that he is a member in good standing in the M. E. church, and also in the lodge, and that he tries to live a Christian life. He says that as outsiders do not know anything about the lodges, therefore it is unkind in them to denounce them.

Next comes a Mr. H. Pope from Texas, and wishes to have light about lodges, and says: "About Freemasons and Knights, and other orders, I cannot say anything because I am not acquainted with them, but about the 'grangers' I can say some things because for a time I was a granger myself, which is also a secret society. I lived at the time on a farm in Missouri. An agent or missionary of the Grangers came into our place and made speeches. A dear brother told me about it who had heard the men, and had joined the lodge himself, for he thought that it was a good thing for us farmers, and would give us support in time of need. And because the word of this brother was regarded very highly by me, I went also and heard the men talk, and it pleased me, and I became a member of the lodge. I soon found out that it was no place for me as a Christian. My brother, who got sick, told me upon his dying bed that he regretted having joined the lodge. I found, wrong:

1. The oath. It is too foolish, too common, too laughable in the lodge, to justify an oath. This oath which each member had to swear, is nothing less than taking the name of God in vain.
2. The majority of the members of the grange were of doubtful character. One man was an outspoken infidel who would any time mock about religion and the church. Another also was an infidel and a drunkard. Besides this, there were several women of very doubtful character in the lodge. And all such we had to call 'brother,' 'sister.' Ah, it went against me! The proverb says: 'Tell me with whom thou associatest, and I will tell thee whom thou art.'
3. At each meeting the question was asked whether any member was sick, and in such case a committee was appointed to visit such member. But I tell you I would not and could not have accepted such infidels as visitors. I would have been ashamed, as a child of God, to have such characters visit me on my sick-bed. I ask here plainly, Is the church not enough society to take care of their sick? Must a child of God be supported by such organized associations? Oh no!
4. After about six months our grange wanted to have a feast, and we wanted to have a procession, for the purpose of gaining new members by such pomp.

We got regalia, etc., and behind locked doors, were drilled for a march, and got instructions to make a big show. When I saw myself and my brothers and sisters of the lodge in this regalia I was so ashamed of myself that I said openly, 'We just look like a band of fools now.' Then I paid my dues and went away forever.

5. I am convinced that the time and expense are greater than the support will be. The true profits, the smart heads put into their pockets.

6. I must confess that, from the beginning, as often as I went to the lodge, the Spirit of God told me: 'Your way is wrong.' Every time, I felt cast down and condemned when I went to the lodge. It pressed me down as often as I found myself among these lodge brethren and sisters. But that evening when I said 'good-bye lodge!' my former peace returned.

7. Religious songs in such a company are mockery, and the apostolic benediction there is a mockery of God. Yes, I tell you it is wrong; therefore, come out from among them, thou who hast been misled into a secret society. It is right for all who have seen their mistakes to tell others, so they may not be misled into the lodge".—*Richmond Star*.

"THE VOICE OF SCANDAL."

In a little book entitled the "Manual of the Order of the Eastern Star," by Robert Macoy, we find an address to the ladies from which we quote a few sentences, on account of the singular confession therein made, namely: "The only Masonic privilege denied to you is that of visiting the lodge, and this would be of no advantage to you, even if it were possible to grant it, but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure. *Females cannot be made Masons.*"

There it is, italics and all, just as we find it in the Manual, on pages 16 and 17. And then, in the name of decency, what sort of a place must a Blue Lodge be if a man cannot take his wife along with him when he goes thither to work on the level and square, without subjecting her to the scandal of a censorious world? A Master Mason may take his wife, sister, daughter and mother to the opera, the ball-room, the theater, and even to the circus, without their being scandalized by his so doing; but should he take his wife to the lodge, which is said to represent the Holy of Holies of Solomon's temple, why—horror of horrors—from that good hour and onwards, scandal is rife in the community, and people are wondering what could have induced Mrs. So-and-so to be so reckless of her reputation as to go with her husband to lodge meeting, where men pray, and sing, and read portions of Scripture, and play murder, wherein four lives are pretended to be lost. Well, if Robert Macoy, or Robert Morris, or any other Master Mason says the esoteric teachings and practices of the lodge are such as to scandalize a woman who should listen to the one and witness the other, we who are supposed to know nothing about these things, will not deny the correctness of the statement. Truly, the ladies of the Eastern Star type of Masonry have occasion to rejoice that they can take their husbands, fathers and brothers with them to their lodges, without awakening "the voice of scandal against" them "from a censorious world." Happy lords of the household.—*Olathe Free Press*.

THE POPE AND THE FENIANS.

The Pope issued a short time since a letter to the priests of Ireland upon Irish affairs, telling them to mind their own business, to teach the people to avoid all illegal measures, and to keep out of secret, oath-bound societies; and pointing out the very friendly conduct of the British government towards Roman Catholics, allowing them perfect freedom and the same rights and protection as Protestants. This letter was so strong against Fenians, secret societies, and dynamiters, that it caused a universal howl among them. They said, first, that the Pope had nothing to do with secular matters, in which the people were to judge for themselves. Second, that he had been deceived by wily Englishmen, and had entirely misunderstood the matter. When correctly informed he would doubtless withdraw his unwarrantable interference. They informed him, but the letter was not withdrawn. Third, that the letter was not intended for publication at all, but was a matter of form which the priests would understand meant nothing in particular. Its publication was said to be the surreptitious work of an English emissary at Rome. Fourth, the protest of the Irish revolutionists against the Pope's letter took the more serious form of withholding Peter's pence and subscribing largely to the Parnell fund. Seeing all this, and feeling that it was high time to assert his authority, the Pope caused to be issued another missive, showing that he only had followed the established policy of the Vatican; and a third letter or mandate has come out, requiring the priests in Britain and America to abstain entirely from aiding or countenancing in any way the Fenian or Parnell movements.—*N. Y. Witness*.

There are 1,555 Protestants in the State Zacatecas, Mexico, with only two Protestant missionaries. On July 16, 1882, they dedicated to the true worship of God an old Catholic temple that had been abandoned since the reformation. It will hold a thousand people. The regular congregation numbers between three and four hundred.

"ORDERED OUT."

This phrase, "ordered out," that we hear so often of late, has a very despotie, un-American sound. We are accustomed to hear of "ordering out" the military, but as applied to civil concerns the phrase is new and strange. It is suggestive of tyranny.

Formerly workmen who were not satisfied with their work or their wages agreed together to "go out." Now they are "ordered out," whether they are dissatisfied or not, by an irresponsible body of rulers who are often the only persons directly interested in a strike.

The rulers of the Brotherhood of Telegraphers made certain demands upon the commercial companies and when these demands were not acceded to the operators were "ordered out." As the strike did not bring the companies to terms it became necessary to "order out" reinforcements. The railroad operators have no special grievances to be redressed, but some of the railroads happen to be controlled by the same persons who control the telegraphs, and it is supposed that a strike of the railroad operators, by disturbing travel, would have an effect that the commercial operators' strike failed to have. The railroad operators are accordingly "ordered out."

It is to the credit of these men that they are not disposed to obey the arbitrary decrees of this new order of tyrants. If they have any of the American spirit in them they will tell the commanders of the Brotherhood to mind their own business and leave them to mind theirs. No doubt a general strike of all the telegraph operators together might have accomplished something. But the Brotherhood chose its own time and method, and failed; and now it wants to persuade the other foxes to cut off their tails.

Their is neither reason nor honor nor liberty in this. It is that most despicable kind of tyranny that is only an embodiment of selfishness. Men who assume to lord it over their fellow men in any such way are the ones that should be "ordered out."—*Philadelphia Times*.

It is refreshing to observe that while a merited sympathy is extended to all oppressed laborers, there is still enough of independence and self respect to resist the tyranny of the so-called "brotherhoods." Grievous as are the exactions, it will be a sad day when we accept as the remedy, the absolute dominion of an oligarchy of sworn secretists. Let us be thankful that there is a little manhood left.

H. H. H.

A GOOD VOTE FOR WASHINGTON.

A good brother, whose liberality has been among the most conspicuous according to his means, writes under date of Aug. 2d of an experience somewhat remarkable, in which his union with Christ and his duty to help in preparing the way for the coming of his kingdom was deeply impressed upon his heart. Committing his way to God in earnest prayer, he felt constrained to make his offering to the Washington fund, \$50, by adding to what he had previously sent. He closes his letter with the following appeal:

"Dear Brethren and Sisters in Christ: Don't put off until to-morrow what you can do to-day; to-morrow will never come. You have the Father's property in charge, and the Son will hold you accountable if you do not use it in his cause. Our nation and the church of God are at the point of death at this time, and ere you are aware your work shall be made manifest . . . and the fire shall try every man's work of what sort it is' (1 Cor. 3: 13). The world is in commotion, and I should not be surprised to see it in flames within three years."

JAMES AUTEN.

MASONIC SANCTIFICATION.

There are many Masons, who care nothing for religion, make no profession of religion, except the religion of Masonry, believe not in Bible conversion, nor in being born again to enter the kingdom of heaven. Many others are Methodists, at least professionally, who utterly ignore and detest the cherished Methodist doctrine of full salvation, and entire freedom from sin, by the efficacy of the precious blood of Christ, received by faith, subsequent to conversion. Notwithstanding these two facts, both of these classes have endorsed either consciously or otherwise, these two cardinal doctrines as wrested from Christ by the formidable and gigantic system of Masonic idolatry. At the same time that system virtually and literally banishes the only true Saviour of men, to the farthest isles of the sea, where if possible, there exists no lodge. Masonry claims by the performance of its rites and ceremonies, not only to give the new birth, but entirely to purify man's nature and fully qualify him for heaven. Baptism is administered and the gavel, mallet, or mallet is used. Now for the proof of this, refer to their own teachings. In McClenachan's ritual, (page 576) we read this: "In the name and under the auspices of the Supreme Counsel of Sovereign Grand Inspectors General of the thirty-third (33 deg.) and last degree, I proclaim these children to be purified by Masonic baptism, and anointed with the oil of consecration to Masonic duty. Proclaim it along your columns, brethren Senior and Junior Wardens, and charge all Free and accepted Masons over the surface of the two hemispheres to know and acknowledge them as such.—*James Hobbs, M. E. Pastor, in the Vanguard.*

Prohibition will never be accomplished by the politicians. But it will be by the people.

LETTER FROM GREECE.

ANDROS, Greece, via Syra, July 10, '83.

DEAR BRO. KELLOGG:—You will be surprised to know that we are in Greece again. We had no time to write to you from Smyrna, as we were busy packing our things to come to Greece.

We mailed you a short letter from Syra a week ago mentioning that the agents of the American Board have taken the English school building. As they took it we thought best to close our school two weeks before the end of the school term. And now I take this occasion to give you a general view of this school and of the actions of the Board. I shall not leave my husband, Mr. Zaraphonithes, to tell you the story; but I will tell you what I saw with my own eyes and heard with my own ears. And I think that the time has come that the American people should understand all the actions of the American Board and her missionaries.

This school as you know was builded by the English people. From the time it was built until the present day, it has been under a debt of about £200. The English population used it as a school for about six or seven years and for three or more years it has been unoccupied. When they ceased to use it, one of the directors, Mr. Perin, spoke to Mr. Bowen, the missionary of the American Board, that if the Board would pay the debt of the school they could use it as a day school and also the English population will use it for Sunday school on Sunday morning and for English preaching in the afternoon. Although this director has applied to the Board through Mr. Bowen several times since, yet the Board has made no reply or taken any action in the case whatever. Not so much even as to use the building and pay rent.

Last summer Mr. Zaraphonithes visited Turkey to make a tour and see the old friends to whom he had preached long ago when he was colporteur, and also to see if there was any place open for us in Turkey where we could open a school and have preaching and a Sabbath school and spend the most of the year there and in the summer come to Andros, and thus keep the people here on fire until they are ready to receive the Gospel. Because here in Andros, the people are not yet enlightened and we cannot open a school here because the government would close it at once, and also we cannot have public preaching for the same reason, and so we thought we were almost wasting our time to spend all of each year here.

While Mr. Z. was visiting in Turkey, he met one of the Greek missionaries, Rev. George Constantine, in Smyrna, who is under the American Board and who advised him to come and get that school and also help him in converting the people; but that they would have nothing to do with our school. When Mr. Z. came home, I agreed with him that we go and open that school for the Greeks. So we went. We began it as you know with two pupils. As we could not get possession of the building until the 1st of October, it was too late for a fall school as we found by trial and so we did not open it until after New Year's. We closed the school now with 96 pupils. When we had about 50 pupils, we needed a teacher to help us. Mr. Constantine said that he knew of a young lady in the American Board school at Magnesia, and that he would try and bring her for us. So we consented, and he wrote to the teacher, Miss Cull, and the young lady came.

Two months ago we asked the director, Mr. Perin, what would be the rent for the next year? He told us that the school was in debt and that one of the men who held the greater part of the mortgage on the school was dead, and his heirs wanted their money, and that the school must be sold at auction unless some one would come out and pay the debt and occupy the school. Then we told him that we would pay the debt and occupy the school. He then told us that he would go and speak to the American Board missionary, Mr. Bowen, and see what he would say. When Mr. Perin put the proposition to Mr. Bowen, they called in Mr. Constantine and they three had a consultation together, and at first thought to let us have the school, then again Mr. Bowen said, "Let us first write to the Board and then give answer to Mr. Z." But after a few days we heard that a letter had come from the American Board saying that their secretary would be in Smyrna before long on his way to Constantinople.

We thought that it would be a good chance to see him and speak to him in regard to the school. But unfortunately he was sick and staid but three hours, and it was impossible for us to see him. So we waited until after the meeting in Constantinople to know what would be done.

But Mr. Z. thought it best to speak to Mr. Bowen and he went and told him what sacrifices we had made to come and open the school and he begged of him to leave the school to us; and as they had expressed

the desire to make it a boarding school for boys, we offered to take in as many boys as the building would accommodate, and if they did not want that, they can pay the debt and leave us to occupy the building but that if they did take it, we would have to write the facts to America and that it would make a very bad impression in every American heart against the Board.

In regard to a young Greek preacher which they expect to take charge of the school, there are four places waiting for him to go and preach the Gospel. Mr. Z. told Mr. Bowen, also, that they would need from \$1,500 to \$2,000 to carry on that school and we are doing the same Christian work. We are not Turks or Jews, but the same as they are and attending the same church.

We decided to tell all these things to them beforehand so that they would have no apology to make afterward. Mr. Bowen thanked Mr. Z. for what he told him and said that he would speak to the secretary in regard to this matter and do what is right. But after all this talk with Mr. Bowen, he came back from Constantinople and did not say anything to us. We heard through Mr. Perin that the Board had taken the school.

1. We accuse the Board and their missionaries for taking the school away from us after we had made so many sacrifices to bring it to that condition.

2. They showed no better spirit toward us than would a Turk or an infidel.

3. They took it because of envy and jealousy, and nothing else.

4. It is not, as they say, for a boarding school, for if they wanted it for a boarding school they would have gotten it last year or the year before, for this building was four years vacant. But look what they did last year. They got a building for two years at £60 a year. This would have paid more than one-half of the debt. They made it a boarding school. Every father from different cities and towns, believing that this school would be not only for one, two, or four years, but for many years, sent his children there. But what was the result? It was a surprise to every parent to hear in the heart of the winter that the school was broken up and the children were surprised what to do. Some went one direction, some another, learning that they could put no trust in the words or the doings of the Board. If they were not able to keep that boarding school up, are they not ashamed to open another uow?

5. We accuse them because after all they had done, they were not ashamed to come and ask us to deliver the children of our school over into their hands, without telling the children or the parents anything why we left.

We thank God for the new Board which was made in Wheaton for the native Armenians. When the news of this new Board came, there was a jubilee among all the native Christians of Turkey; and their prayer is that God may bless this Board and open the eyes of the American people so that they can see where to give their money. And we hope that the day will soon come when there will be no Boards and secretaries; but every church will be a Board, to send its own missionary. For a Board unlike yours, needs a great deal of expense to keep on.

The native Christians of Turkey say that they are under a tyranny. Before the missionaries came they were under the Turkish tyranny; but now they are under the missionary tyranny. The different nationalities of Turkey have better schools than any of the missionary schools.

Lately a Protestant brother in Smyrna told us in regard to a school which the missionaries opened for the Armenians. In the beginning the appearances were for a college. They had a professor for ancient Greek, another for Armenian, another for French and another for the Turkish language. And to-day as the brother explained his sorrows, says, "That school, the report of which thousands of Americans read, has come down to one young common teacher and his wife."

Much more might be written but you are fresh from the missionary controversy, so I will not trouble you farther. And also there is lately published in the *Christian Union*, May 17, a very able article by Rev. Henry J. Van Lennep, a man of thirty years experience in Turkey.

In our last address to the children, we felt so badly that Mr. Zaraphonithes could not finish his last prayer. Many of the parents came and expressed their sorrow that we must go away. For we had the roughest children of the city and their parents saw that they improved very much. From time to time we talked with the children about returning to the owner when they find that which has been lost, and we were pleased to hear one day that one of those had boys had found a purse containing several dollars in money and that he had sought and found the owner and returned it. It was a wonderful thing for such a boy

to do. We feel badly because we do not know whether they will take back these children, for their rule is to charge a dollar a month.

To go back next year we need a great deal more money than we expended this last year. To get a suitable dwelling house in which to have a school, we need to pay much more for rent than we paid for the English school building, because this school was used by the English as well as by ourselves and the rent was not very high. We will also need money for benches and writing desks. So it is dark to us as to what we shall do for the coming year; but we believe that if it is with God's good pleasure, he will open the way and send us the means to go back. We had in our school four nationalities: five Armenians, two Catholics, two English and the rest were Greeks.

We need your prayers in this time, that God will give us patience and consolation, for as we said before, we feel it as a persecution, and when we left Smyrna, we left with very sorrowful hearts.

With Christian love,
MRS. A. D. ZARAPHONITHES.

SARATOGA LETTER.

SARATOGA, N. Y., Aug. 7, 1883.

I yesterday attended the "Ministers' Meeting" at Temple Grove. About a hundred clergymen were present from various parts of the country. Dr. Spiers read a paper on the authorship of the Pentateuch, which he attributed to Moses, because Christ and the apostles attributed it to him. That reason alone was sufficient.

A general discussion followed the reading of the paper. One of the speakers, a Methodist minister, alluded to the Creator as the Great Architect, from which we inferred that, like most of his class, he was a Freemason. Be this as it may, we were impressed with the fact that these "Ministers' Meetings" by their silence on the subject of Freemasonry are giving positive, actual assurance to that wicked institution. But persons of any scholarship or penetration can never respect clergymen who remain silent on such a subject. For our own part, we could not hear a Masonic clergyman speak on religion, without feeling a perfect disconfidence in whatever he might say. We should as soon go to a foul cistern for pure water, as to look to a Freemason for sound morals. The cause of true religion must suffer so long as those charged with its interests are silent on the subject of Freemasonry. By their silence they become implicated in the fraud; and especially when a considerable number of their class are actually, though silently, engaged as members of the lodge, in sustaining the imposition.

The subject for discussion at the next meeting (these meetings are held every Monday morning), is to be a popular one—temperance. As this is a subject which concerns the pecuniary interests of a comparatively few persons, and will hardly stand in the way of office-getting, many feel bold to speak upon it. The displeasure of saloon-keepers is but little to be feared by ministers. But when the question concerns the iniquity of the lodge, than which there is no greater evil in Christendom, there is a terror in the institution which neither clergymen nor politicians dare encounter. To be read out of religious standing, out of political standing, out of social standing, and out of business standing by the members of the lodge is a fate more dreaded than it was to the Jew to be read out of the synagogue of old. It was the synagogue, led by the crafty Pharisee, that prevailed over the church in Judea, and which probably destroyed early Hebrew writings on Christian subjects, if such ever existed; and the lodge has an equal power for destroying the vitality of the church. Not until this fact is recognized in our "Ministers' Meetings," and is openly and freely discussed by them, can men of any penetration entertain a proper respect for our American clergy.

VIATOR.

ACCORDING to Mackey and others the Ancient Mysteries, such as the Eleusinian and Egyptian, were nothing more or less than "Spurious Masonry," between which and the genuine article there a great many points of resemblance, to which they call the attention of the brethren of the mystic tie. But the question arises, how do these writers know what were the teachings of these secret organizations, they never having been initiated into them? Either Spurious Masonry was exposed by some person or persons, notwithstanding their obligations to the contrary, or else those who tell us about the Ancient Mysteries made their stories out of whole cloth. We cannot believe that Dr. Mackey would do such a thing, and therefore we are compelled to believe he had access to some good expose, the statements of which he accepted as being true, and which he repeated as such, as do we who have in our possession a reliable expose of the workings of the Blue Lodge, notwithstanding all declarations to the contrary that Masonry has never been written.—*Olathe Free Press.*

NEW ENGLAND.

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

E. D. BAILEY, N. E. Sec'y

THE VERMONT UNIVERSITY.

At the re-laying of the corner-stone of the University of Vermont, by the Masonic fraternity, an address was delivered by Past Grand Master I. C. Butler, which, considering the circumstances and occasion, must be considered a most remarkable piece of effrontery. It was bad enough to invite the lodge to lay the corner stone of a State university, but it is beyond all endurance that the occasion should be made use of for a fulsome laudation of so despicable a fraud as the Masonic lodge. But if such an affliction must be endured, decency would at least demand that the speaker should keep within the semblance of truth in his language.

The first cunning endeavor of the speaker is to prove that the fraternity laid the corner stone of the

When the laboring men of the country are reduced to a condition that they can be "ordered out" by an same building fifty-eight years ago. The only evidence of this claim is the fact that Gen. Lafayette was then the hero of the occasion and that "we are assured that many Masons of Burlington and vicinity were present!" This is the way the lodge mutilates history to laud itself.

Of the same sort is the next claim. Speaking of the invitation to lay this corner stone the speaker uses this language: "We accept the high honor thus conferred upon the Masons of Vermont for the first time in their history [a singular admission.] We accept it as a tribute to the fraternal organization, that has from time immemorial been accustomed, upon invitation, to lay the corner stones of buildings dedicated on their completion to the service of God and the well-being of humanity. In compliance with this custom accorded to Masons in all countries, the corner stone of the Capitol at Washington was laid with Masonic ceremonies, our immortal brother, General Washington, participating in the ceremonies."

"From time immemorial" is a good while for an institution that is only one hundred and sixty-six years old. Equally untrue is the claim that the custom has become universal to invite the lodge to lay the corner stones of public buildings. The admission that this is the first time such a thing was done in Vermont is certainly evidence in point. It is well known that in many cases the effort on the part of the lodge to lay corner stones has aroused such opposition that it has been forced into retirement. In some cases the symbols of the lodge have been removed from public buildings in obedience to a just and honorable demand of a free people who hate the despotism of the lodge. As to calling George Washington a Mason it would seem as if an honest Mason would blush every time he thus belied the memory of that great patriot. Many will hear from this Vermont orator for the first time that the corner stone of the Capitol at Washington was laid by the Masons.

"The gorgeous architecture of King Solomon's temple, and the more excellent glory of the new, rebuilt upon the ruins of the old, are monuments of Masonry in its earliest history."

Will Vermont Christians be deceived by such flickering nonsense as this? Must even the Bible be forgotten to give Masonry the credit of every great thing? This claim, like the others, is a senseless falsehood, put forth to blind the eyes of the people and prepare the State to rescind the laws which now prohibit the very existence of the Masonic lodge. In the face of law this institution lifts up its head and flaunts its empty boasts. Let Vermonters beware or their State will go back on the honorable record of 1830 by which the administration of Masonic oaths was forever prohibited.

"In many States of the Union the Masonic fraternity have established and are maintaining institutions of learning." Now why not name one of those institutions, in place of generalizing? Where are they? Has any one ever heard of them before?

It would be impossible to follow this tissue of lies. The concluding portion of the address is suggestive:

"Masonry has stood the test of ages. Its corner stone is firmly laid on the bed-rock of everlasting truth, the Word of God. The waves of persecution, of vituperation, and of calumny have beat upon it. The thunders of the Vatican have roared against it; political demagogues have fired the public heart against the institution and the fraternity. The church has ostracised its Masonic members from its communion and fellowship. It has been perilous to character, to position in society, and almost to life itself, to avow oneself a member of the fraternity. And yet all these combinations and fulminations have failed to disturb a single stone in all its foundation, or to mar the beauty and grandeur of a single pillar in the great temple. There must have been something good, upright and honorable in the organization of the craft, or it could not have withstood the cyclones of fury and of frenzy that have passed over its brilliant pathway."

Our conclusion, from these facts, would be different. We should say "there must have been something bad and dishonorable in the institution that church and state alike, in all countries, have found it necessary to oppose." Such is the fact. It is bad. The churches know it is bad. Statesmen know it is bad. Lawyers and judges know it is bad. The people will not be deceived by such trash as this speaker puts forth.

But, only think of it! This institution which lifts its hands in holy horror, because it was falsely rumored that a certain distinguished preacher spoke of secret societies at a funeral, occupies the occasion of the laying of the corner stone of a State university in praising itself to the exclusion of the only appropriate theme of the occasion.

A correspondent wishes to know if the Grand Army of the Republic is a secret society in the sense of our rule. It unquestionably is, and is doubtless "oath-bound" at that. An old soldier has no more excuse for being deceived into a secret society than others. We went through the war, and never saw the necessity of the clanning in pledged or sworn secrecy of the few or the many, either during the war or since. In the organization of the Grand Army the patriotic sentiment is made to subserve the interests of secret societies which, in their tendency, are in direct antagonism to the true aim of patriotism. Secret societies are the peril of governments, as European history is proving; and especially do they tend to sap the foundation of republican institutions. It is only tending to sell in sworn secrecy what was won on the open battle-field. We would sound this note of alarm in the ears of all old soldiers, for whom from the associations of the past we feel an especial interest.—*Wesleyan*

CORRESPONDENCE.

LETTER FROM ALABAMA.

PARTRIDGE, Ala.

EDITOR CYNOSURE:—Our government is fast tending to despotism. All our legislation, both state and national, point to this fact. We see an entirely one-sided presentment of the behoofs of this legislation. The public lands of the country have been squandered by the millions—given away to rich corporations, to the great detriment of the whole country, and to the rising generation. It does occur to me that, among the many other legislative sins of the country, stands the great sin of legislating in the interest of moneyed monopolies and rich corporations to the great detriment of the poorer classes. The legislation of the country is eminently tending to make the rich richer, and the poor poorer, building up a class of aristocracy to lord it over the people.

The last Congress passed some kind of an act that closed up all the land offices for several counties in this State, so that no poor man can homestead or enter any of the public lands within those counties. This class legislation in this particular instance says to the poor man, Step down and out, and give the moneyed men, without competition, the right to pay for and own all the public land, because, it is considered to possess within its bosom hidden millions of wealth. The public land here in these mineral counties must all be offered at public outcry and if there be any that the rich men will not have, the poor men can get it.

Our courts of (so-called) justice are the merest mocks and shams of the same. It is true that there is one class of human beings that the law is rigidly and stringently enforced against, also, there is another class that the law is never righteously enforced against. This immunity class from justice belong to secret orders and the friends, or kindred of these secret order men. This privileged class among us can and do commit all manner of crime and seldom if ever are they punished according to their crimes, and against many of them no bill of indictment is ever preferred.

In this very county of Jefferson not many years ago a former tax-gatherer of the county did embezzle thousands of dollars, and no bill of indictment was ever preferred, but in a neighboring county a negro man was sent to the penitentiary for ten years for stealing two barrels of corn. The tax-gatherer was a Mason and the negro was not. This is the only reason why one was punished and the other was not. Right here in this county we have had robbers, rapers and murderers all turned loose without the infliction of any punishment due for their crimes! This unfair dealing of the courts of law in building up a species of slavery, not so gigantic, but worse than African slavery of yore. These slaves consist in cowards and profanes, and their task-masters have enjoyed the full fruition of Masonic light. How long, O, how long shall the people have to bear these great iniquities!

A gentleman rode forty-five miles the other day to know if I had any revelations of Masonry. He told wife that

he had heard so, and wanted to know the truth for himself. I had but one copy of "Freemasonry Illustrated." I was absent, but wife exhibited it, and he decided that he could not go away without the book. So wife sold it to him. Now you see I must have more of the books, and you must send them whether I send the money or not. Your co-laborer
JESSE WARD.

DISRUPTION IN THE UNITED PRESBYTERIAN CHURCH.

Already is the U. P. church fast in the toils of Freemasonry. This solemn contest about the introduction of musical instruments into the church as an aid to psalmody is only a faint screen behind which may be seen the lodge maneuvering to work itself in to monopolize place, money, power and influence.

A minister without charge voted for the overture praying for the removal of the rule excluding the use of musical instruments in the worship of God. The clerk of Presbytery whispered in his ear at the close of the meeting, "Sir, you are not wanted in this church." Not one appointment has ever been given him for fifteen months, nor is likely ever to be given him. He had sought work in the denomination through that Presbytery. No work can come to him except through the clerk of the Presbytery, who is opposed to the use of instruments. But said clerk is dumb upon the sin of lodge idolatry, and has only once in his ministry, it is said, given true warning to the lodge. He got no thanks for it. He is now distinguished for his plaudits of celebrated ministers who are members of the lodge.

What will said clerk think now that the vote of the General Assembly has given him a hint that he is not needed any more in this church? But the musical instrument men are equally susceptible of coveting all the other paraphernalia of ritualism with the use of musical instruments. Already we have them using the Odd-fellow's band of music for their strawberry festivals and pleasure parties, while the communion table is open to members of secret societies who are mean enough to come in, with a constitutional article excluding them. Every meanness is lawful in war. JAMES DONALDSON.

PITH AND POINT.

THE WAFER A SIN.

Some of our readers have not, perhaps, given much consideration to the wafer of the Roman Catholic church, and may suppose it to be as right for its membership as the bread and wine are for the Protestants. This is altogether a shallow fancy, yet it is in one sense true, as it would be true of the errors of Masonic or even of pagan worshippers. We must not, however, forget that truth and error are realities as sure as light and darkness.

The bread and wine were given believers as memorials of the broken body and shed blood, and our Lord's commands were, "Eat the bread, and drink ye all of the cup." But the invention of the wafer effectually succeeds in preventing obedience to this command. Satan knew the power of the two gospel emblems, and by the wafer he frustrates the power of Christ in the memorial cup, and has substituted a thing which is strangely and superstitiously regarded as a part of the body of Christ himself, and verily the Saviour to the soul. Thus the great deceiver has succeeded in deluding millions to believe in the saving power of a man-made wafer instead of looking away in faith to Jesus. Such a story might be told of heathen idolatries, but it seems almost incredible that it should have excluded from any professing church of Christ and made void the command of Christ to drink of the representable blood so strengthening to the faith-life of believers. How thankful we should be for an open Bible and a free country. T. H.

THE GRANDEST.

In answer to some of your questions I desire to say that Senator Pomeroy's speech in Chicago, as published in the *Christian Cynosure*, is the grandest thing I have read for many a day. I heartily approve of his coming to Michigan if he can be obtained, and you or we can get money to pay him. C. C. F.

FALSE TO THEIR TRUST.

While waiting for the train, I am improving my time by giving a little information of the Y. M. C. A. rooms of Ionia, Mich. Several times while passing through this city I have visited these rooms, which I almost hesitate to enter, for by their appearance they look more like a gambling hall than a religious institution. The first thing I beheld was a checker board and dice, domino or other games that I cannot mention. I inquired for religious papers to read, and was told by the man in charge of the rooms that they did not keep any of them for the people would not read religious papers. So the Y. M. C. A. feeds the people on such poison and chaff as Frank Leslie, books of fiction and novels, love stories, and this under the name of the pure and undefiled religion of our loving Saviour. Shame on such work of darkness! I not only refer to the society of Ionia, Mich., but many others that I have visited in other States. May God help us to earnestly contend for the faith once delivered to the saints. S. B. SHAW.

BIBLE LESSONS.

LESSON IX.—August 26.—Gideon's Army.—Judges 7: 1-8.
GOLDEN TEXT.—The sword of the Lord and of Gideon.—Judges 7: 20.

"Jerubbaal." The surname of Gideon. It means *one with whom Baal contends, i. e.*, an open opponent and enemy of Baal. This hero is the wonderful type of the militant church. Militant: that is, against unbelief, not engaged in internal warfare. His name proclaimed that Baal is nothing and can do nothing, but that God's word is irresistible. Hence it is a symbol of encouragement for all who confess the truth.—*Gerlach*.

"Midianites." The Midianites were a powerful and celebrated nation of Arabia, which sprung from Midian, the fourth son of Abraham, by Keturah. For a long period they appear to have been the virtual rulers of Arabia, combining into a grand confederacy, and then guiding or controlling, as circumstances required, all the Arabian branches of the Hebrew race. We may suppose that the bulk of this nation inhabited the region extending from the eastward of Moab and Edom, perhaps along the frontier of Palestine, down to the shores of the eastern gulf of the Red Sea, and that some of the wandering branches of it were occasionally found in the Sinaitic peninsula.—*Whitney*.

"The people . . . are too many." Though the whole army of the Israelites consisted of only 32,000, while that of the Midianites amounted to at least 135,000, or four to one of the Israelites. His design doubtless was (1) To show that as to any particular instruments, he could, in effecting his purposes, easily dispense with them, and that they were more indebted to him for employing them than he to them for tendering their services. (2) To shame and humble his people for their past cowardice in tamely submitting to the yoke of Midian. By the result of this enterprise he would afford them convincing proof that the disproportion of numbers formed no apology for their remissness; that if they had, as they ought to have done, made sure of the favor of God, one of them might have chased a thousand. But (3), or chief of all, his purpose is to silence and exclude boasting, "lest Israel vaunt themselves against me."—*Bush*.

"Whoever is fearful . . . let him return." God will not glorify himself by cowards. As the timorous shall be without the gates of heaven, so shall they be without the lists of God's field. Christianity requires men; for if our spiritual difficulties meet not with high spirits, instead of whetting our fortitude, they quell it.—*Bp. Hall*.

"Twenty and two thousand." The application of a rigid test is apt to make thinning work in the ranks of God's professed friends. One would have thought that against such an enemy as Midian, and under such a leader as Gideon, no Israelite would have owned himself fearful and proved recreant to his duty. Yet two parts out of three turned their backs upon their country's standard when they saw the numbers and the fierceness of the enemy. Doth but a foul word, or a frown, scare thee from Christ? Doth the loss of a little land or silver disquiet thee? Doth but the sight of the Midianites in the valley strike thee? Home, then, home to the world; thou art not for the conquering band of Christ.—*Bp. Hall*.

"Every one that lappeth . . . as a dog, etc." The true explanation undoubtedly is, that these men, instead of kneeling down to take a long draught, or successive draughts, from the water, employed their hand as the dog employs his tongue—that is, forming it into a hollow spoon, and dipping water with it from the stream. This mode of drinking is often practiced in the East, and practice alone can give that peculiar tact which generally excites the wonder of travelers.—*Bush*. This is the first (1) answer given to the question whether this test showed any moral qualities in those tried by it, and what they were. (2) It can scarcely be doubted that those who threw themselves on the ground and drank freely were the more self-indulgent; while those who, remembering the near presence of the enemy, slaked their thirst with moderation, and without being off their guard for an instant, were the true soldiers of the army of God. Compare David's abstinence when thirsty in 2 Sam. 23: 16.—*Cook*. Hence they had the cool cautiousness and prudence needed. (3) The more prevalent Jewish interpretation is probably correct. The worship of Baal was accompanied by prolonged prostrations, so that his worshippers became accustomed to this attitude, and it was more natural for them to assume it in drinking. The others who remained erect, had not been brought up in his worship, but in that of Jehovah, which was not performed with such prolonged, repeated, and superstitious prostrations; they were therefore favored by him in being made the victors.—*Johnson*.

"By the three hundred men." It must have required great faith on the part of Gideon and the few who remained (Heb. 11: 32); and they are worthy of remembrance as religious heroes. Only faith in God could have led them to indulge in such perfectly foolish hopes as theirs seemed to be. Gideon should not be blamed for the anxiety recognized by God in verse 10, and mercifully quieted by the interposition recorded in verses 9-15. Gideon seems never to have doubted God's ability and willingness to save Israel, but only his own call to work out the deliverance; not God's faithfulness to fulfil his promises, but his own reception of a real promise.—*Johnson*.

"Their trumpets." Trumpets were not usually in the hands of common soldiers, nor were lamps, or rather, torches. These belonged only to leaders, so that each of the hundred would appear to the Midianites as a leader of a large band. The pitchers were to cover the torches from being seen, making, as it were, a dark lantern. They also aided confusion by the noise of their breaking. In the Christian warfare the trumpets express our power

of speaking for God. The lamps are our character and example, lighted by God's grace, and shining for men; and the pitchers represent our capacity of receiving the truth and the spirit of God. Thus armed, the Christian can enter upon the warfare against evil, with the certainty of victory.—*Peloubet*.

BAND OF HOPE BIBLE LESSON.

PUNISHMENT FOR SABBATH BREAKING.

13. Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

14. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death; for whosoever doeth any work therein that soul shall be cut off from among his people.

15. Six days may work he done; but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath day he shall surely be put to death.

16. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.

17. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. Ex. 31: 13-17.

32. And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day.

33. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34. And they put him in ward, because it was not declared what should be done unto him.

35. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp.

36. And all the congregation brought him without the camp and stoned him with stones and he died; as the Lord commanded Moses. Num. 15: 32-36.

GOLDEN TEXT.—It is a fearful thing to fall into the hands of the living God.—Heb. 10: 31.

CENTRAL TRUTH.—We cannot break God's law and go unpunished.

1. The Sabbath was a sign, both to the Jews themselves and the heathen nations around them, that they were God's people.

2. The way in which nations or individuals now keep the Sabbath is a sign either of their piety or their lack of it.

3. Death for breaking the Sabbath may seem to be a very severe penalty. But we must take the circumstances into consideration. The Jews were then a race of escaped bond-slaves, with a large mixture of foreigners. If God had allowed his laws to be broken with impunity, there would soon have been an end of all law in such a vast, undisciplined horde. Anarchy would have succeeded, and the peace and well-being of the infant nation imperiled if not destroyed.

4. In modern times men have been shot for sleeping at their posts. Their act imperiled the safety of an army, perhaps of a whole country.

5. No similar instance is again recorded.

6. Men may not now be punished with immediate death for violating the Sabbath, yet there is a penalty which no transgressor can avoid. Many a merchant and business man has been stricken with paralysis or softening of the brain because he carried his business through Sundays and weekdays alike. He may not go into his counting-room or look at his ledger, but if his thoughts are all the time about these things his brain gets no rest, and his nervous system finally breaks down.

7. The workman who labors seven days in the week finds a demand made on his physical system that must be met by stimulants. And by degrees he becomes addicted to the use of whisky and tobacco.

8. If men do not fear God enough to keep the Sabbath they will not reverence his name. If they rob God of the day which is his due it is but a step to cheating their fellow beings, and so of many other vices and sins.

9. The dropping of all work and amusement at God's bidding one day in seven teaches lessons of discipline and self-restraint. Communism, socialism, and nihilism, never prevail among the Sabbath-keeping classes.

10. The Sabbath is a great national safe-guard. No government can abide on a firm and stable basis where it is desecrated.

PRACTICAL TRUTHS.

The way we keep the Sabbath is a sign whether we are God's children.

God must punish the sinner for the good of others.

Many vices go with Sabbath breaking.

Where God's laws are disregarded government is not secure.

LESSON TALK.

While capitalists and corporations are encroaching more and more on God's holy day, the workmen are beginning to see that compulsory labor on the Sabbath injures them far more than to cut down their wages.

The same sentiment is working in foreign countries. In a province of Switzerland the mail is no longer allowed to be carried on Sunday, the government thus allowing its hard-working servants their much-needed rest.

Sabbath or no Sabbath is going to be one of the great questions of the future which the boys and girls of today will some time help to decide. If they learn now to love and reverence the day they will be sure to decide it right.

It may be hard for you sometimes to put away all your weekday amusements and interests. But as you grow older, as the cares and burdens of life press upon you, then you will understand what a blessed boon is Sunday. And you will understand too that when God punishes men so severely for breaking his holy day, it is because he knows the misery that would result to the human race if atheists and free-thinkers were allowed to set it aside.

FARM NOTES.

EARLY PLOWING FOR FALL WHEAT.

The first object gained by early plowing is time for the proper preparation of the seed-bed. All possible fertility should be made readily available. To be so, it should be soluble, and division aids solution. The ground becomes hard in July and August, and if plowing is delayed too long, the soil breaks up in hard lumps. If plowed early, it will turn up moist and fine. Rain and air are nature's disintegrating forces.

Seeds germinate quickly, and plants grow rapidly in a firm seed-bed. The increase of insect enemies of wheat makes late sowing, coupled with rapid, vigorous growth, desirable. Hence the importance of a firm seed-bed, which also prevents much freezing out of the plants. To make the seed-bed firm, it must first be fine. It is not a hard soil, but compact, fine soil that is desired. It may be compacted with the roller and harrow; but if the farmer, by early plowing, can gain the aid of a heavy rain, it will save him much labor, and it will do the work of preparing the soil far better than he can alone.

Another object gained by early plowing is the destruction of weeds. They are robbers of the wheat, and the sooner their growth is stopped by plowing, the less plant food they will take from the soil. Early plowing will destroy them before they mature their seeds, and thus prevent perpetuating their kind. Late plowing admits of a large growth, and when this is turned under by the plow, it is impossible to compact the seed-bed, and the green manure affords a harbor for enemies.

Early plowing admits of a better application of manure. Manure is most needed in autumn; to be at once available to the roots of the young plant, it must be fine and near the surface; not on top of the ground, but thoroughly incorporated with the upper layer of soil. If the ground is plowed early, the manure can be applied to the surface, and the work of preparing the seed-bed will fine it and mix it with the soil. Commercial manure should be sown with the grain.

Early plowing admits of atmospheric fertilization. Whether it directly adds the elements of fertility to the soil or only frees and unlocks that which it already possesses, is immaterial. Plowing the land exposes a greater surface, and permits of the easy passage of the air into the interior of the soil.—*Am. Agriculturist.*

HOW TO STACK GRAIN.

Select a piece of ground sloping toward the stack yard, and as near as possible to some gulch or creek, so that all the rain will run towards and destroy the stack. The straw, when threshed, can be thrown by the machine into the gulch or creek. Great care should be taken in selecting the stack yard. Commencing the stack, be careful to lay the sheaves flat on the ground. Put nothing under them, as brush or old straw is too valuable to be wasted.

The pitcher should be a man of great strength and sure aim, so that he can strike you every time upon the head with the sheaves. It keeps the stacker wide awake and his mind clear. We have seen pitchers so careless that they would only hit you once in a dozen times. Keep in the middle of the stack, and shove or throw the sheaves in their places, and then the middle will always be the lowest, and every straw will act as a conductor for the rain into the centre of your stack. You must be very careful to have no ladder, but slide off and jump on the stack as much as possible. Finish the stack by laying a few sheaves loosely across each other, and then slide off, dragging half of them with you to the ground. Be very careful not to finish your stack by putting grass on top, and bind it down firmly with grass ropes, as none but lazy people do so. Smart and industrious people do not mind, after wind and storm, throwing the sheaves upon the stack again.

Before leaving the stack, be very careful to prop them up on every side, and in the morning they will present a fine appearance, their heads bowed one way, their bodies every way. Be careful to leave no room for the threshing machine between the stacks, as no smart man will object to pulling down a stack to make room.

Lastly, be sure to have no protection

against fires, for what is a grander sight on a dark night than a lot of burning stacks? Our observations have taught us that by following the above rules you will save money in getting your grain threshed, for we have seen farmers who made a great fuss about their stacks in finishing them off, and keeping the middle high and solid, pay twice as much to get their grain threshed, as did those who followed the rules here laid down.—*Ex.*

TO GET RID OF LAWN WEEDS.

A correspondent of the London *Garden* gives the following practical suggestions on this subject:—

During the last thirty years I have tried every mode of eradicating these, suggested by every published correspondence, and, taking the result and cost of time into consideration, I have come to the conclusion that the best method of proceeding is, after the first cutting in the spring, to put as much salt on each weed, through the palm of the hand, as will distinctly cover it. In two or three days, depending on the weather, they will turn brown. Those weeds that have escaped can be distinctly seen and the operation repeated. The weeds thus treated die, and in about three weeks the grass will have grown, and there will not be a vestige of disturbance left. Two years ago I converted a rough pasture into a tennis ground for six courts.

Messrs. Yoeman's & Sons, of Walworth, N. Y., authorize the following milk records of their Holstein cows, all made by setting the milk twelve hours in a Cooley creamer, churning the cream only, and for the full week, at one churning: Lady Walworth, 8 years, made 19 pound in one week, and 37 pounds 6 ounces in two consecutive weeks; Georgie, 2 years, made 12 pounds 2 ounces in one week; Ophelia, 2 years, 13 pounds 5 ounces in one week; Aggie 2d, 13 pounds 6 ounces in a week; Princess of Wayne, 3 years, 8 1/2 pounds in one week, when she had been in milk ten months, and her next calf was dropped in two days less than one year from date of preceding calf; and in ten months and twenty-one days she made a milk record of 14,008 pounds 9 ounces. This record of nearly one and a quarter pounds of butter per day when over 300 days from calving, and when due with next calf in less than sixty days, is very satisfactory to us, considering her age and the season of the year (Nov. 21).

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THE CHURCHES VS. LODGERY.

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

- Adventists (Seventh-day.)
- Baptists—Primitive, Seventh-day and Scandinavian.
- Brethren (Dunkers or German Baptists.)
- Christian Reformed Church.
- Church of God (Northern Indiana Eldership.)
- Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
- Disciples (in part.)
- Friends.
- Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
- Mennonites.
- Methodists—Free and Wesleyan.
- Methodist Protestant (Minnesota Conference.)
- Moravians.
- Plymouth Brethren.
- Presbyterian—Associate, Reformed and United.
- Reformed Church (Holland Branch.)
- United Brethren in Christ.

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

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

THE ASSOCIATED CHURCHES OF CHRIST.

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

OTHER LOCAL CHURCHES

adopting the same principle are—
Baptist churches: N. Abington, Pa.; Menomonic, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.; Esmen, Ill.

Congregational churches: 1st of Oberlin, O.; Tojca, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.
Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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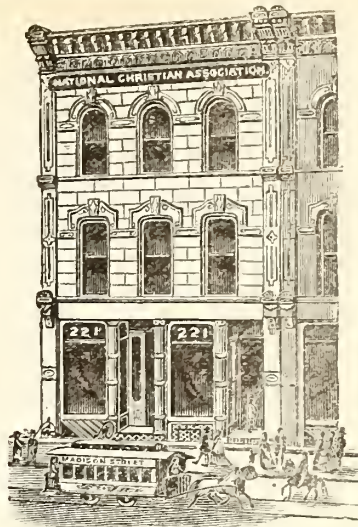
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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 16, 1883.

THE ISSUE PRESENTED. The thing to be done by the National Christian Association is precisely that before Christ's disciples at Pentecost, viz., to displace the false worships which fill the earth and teach mankind the only way to God through or by Christ.

AN HUNDRED MONTHLY CONCERTS OF PRAYER, in the villages reached by the *Cynosure*, would unite members of different churches, promote Christian unity and overturn the lodge, as such concerts overturned slavery. Cannot such be formed?

THE *Richmond Star* shines brighter and brighter. See articles from it in this number. The failure of Anti-masonry fifty years ago and its mistakes to-day come of inadequate ideas of the lodge.

JUDGMENTS.—The *Interior* speaks of "the long list of misfortunes, calamities, and horrible casualties of the present year. The press generally speak of it as a year of terror and disaster. At the same time, from Florida to Puget's Sound there is one continuous and intense awakening in the cause of reforms. This is according to Scripture. "The acceptable year of the Lord" is always joined with "the day of vengeance of our God." "There shall be famines, and pestilences, and earthquakes in diverse places," are ever the tokens of Christ's approaches.

"The portals of heaven his bidding obey,
And expand ere his banner appear.
Earth trembles beneath till her mountains give way,
And Hell shakes her fetters with fear."

IDOLATRY.—If any of our readers omitted to read the article entitled *The Feasts of Saturn*, in last week's *Cynosure*, we hope they will return to and read it with care. It is exceedingly able, and the result of much research.

THE *Interior* says: "We are earnestly opposed to secret societies," yet censures excluding Freemasons from fellowship as "coercion" and leading to popery. We respectfully ask Bro. Gray:

1. Were not the "unfruitful works of darkness," which Paul commanded to disfellowship, secret societies?
2. Do not standard Masonic writers claim those disfellowshipped mysteries as Masonic?
3. Is profane swearing in lodges less sinful than out?
4. Is not the lodge a Christless religion, and so idolatry? And is not idolatry to be disfellowshipped?
5. The venerable Synod of Cincinnati (1836) declared lodge membership incompatible with professing Christ. Will the *Interior* confute them?

THE WASHINGTON PAPER.—So far as our correspondents inform us,

1. The wish for a paper at the seat of our government is nearly or quite universal among our friends. We cannot learn of a single exception.
2. The wish is nearly or quite as unanimous that it should be owned and controlled, not by the N. C. A. but by a joint stock company.
3. There is a like unanimity, too, in the opinion that the various monthly *Americans* should be merged in one *National American* at our Capitol.

Mr. Needels expects to be at the Iowa State meeting Aug. 28th inst., and hopes incipient measures will be taken to get a Washington paper under way. Full deliberation should be had not only at Albia but at every State meeting before the National Convention next fall. As the New York meeting at Syracuse is to be Oct. 17, it will throw the Washington meeting into the last of that or the first of the next month. The paper should be started by a mass meeting of the American party at Washington.

PRAISES OF OBERLIN.

The *Christian Intelligencer* (Dutch) Reformed church speaks thus of the late Oberlin semi-centennial:

"Abundant honor was paid to the memory of Dr. Charles G. Finney. But there was an omission. It was not said that President Finney, in his last and most useful years, decidedly moderated his opinions and his way of expressing them. Nor was it said that Oberlin has steadily approached to greater conformity to the belief and practice of the great body of evangelical Christians."

We sympathize with the *Intelligencer* in its attachment to the theological teachings of the olden doc-

trinal confessions which were the result of a direct appeal to the Bible; when Luther had, under God, freed mind from the Pope, and Henry VIII. had broken England off from priests and convents, and Cromwell had freed mind from the dictation of bishops.

We also share the *Intelligencer's* disgust at the illuminated fog taught by the miscalled "liberal" pulpits of to-day. But there are some men and women at Oberlin who will not be proud of the above commendations, and President Finney's share in them is deplorably erroneous. Only five or six years before he died, Mr. Finney published the following:

"I wish to arouse young men to the inevitable consequences of such horrible trifling with the most solemn oaths."

"An adhering Mason is a dangerous man in so ciety."

"The teachings of Masonry are scandalously false, and their ceremonies a mockery."

"The torments of the damned are but a faint emblem of the punishment which Masonry declares shall be inflicted on the violators of its laws."

"They (Masons) have scared their consciences by what they have done."

"Masonry is a swindle,—knowing what it is, and embracing it in his heart, a man cannot be a Christian."

This was written in Mr. Finney's "last and most useful years." Will the *Intelligencer* give its readers some of these "moderated" opinions, moderately expressed? Its church has been rent and is still agitated by the terrible malignity of the lodge, and needs its testimony to enlighten it on this living topic much more than on the doctrines of its catechism. It is

"Faults in the life breed errors in the brain."

Masonry is deism, and denies Christ. There are Freemasons in the *Intelligencer's* churches; does it consider them sound in the faith? If not, why not set itself to remove them? The truth is, President Finney's opinions on public evils never needed "moderating," nor did his mode of expressing them need or receive any toning down.

TWO PAPER CURRENCIES.

"We have in this country two paper currencies, similar in some respects and dissimilar in others; and this is just one too many. One or the other ought to be retired, and in the end one or the other will be. Either greenbacks or bank notes will ere long become the exclusive paper circulation of the people."

The above literal endorsement of the principle of the ninth article of the American platform, is the financial pronouncement of the New York *Independent*, whose authority in finance is good. We lately published the endorsement of our fourth article against the charters of secret societies, by the *North American Review*. And there is not a plank in our platform which has not been scouted or assailed by the Masonic press of the country.

But to the *Independent*. Why is not this sheet with us? Finance is now the only politics agitated by the old parties. Civil service reform is conceded; and the three commissioners are at work in Washington. And "Tariff" and "Free Trade" are cudgelled by Democrats and Republicans, to force them to yield an issue on which to go before the people in 1884; and both parties are on both sides of each. Morals being out of the question, money is all that they have to contend about. Why is not the *Independent* with us on money?

The answer is, it is the advocate of the banks. It comes square out for "The retirement of the greenbacks, and the substitution thereof of bank notes." (See number of Aug. 2d). While the American platform is against allowing private corporations the use of the national credit to trade, speculate and make money on. "We hold that the government should furnish the people with an ample and sound currency." (Am. Platform, Art. 9.) Against the government currency which carried us through the war, the *Independent* argues thus: "The government lacks the proper machinery to discharge the functions of a bank."

Yet it somehow gave us the money which paid the armies and saved the Union. But if, by "bank machinery," the *Independent* means, giving out government bonds bearing interest, allowing banks to put up those bonds as security for the redemption of their notes, paying interest all the while to the banks on those bonds, and the people all the while paying interest on the notes of those banks based upon the bonds—thus paying banks double interest, one interest on the bonds and another on their "notes" or promises to pay, this is a bank-machinery which we do not want.

Why are not greenbacks furnished by the government, without interest, paid out and put in circulation for coin and public service just as good as bank notes

predicated on bonds, both of which draw interest from the pockets of the people of the United States? United States bonds are public debt. Why should that debt be made perpetual by under-pinning the currency of the United States with it? We confess we cannot see. Perhaps the *Independent* will enlighten us.

SO-CALLED "CHRISTIAN KNIGHTS."

Are the disgraceful doings of the so-called "Christian Knights" in the Chicago conclave of 1880 to be repeated at San Francisco this year? It would seem probable, if we accept the Sir Knights of Boston as a specimen. It will be remembered that our city dailies reported an enormous consumption of liquor, and hinted darkly at gross licentiousness in the camps, while even business men felt deeply chagrined at the disgraceful conduct of their visitors. The *Boston Herald* of Aug. 5th announces the departure of 105 Sir Knights for San Francisco, with a "considerable number of ladies," under the management of Eminent Commander John L. Stevenson, who occupied the "private carriage" of T. J. Potter, general manager of the C. B. & Q. railroad. In a Boston daily of March 6th, 1883, is an advertisement of this "eminent commander's" business as follows:

"Serofula and serofulitic humors. Fine whiskies. Old bourbons, Scotch and Irish. Pine apple gin. Choice brandies. Old Medford, St. Croix and Jamaica rums. Sherry, Port and Madeira wines. California wines. Sweet and dry Catawbas. Elderberry wine. Cherry brandy. Chapin & Gore's and other champagnes. Smuggler cigars, etc., etc. John L. Stevenson & Co., 2 and 4 Faneuil Hall Square."

The train was a "special," consisting of six palace cars, all new except one, and "built especially for the trip." The whole programme, under the leadership of a liquor dealer, is exceedingly ominous of anything but good, and it is significant that railroad corporations build whole trains of magnificent palace cars for the especial accommodation of Sir Knights and their "numerous ladies," and that the general manager of one of the finest equipped railroads in the country surrenders his "private carriage" for the accommodation of a noted Boston "whisky" dealer. The *Herald* does not give the number of "Christian" ministers included in this "eminent commander's" division, but it is a well-known fact that some of the "lights" of our country are devoted disciples of the order. Is it any wonder that "Zion languisheth" and that the "judgments of God are abroad in the land," when such wickedness is committed in high places and the professed ministers and disciples of Christ join hand in hand with liquor sellers and libertines at the feasts of Bacchus?

—As an evidence that the letter of Hon. Thurlow Weed to the Batavia Convention has permanently fixed the historical *status* of the Morgan abduction and murder, it is worth observing that the press correspondents accept his testimony as final. Indeed, nothing but the vapors of Rob. Morris, and the indefinite promises from persons comparatively unknown that counter testimony would be soon given to the world, have even been offered by the lodge to break the force of the blow. A New York letter to the *Detroit Post* mentions the correspondence of Thurlow Weed Barnes, grandson and biographer of Mr. Weed, with an old lady in Chautauqua, N. Y., who says that the "Mrs. Monroe" who figured in the third inquest over Morgan's body, was none other than a Dr. Lewis. She was personally acquainted with him and was at a dinner party with him when he was called away to attend the inquest at Batavia.

—"Non-payment of dues" is happily a popular failing among American Freemasons who carry their independent spirit to a greater or less degree even into the despotic regions of lodgery. Over in Canada we read that the Master of an English lodge has sued the Grand Secretary of the Grand Lodge of the Province of Montreal for reporting him as expelled for non-payment of dues. Additional interest is given to the affair since the question of the legality of the Grand Lodge of Quebec will come up. Under the laws of Canada which prescribes secret societies except certain ones expressed by name, this body has never been so excepted, and it is therefore considered an illegal body.

—The conviction of Marshall T. Polk, ex-State Treasurer of Tennessee, and his sentence to serve twenty years in the penitentiary and pay a fine of \$366,000, is a most hopeful fact; and an evidence of a healthy reaction of the public mind against the influence of wealth, high life, and distinguished family connections. When the same measure of justice shall be meted out, regardless of the position and favor of men and uninfluenced by pow-

erful (because secret) combinations, we shall have gone a long way towards national purity, and that righteousness that exalteth a nation.

—Bro. Edward Mathews of Spring Arbor, Mich., is expecting to attend a camp-meeting at Toronto, Iowa, beginning Aug. 22d. He hopes also to attend the State convention at Albia. He desires to lecture at points along the route to and fro. Address him in making arrangements at this office till September 1st.

—The St. Bernard commandery of Knight Templar Masons on their way to California took advantage of the Sabbath to make a special excursion from Denver to Georgetown, Colorado. They thus prove to what religion they belong.

—A series of reform meetings continuing for a week is announced to begin on Tuesday evening, Aug. 14th, at Delphos, Kansas. They will be conducted by Revs. Paul S. Fcenster, State Lecturer and J. A. Richards, Wesleyan Conference evangelist. With such men to lead these should be grand meetings. May the Holy Spirit bless the truth they may present.

PERSONAL MENTION.

—President J. Blanchard preached for the Tonica church on the Sabbath.

—Dea. Moses Pettengill, of Peoria, Ill., is prostrated for a third time this season with an insidious and dangerous, but not painful disease. His interest in the work of the National Association is by no means affected by his affliction, from which we pray he may be soon relieved.

—Bro. E. Ronayne has been for several weeks holding religious meetings in Lowell, Indiana. He was assisted during a few days by Judge Gillett of Valparaiso.

—Rev. Dr. Meloy, of the United Presbyterian church of this city, and chairman of the N. C. A. Board, lately returned from his vacation much invigorated by the fortnight's change and rest.

WASHINGTON LETTER.

THE KU KLUX KLAN.

The recent revival of the Ku Klux in Georgia and Tennessee lacks the poor excuse of Carpetbagism. That unworthy but much misrepresented class has long since abandoned the field. It lacks the excuse of general disorder among the colored population. It is safe to say that never since emancipation has there been more patient industry or more quiet progress in mental and material development. Nor does this outburst represent the virtuous and thinking white people of the South. Whatever grievances they may have, they have learned too well that unlawful violence is not the remedy, and that they are likely to be the greatest sufferers if it is resorted to. It is simply this: The mean, negro-hating element that is too lazy to work and too proud to see honest industry exalted over them, seeks occasions for war upon the colored people. Of course when occasions are sought for it is not hard to find them, even in the best ordered society. Some poor untutored negro has stolen a chicken or a pig; another has neglected his cotton crop, and the noble, patriotic and philanthropic order must administer a hundred lashes, and burn their cabins. The men who do these things have never read the reports of the last census; they do not know that the negro in the South increases faster than the white man; that they increase not only in numbers but in all elements of material prosperity; and that they are *here to stay*. If they know this it were wise in them to cultivate peace rather than war, and the good people of the South must demand it.

There is just one thing that makes these raids possible, *i. e.*, the prevalence and power of secret combinations. It is notorious that in their former era the K. K. K.'s kept their disguises in the Masonic lodges, and from them they sallied out to do their work of arson and murder.

On one occasion a witness gravely informed the authorities that he "could not tell what he knew about the K. Ks. because it had been told him as a Masonic secret." When secret orders shall be regarded as unlawful, and all good citizens, white and colored, shall unite in *reproving* them, then we may expect such raids to cease.

What sort of influence is it that protects Howgate and Nickerson from arrest? There is an Ethiopian in the woodpile, somewhere.—*Washington Star*, Aug. 27.

Yes, and a very black one. So black that if the mass of the people comprehended his true character they would soon drive him from his hiding place. Capt. Howgate is a high Mason. The great majority of the officials, that like him have sworn to obey and execute the laws of the land, had also sworn a previous oath, to conceal all the secrets of a brother Mason and to espouse his cause (if a

"companion"), so far as to extricate him from any trouble, whether *right or wrong*. It is possible that there are many Masons in this city who are better than their oaths, and who interpret them as in subordination to their civil oaths. But many do not, and it should not be thought strange that with plenty of stolen money, a net work of secret lodges and the sworn sympathies of a large percentage of the officers of the law

"Offence's gilded hand should shove by justice,
And oft the wicked prize itself buy out the law,
But 'tis not so Above."

H. H. HINMAN.

AMERICAN POLITICS.

NOMINATIONS FOR 1884.

For President,

JONATHAN BLANCHARD,
OF ILLINOIS.

For Vice President,

JOHN A. CONANT,
OF CONNECTICUT.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

A CHICAGO SEMI-CENTENNIAL.

Fifty years ago Friday last, Chicago was incorporated as a village, and of the twenty-eight men who voted at the election four are still alive—Philo Carpenter, Medue B. Beaubien, John Watkins, and Stephen F. Gale. Only one of the men who signed the call for the first meeting is alive. This is Mr. Alanson Swett. At that time the boundaries of Chicago were what is now State street on the east, Jefferson on the west, Ohio on the north, and Jackson on the south—about seven-eighths of a mile square. All the territory on the North Side east of State street was in the village limits, but not that on the South Side, as there was a military reservation from the river to Madison street, and south of that to Twelfth street was canal land. The population was 350. There was some talk about a celebration in honor of the semi-centennial anniversary of the incorporation a few weeks ago, but no movement was made, and the project was dropped. The fact is, however, an interesting one. Every great event, movement and enterprise has just such small beginnings. American voters, remember this. Doubtless Mr. Carpenter often is encouraged to expect great success for the principles advocated in the American platform when he remembers the days of Chicago's cradlehood.

SPIRITS.

There are several kinds of spirits. Among these, ardent spirits are thought by many to be the worst. The only harm, however, in drinking ardent spirits consists in turning one's self over to a power that one cannot control, and which does not operate in accord with right reason.

But it is as bad to surrender one's self to one evil power as it is to another. To surrender one's self to a set of knavish Freemasons is as bad as it is to give one's self over to the power of rum. The Christian man, whose freedom has been purchased at the fearful expense of the blood of the Redeemer, has no moral right to sell himself into the hands of a saloon-keeper, nor into the abominable power of the Masonic lodge. Neither has he a right to give himself over to the spirit of party. There is probably more wickedness done under the influence of

party spirit than under that of the whisky jug. Any man who votes for the Republican or Democratic party merely, throws himself away to a party spirit. He is as much a slave to a foul spirit as if he were to take to drink. The long list of frauds committed by the Republican party is as bad as anything that could be done under the stimulus of drugged liquor. It is as impossible that either of the "two parties" can effect the needed reform as it is that a nation of sots could abolish the manufacture of liquor. It is degrading to the American character to suffer itself to be ridden by either of the two parties that are contending for the votes of the country. Even if there were no American party offering its services to effect a reform, it would be a loss of dignity for a man to vote for either the Republicans or Democrats. He had better not vote at all than to vote for parties with such histories as theirs. It is useless to claim any credit for the Republican party for abolishing slavery. The abolition of slavery was a foregone conclusion; the people decreed it; God had ordained it; and the Republican party first delayed and prolonged it, and is now making money out of it in the most shameless manner. The people are under no obligation to the Republican party, any more than a master workman is under to a shiftless, unprincipled employee who is ruining him.

Every true American should make an effort to break away from the control of the two ascendant parties. Never would I give my vote to either of them, let what will happen. I might vote for a third party, but never for either of the old ones: for the greatest calamity that can possibly happen to the country would be to come under the control of either of them. The choice between these two parties is only like the choice between two different kinds of liquor, both of which are equally poisonous. The spirit that animates them is as greedy, as lustful, and as meretricious as it is intoxicating. It has no more the good of the country in view than the stock gambler has the good of the church in view. None but office-seekers and political gamblers should ever vote for them.

My vote is my political life. I may be thought to lose that life if I fail to give it to one of the "two parties." But on the contrary, I *save* it. By withholding it from these parties I withhold it from evil, and preserve it for conviction, for honesty, and for truth. Nothing could be more stupid or more stultifying than to vote, in the name of party, for thousands of such men as are now set up for office. Men of honesty cannot associate with them without loss of self-respect. Their election to office is a premium on vice and incompetence. It is absurd to suppose that our republic can be maintained without the intervention of a reform party. The eagle might as well be returned to its shell, as the interests of the country could be brought within the compass of the Republican party.

American institutions must be maintained by American convictions—by men who are not afraid to vote for a new party. The farmer who still adheres to an old, worn-out reaping machine when he needs a new one, is a sensible man when compared with him who still continues to vote for the Republican or Democratic party.

Let us have a new party—an American party, made up of independent men who dare to stand alone.

AMERICAN.

THE FIRST PLANK.

"We hold that ours is a Christian and not a heathen Nation, and that the God of the Christian Scriptures, is the author of civil government."

Enjoying, as we do, such general freedom, and such liberty of speech and press, and such blessings, is it any wonder that thoughtful minds should have framed, and with moral courage, laid this down as the first plank in the Great American Platform of Principles? And then is it any wonder that such vast numbers are embracing it, and say, *That is my sentiment?* It would be indeed a dull mind and an ungrateful heart that could arrive at a less conclusion, though it needs the moral courage of the true Christian to embody these sentiments, and then to carry them out at the polls, and vote as though we believed in the God revealed to us through the Holy Scriptures.

No one will presume to assert that ours is a heathen nation; but with pride he owns that it is purported to be a Christian nation. Then with those fundamental principles laid down for our guidance, we have this conclusion, that we came to a knowledge of those principles that make us Christians through the Bible or Holy Scriptures. Then why should not the nation recognize the God revealed to us thereby, and make those Scriptures the reading book of the nation? It is objected because there are some that don't believe in the God of the Bible. We have little to do with that. We are American citizens, and as such, are a Christian nation—nominally so, at least. If there are those who do not want to adopt or conform to our government, it certainly should be their privilege, if they prefer heathens better, that they should go where they may gratify such desires. But this nation owes to itself that it embody in its fundamental laws a recognition of its author expressed in unmistakable declaration.—*The Rescue*.

THE HOME.

SEED TIME AND HARVEST.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 5, 6.

Go forth! though weeping, bearing precious seed;
Still sow in faith, though not a blade appears;
Go forth! the Lamb himself the way doth lead,
The everlasting arms are o'er thee spread;
Thou'lt reap in joy, all thou hast sown in tears.

Take up thy burden—bear it joyfully—
Fear not sin's darkest eave to enter in;
Though fierce thy foe, yet Israel's Lord is nigh,
And o'er thy fellow-men he hears thee sigh,
Seeking for him thou lov'st, a soul to win.

Go forth! there is no shadow on thy brow,
No tear that rises—no swift cry to bless
The grain thou bearest—but he heedeth: thou
Shalt soon rejoice—joy breaketh even now;
On to the mark of thy high calling press.

The pastures of the wilderness may moek
Thine earnest labors. Look thou to the hills:
God shall the chambers of his dew unlock,
Till living waters from the smitten rock
With fertilizing streams each furrow fills.

Ask not for sheaves, a holy patience keep;
Look for the early and the latter rain.
For all that faith hath scattered, love shall reap;
Gladness is sown—thy Lord may let thee weep;
But not one tear of thine shall be in vain.

'Tis thy Beloved gently beckons on;
His love illumines for thee each passing cloud;
When you fair land of light at last is won,
And seed time o'er, and harvest work begun,
He'll own the fruit that shadows now enshroud.

Behold! the Master standeth at the door;
Cry for Sabaoth's—raise thou thy voice:
Short hour of labor—soon it shall be o'er;
The dawn is breaking—night shall be no more,
And thou, with him who reaps, shalt then rejoice.

—From "Whispers in the Psalms."

THE CURSE OF ONE DISTILLERY.

Colonel Imiah Holland was a wealthy New York grain dealer, who had come up into New England, and bought for a quiet summer retreat for himself and family a large and picturesque hill farm, whereon were a trout brook, a pickerel pond, partridge coverts and a substantial, roomy house, quite comfortable, although somewhat old, and large enough to accommodate the parties he annually brought up with him from the city for hunting and fishing. Mr. Holland was a pleasant, social man, who always had a cheery word for his new rural neighbors, and asked so many questions about farming, stock and crops that he became very popular.

One mild April morning, as his neighbor, Farmer Stoddard, was driving past "Holland Farm," as the rich grain merchant's country residence was called, he was surprised to see the owner come bowing and smiling towards the gate.

"I ran up from New York last night, to see if it was beginning to thaw out here," he said, "and to carry out a little project which I have had in my head all winter. I have thought that in a place like this some sort of business that would make a local market for products of the neighboring farms would be a blessing to the owners. It has occurred to me that I would put up two or three cider mills and a distillery or two over on Stony Brook. That would use up all the superfluous grain hereabouts, as well as all the apples which I hear are frequently left on the ground to decay in great quantities here in these immense orchards."

"There were cider mills and distilleries in town when I was a lad," said Farmer Stoddard gravely.

"Is that so?" queried Colonel Holland, still chirk and pleasant, in his manner. "Did they do a good business?"

"I will show you what they did if you will step into my buggy and ride with me two or three miles out to my brother's."

"All right," replied Colonel Holland. "I'm glad to go with you. I thought I would speak to a few of the leading farmers about it, and you are the first one I have met since my return. I don't know that I have ever met your brother whom you are taking me to see."

"Quite likely not," replied Mr. Stoddard. "He owns a farm in a retired locality in the north part of town. He was chosen overseer of the poor at our last town meeting, and all of our paupers are now quartered there. Here we are," said the intelligent, thrifty farmer, as he drew up his sleek bay filly in front of a long, low, red house, on the south side of which a dozen wretched samples of humanity were

out sunning themselves. They all looked clean and well kept, but were very decrepit, and looked out from sore, red eyes set in very sodden and blotched faces; two, one man and one woman were insane. The woman, who was known as "Aunt Huldah," was greatly taken with the handsome, finely dressed, portly city man, and ran after him as he with Mr. Stoddard walked through the door-yard toward the large barns, calling on her companions to see what a beautiful lover had come for her.

"Poor, demented creature!" said Colonel Holland, pityingly, as he passed through a gateway and escaped from her vehement protestations of affection.

"It is a sorrowful sight indeed," said Mr. Stoddard. "She lived near the distillery I was speaking to you about. In those, her younger days, she used to board and help those employed about it. By degrees she became to like cider-brandy made there, and of which nearly everybody drank as freely as of water. Finally the doctors said her brain had become paralyzed. She is harmless, and so is kept here rather than at the asylum, where for a year or two she was homesick and very unhappy. She has no near relatives, and of course no property.

"This is Captain Ball, one of our former leading business men," continued Mr. Stoddard, pausing before a thin, bent, pallid-faced old man, who was sawing wood in a weakly way before the woodshed. "When I was a boy the Captain carried on a thriving business."

"Yes, yes," spoke up the poor creature in a wheezing voice, endeavoring to straighten himself up. "I owned the distillery, and did do a thriving business, to be sure but somehow I lost money. My wife used to say that I was the best wholesale customer I had. Perhaps I was, for I never went dry in those days—although I've had to since I came here; he! he! I tell you I made a prime article of cider-brandy and corn-whisky, too; yet there were always some folks in town who cursed me for it."

"Where are the men who worked for you in your distillery, your neighbors who had money invested in it, and those in this region who were the largest consumers of your fine brands of brandy and whisky?" asked Mr. Stoddard, in his grave, quiet way.

"He! he!" laughed the captain, "those who are not in the burying ground are here, waiting to be carried there."

"It is a fact," said Overseer Stoddard, coming up now and greeting his brother after an introduction, "Colonel Holland, that every one of these 'boarders' of mine was brought hither directly or indirectly by that old distillery. That little hunchback girl over there by the door is a grandchild of the old captain with whom you were just now talking. His only son married a daughter of 'Aunt Huldah.' They were both burned to death one midnight, not many years ago through the carelessness of the drunken husband, who set their house on fire. That poor little creature, who was terribly mutilated by burns, but was saved, is the unfortunate offspring of that union. Oh, it was hell upon earth over there in the 'Still village' when I was a boy. At last the more respectable part of the community would stand such work no longer, and one dark night the distillery was leveled to the ground. The old captain there was fully paid for his loss—in fact much more than the property was worth—but soon he drank up the money, as well as the rest of the property, and he and his sole living descendant are here to-day."

"I am a man of the world, and have seen something of the ill effects of rum in my day, but not exactly in this light," said Colonel Holland, as he and Farmer Stoddard were driving homeward. "I like this old town, however, and want to do something to benefit it in the way of business."

"Build a cheese factory," suggested Farmer Stoddard.

"Eureka!" cried Colonel Holland, "I will do so; and what is more I will start a vinegar-making establishment. Your Vermont cheeses and pure cider vinegar will sell like hot cakes in New York."

And so to-day the grain that is raised in the fertile meadows and plains in Northford feeds the sleek, Juno-eyed cows that graze on the sweet pasturing of its hillsides, and the luscious milk goes into the best of cheeses; while the earloads of apples, that were formerly left to decay in the large and prolific orchards are utilized by the vinegar factory. The farmers are more prosperous than ever, and bless the day when Colonel Holland first came to pass his summer there, and put a little enterprize into them withal.—Selected.

HOW TO PREVENT A DIVORCE.

When the senior Jonathan Trumbull was governor of Connecticut, a gentleman called at his house, requesting to see his excellency in private. Accord-

ingly, he was shown into his sanctum sanctorum, and the Governor came forward to meet Squire W., saying, "Good morning, sir, I am glad to see you."

Squire W. returned the salutation, adding as he did so, "I have called upon a very unpleasant errand, sir, and want your advice. My wife and I do not live happily together, and I am thinking of getting a divorce. What would you advise, sir?"

The Governor sat a few minutes in deep meditation, then turning to Squire W., said, "How did you treat Mrs. W. when you were courting her? and how did you feel toward her at the time of your marriage?"

Squire W. replied, "I treated her as kindly as I could, for I loved her dearly at that time."

"Well, sir," said the Governor, "go home and court her now just as you did then, and love her as when you married her. Do this in the fear of the Lord for one year, and then tell me the result." The Governor then said, "Let us pray." They bowed in prayer, and separated.

When a year had passed away Squire W. again called to see the Governor, and grasping his hand said, "I have called, sir, to thank you for the good advice you gave, and to tell you that my wife and I are as happy as when we were first married. I cannot be grateful enough for your good counsel."

"I am glad to hear it, Mr. W., and hope you will continue to court your wife as long as you live."

The result was that Squire W. and his wife lived happily together to the end of life. Let those who are thinking of separation in these days go and do likewise.

YOUNG ATHEISTS.

A suggestive scene took place lately in a railway car that was crossing the Rocky Mountains. A quiet business man who with the other passengers had been silently watching the vast range of snow-clad peaks by him seen for the first time, said to his companion:

"No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his mustache, pertly interrupted: "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I am waiting to be convinced. I see the mountains, I smell the rose, I hear the wind: therefore, I believe that mountains, rose and wind exist. But I cannot see, smell, or hear God. Therefore—"

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said, quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth with a conceited giggle.

"With your intellect and soul!—but I beg your pardon;" here he paused; "some men haven't breadth and depth enough of intellect and soul to do this. This is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question that cannot be laughed or joked away. The immature lads are not few in our colleges who find a Greek grammar too much for their brains to master, yet who loudly proclaim themselves agnostics or materialists, and challenge the Creator of the universe to stand on trial for their verdict.—Sel.

THE TURPENTINE REMEDY.

An aged physician in Washington, who is retired from practice, a man of extensive learning and high character, says that the younger practitioners laugh at him for recommending turpentine as a remedy for diseases of the lungs. He contends that they have nothing better to suggest, indeed they have no remedy for consumption. He claims that in twenty-seven clear cases of throat disease the use of this remedy under his own direction has restored the several parties to fair health, one of these being his own wife, and another being a man who, from being unable to sit or to lie in a prostrate position, has been for five years past doing engiener's work in the Treasury.

The remedy is simple: Procure at a drug-store some white turpentine; take in the month a bit the size of a pea; swallow the slowly dissolving substance and when it is quite soft, swallow the lump. This medicine is an old one, not at variance, however, with the modern notion of sending patients to piny regions to inhale terebinthine odors.

CHILDREN'S CORNER.

OPEN YOUR BIBLES.

DARKNESS. Read 1 John 2.

The way of the wicked is as darkness; they know not at what they stumble. Prov. 4: 19.

1. Darkness the emblem of the power of sin and Satan. Luke 22: 53; 23: 44; Ex. 10: 21-23.
2. Darkness is the absence of light. Gen. 1: 2; John 12: 35; 1 John 1: 5.
3. Darkness injures the sight. 1 John 2: 11; Eph. 4: 18.
4. Danger of stumbling or wandering in the dark. Jer. 13: 16; John 11: 10; 12: 35.
5. Darkness gloomy. Ps. 107: 10; Lam. 3: 2-6.
6. Light dispels darkness. 1 John 2: 8; John 8: 12; Eph. 5: 8.—Notes for Bible Study.

THE FIRST STRAWBERRIES.

A little girl once had a bed of strawberries. Very anxious she was that they should ripen and be fit to eat. The time came.

"Now for a feast!" said her brother to her one morning, as he picked up some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah! but," said her brother, "How can you give strawberries to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she, "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I mean to go with them to Mrs. Perkins' dying child, who never sees a strawberry, they are so poor."—*The Pansey.*

CRABS PLAYING POSSUM.

A learned friend, a naturalist, owned a large vicious monkey, which, because of its fierceness, had to be kept in a strong cage. Visitors from motives of prudence kept at a safe distance. At my first interview, I spoke gently to the imprisoned thing, and reached to it my hand. It took hold of my fingers with its black hands, and toyed with them, cooing like a trustful child. The learned man was astonished. It had never acted thus to a stranger. So, assuming a fierce voice, he shouted: "Go for him, Jack! go for him!" But Jack didn't stir; still holding my fingers, he looked entreatingly at his master, as if to say: "Excuse me this time. I like this man." The master, however, insisted, and shouted again, in assumed earnestness: "Go for him, Jack! go for him!" and Jack obeyed. I let him keep hold of my fingers; and he did "go for me." Such sublime rage—he fairly danced, and screamed with anger. But it was all make-believe. Jack held on to my fingers, and wouldn't hurt a hair of my head.

In animal life there is a great deal of this make-believe. Some manifestations of it naturalists call mimicry. Much of it is inherited habit, in which cases it is for purposes of protection. Some caterpillars are deceptive both in color and habit, resembling the color of the bark, and in their habit imitating the twig of a tree. They attach themselves by one end to a branch, and then extend themselves at an angle, which position is sustained for many minutes at a time, so that birds will mistake them for dry broken twigs.

Many insects will feign death when disturbed. So will a fox on occasion. This trick is so common with the opossum, that out of it has come the proverb. A person who is shamming is said to be playing 'possum.

Some interesting and pretty instances of playing 'possum are found in the habits of the sea-spider, or spider-crab, whose scientific name is *Libinia canaliculata*. It is decidedly the most crabbed and testy-looking member of its tribe. The body is round pear-shaped. The legs are sprawling thin and spider-like, the two front ones being the longest and thickest. There is a pretty insect, the tortoise beetle, which delights in the leaves of the convolvulus, or morning glory. It shines like a scale of burnished gold, but is far more brilliant in the sunlight than any gold can be. In its larval or worm stage it actually makes for itself a tent-like covering of its own dung. Some think this curious habit is to provide a shelter from the sun. I think the object is to mask itself, and thus to escape the birds.

Of all the crabs this sea-spider is the most dirty and repulsive looking. I have caught specimens which seemed to me to delight in a filthy aspect, being literally coated with a matting of dirt. Hence, naturalists speak of it as encrusted with "a greenish-brown sordes." The last word may be rendered filth or slime. In this condition, if the crab will but keep still, a passing fish would mistake it for a slimy or mud-coated stone.

The spider-crab has upon its shield or back a good many stiff hairs, and some hooked, stout spines. There are also some stiff hairs on the sprawling legs.

It is sometimes seen perambulating in most fantastic garb, having fronds of sea-lettuce like green ribbons attached to its legs and shield. Thus this "high fantastical" with its array of emerald streamers covering arms and back, did look vain, and ridiculous, too, for all that. In the case of spider-crab this "wearing of the green" is

a beautiful instance of mimicry for self protection. A ravenous fish does not gobble up a clump of green seaweed. Moreover, a little portable grove like this would probably be very grateful to the crab, as it surely would oxygenate the water about it, and might attract food.

I think that the sea-spider is not likely to practice this dodge in any localities except such as are clean; for instance, sandy and rocky places. It suits its conduct to the situation, hence, in muddy localities it becomes a gutter-snipe. There it affects to imitate a muddy stone, among the rocks it imitates a stone overgrown with seaweed.

It must be added that once I was much amused by a Japanese caricature, representing a party bathing in the sea. The bodily contortions and the excited countenance of one of the party was laughably comical, the truth being that a great sea-spider had him by a toe. And this reminds that some years ago I described a Japanese spider-crab which I have measured myself. This terrible crustacean, when expanded, was exactly eleven feet and six inches in length; and one has since been captured said to be sixteen feet in length!—*Mastery.*

GOD EVERYWHERE.—A Brahmin in Calcutta asked a European gentleman, "What is your order of society in Great Britain, are you divided into castes, or do you eat and drink together according to circumstances?" The European replied, "We deem it our honor to demean ourselves as brethren in the participation of food at one table, as Providence permits." The Brahmin replied, "That appears to me to be an offence against good morals and good conduct." The gentleman rejoined, "I think I can prove it to you, by a practice of your own, that you are in error. How do you act in the field of Juggernaut? Do you eat there with the lowest caste of India? There you know no distinction of caste, but all feed at one board." The Brahmin answered, "I can screen myself from the imputation you bring against us, for there we are in the presence of our god; there Juggernaut is in our midst, and there we can feast together." "Ah!" said the gentleman, "and I can justify the Christian practice on your own principles, for we are everywhere in the presence of our God."

KING EDWARD AND THE SWORDS.—In the dawning of the glorious day of the Reformation, the Lord raised up the eminently religious King Edward the Sixth to engage in that work. He had a very high esteem for the Holy Scriptures, according to which this great work was to be secured, and which had been, by the enemies and murderers of souls, long concealed from their forefathers. When, therefore, at his coronation, the swords were delivered to him, as King of England, France and Ireland; having received them, he said, "There is yet another sword to be delivered to me;" at which the lords wondering, "I mean," said he, "the sacred Bible which is the sword of the Spirit, and without which we are nothing, neither can we do anything." And as he prized the word of God himself, so he soon restored it to his people; and that they might all have opportunity to peruse the inspired writings, he ordered a large Bible in English, with the paraphrase of Erasmus on the Gospels, to be set up in every church in which at all times those that could, might go and read; and those that could not read, might go and hear.

TEMPERANCE.

KANSAS THE PROHIBITION STATE.

"Kansas is one of the most essentially agricultural States on the face of the whole earth, and if any one doubts the ability of a purely agricultural people to rise to the very highest prosperity, refinement and culture by agriculture alone, he need only come to this beautiful State, to have all these doubts removed. Here are a million of people of whom less than ten in a hundred are engaged in manufacturing. Only think of it! The valuation of the property in Kansas is \$369,255,961, more than \$369 apiece for every man, woman and child in the State. They have a cow to every two persons, and of other cattle they have one apiece. Of sheep they have one apiece, and of swine one and a quarter. They have six bearing apple trees, six peach trees, and of cherries and plums one apiece. Of winter wheat for 1882, they have thirty-four bushels apiece; or oats, twenty-two; or Irish potatoes, five bushels, and they had six gallons of sorghum to each person to sweeten it all. Was there ever such material prosperity? Was there ever on the face of the earth in one community a million of people so well off? And all this has been done within half the time allotted to human life."—*Junction City News.*

INTEMPERANCE IN LONDON.

This I apprehend is the monster vice in the city. It stares you in the face on every hand. Active workers in the cause of temperance say, as yet but little, comparatively, has been done in this metropolis, to check the fearful progress of this vice; that it is of a more hopeless character here than in the provincial towns and villages. Among the latter, the lower classes, for the most part, drink strong beer, but in London they add to this the free use of gin. Here they have large and splendid establishments which they call GIN PALACES. Some of them are beautiful establishments. The decorative art has made some of them as attractive as the Prince of Wickedness could desire, to catch the victims of this soul-destroying vice. In these institutions the work of death goes on by the wholesale. The custom is so great that the very drippings from the glasses, all are saved by lattice work counters and large trays underneath, are sufficient, it is said, to pay the clerks who wait upon the customers.

A few evenings since, in company with a friend, I

stopped at the door of one of these palaces, to see the throng that was passing in and out, I was perfectly astonished, when my friend said, "More than two hundred have passed in and out during the fifteen minutes that we have been standing here." I said, How do you know—it cannot be possible? His reply was, "I counted them by my watch." Do you think, my reader, we can rival that in America? I have never seen the like in our country, and I have visited all, or nearly all, the largest cities of the Union, and never saw anything that approximated it. Now, supposing there are two thousand of the gin palaces, and a hundred thousand smaller places where intoxicating liquors are sold in London, and hundreds of thousands of families where it is drunk as freely as water; is it any wonder that intemperance is fearfully common? Many of the customers of these palaces are women; indeed, there was one establishment where we saw more women come out than men. Their dress and appearance were most squalid and wretched. Many of them seemed to be mothers, leading up their children—sometimes a young child in their arms, and another at their side. These poor little children, when hungry for bread, are fed with whisky, and thus early trained to habits of intemperance. Truly, the time is come, when, if a child asks for bread, the parents give him a poisonous serpent.

Perhaps there is no city in Europe, outside of some of the large cities of Russia, where drunkenness is so common among women as in London. And it is not confined to the lower classes alone; even ladies in the higher walks of life are not exempt from the degrading vice.—*Correspondence of Evangelical Messenger.*

GEORGE CRUIKSHANK AND THE "BOTTLE."

Recent reminiscences of the artist, Cruikshank, tell the story of his early dissipation, his conversion to total abstinence, and his subsequent use of his powerful pencil in the interest of the temperance reformation. "The first hand-grenade he flung at the tyrant Rum, was a pamphlet of twelve pages about the size of *Harper's Weekly*, which he called 'The Bottle.' It represents the career of a happy and prosperous mechanic who, beginning with one glass of gin, descends step by step through the various stages of misery and crime till he ends by slaying his wife with the instrument of all his misery, the bottle. This was very forcibly treated, and took the town by storm, selling enormously, and of course turning a large sum of money into Cruikshank's pocket. It gave Douglas Jerrold an opportunity for one of his sarcasms. Walking with a friend he met Cruikshank. "Hallo!" he cried, "here comes Cruikshank; hasn't been out of a public house since 'The Bottle' was published." But this was not true. Cruikshank, I believe, never relapsed, and was certainly most sincere and earnest in the cause of temperance when I visited him.

"I want to do something," he said, "for the benefit of my fellow-creatures before I die, and if I can put one spoke in the wheel of this chariot of hell which is carting its millions every five minutes down to the dead sea of damnation, I shall die a little more contented. Five minutes? Did I say five minutes? Every two minutes, every one minute, like the Paddington busses, this infernal vehicle makes a trip, and its always full, too, always full. From Rum to Ruin, by way of Care Cross, Crime Crescent and Penury Square. I fear I have to a great extent frittered away whatever gifts, physical and mental, God has seen fit to give me, and now I want to see if I cannot take up a few of the ever-due bills which I owe the Almighty and his creatures."

WHISKY IN ALASKA.

News from British Columbia dated Victoria, July 15, says: The steamer Eureka, arrived this morning from the North, brings news of a horrible tragedy at Dakan mine, near Harrisburg, Alaska. Two whisky sellers named Rennie and Martin got drunk and unconsciously exchanged cabins during the night. Indians broke into Martin's cabin, where Rennie was sleeping, and stole a bottle of whisky. As soon as the fact was discovered both of them started after the Indians, and in a fight with them Rennie was killed. Citizens in force arrested three Indians, confining them in a guard-house. During the temporary absence of the guard the Indians procured a pistol, shooting the guard on his return, then fled. The firing awoke Major Givens, formerly of the United States army. He rushed to the rescue, and was shot down wounded. The Indians took an ax and hacked his head to pieces. The three Indians then attempted to make good their escape, but a number of miners who had reached the scene shot one of them down and arrested a second. The third escaped. Infuriated citizens constituted themselves a jury and hung the captured Indian on the spot. Next day Colonel Barry ordered the chief to produce the third one who had escaped. He was quickly delivered up and promptly hanged.

Mr. Gladstone is credited with the remark that the drinking customs of Great Britain are bringing on that country all the evils of war, pestilence and famine.

At Hyde Park, Pa., nearly all the saloon keepers were refused a renewal of licenses. This action is due to the strenuous efforts of the Temperance Union.

Dram-drinking drags its deluded devotees down to a drunkard's dreadful doom of darkness, degradation, death and damnation.

Greeley, Col., is a prohibition town of 2,460 population, with no paupers, no jail, no police magistrates, no poor-house.

The whisky traffic makes bad citizens faster than schools and churches make good ones.

THE HOME.

SEED TIME AND HARVEST.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 5, 6.

Go forth! though weeping, bearing precious seed;
Still sow in faith, though not a blade appears;
Go forth! the Lamb himself the way doth lead,
The everlasting arms are o'er thee spread;
Thou'lt reap in joy, all thou hast sown in tears.

Take up thy burden—bear it joyfully—
Fear not sin's darkest cave to enter in;
Though fierce thy foe, yet Israel's Lord is nigh,
And o'er thy fellow-men he hears thee sigh,
Seeking for him thou lov'st, a soul to win.

Go forth! there is no shadow on thy brow,
No tear that rises—no swift cry to bless
The grain thou bearest—but he heedeth: thou
Shalt soon rejoice—joy breaketh even now;
On to the mark of thy high calling press.

The pastures of the wilderness may mock
Thine earnest labors. Look thou to the hills:
God shall the chambers of his dew unlock,
Till living waters from the smitten rock
With fertilizing streams each furrow fills.

Ask not for sheaves, a holy patience keep;
Look for the early and the latter rain.
For all that faith hath scattered, love shall reap;
Gladness is sown—thy Lord may let thee weep;
But not one tear of thine shall be in vain.

'Tis thy Beloved gently beckons on;
His love illumines for thee each passing cloud;
When you fair land of light at last is won,
And seed time o'er, and harvest work begun,
He'll own the fruit that shadows now enshroud.

Behold! the Master standeth at the door;
Cry for Sabaoth's—raise thou thy voice:
Short hour of labor—soon it shall be o'er:
The dawn is breaking—night shall be no more,
And thou, with him who reaps, shalt then rejoice.

—From "Whispers in the Psalms."

THE CURSE OF ONE DISTILLERY.

Colonel Imiah Holland was a wealthy New York grain dealer, who had come up into New England, and bought for a quiet summer retreat for himself and family a large and picturesque hill farm, whereon were a trout brook, a pickerel pond, partridge coverts and a substantial, roomy house, quite comfortable, although somewhat old, and large enough to accommodate the parties he annually brought up with him from the city for hunting and fishing. Mr. Holland was a pleasant, social man, who always had a cheery word for his new rural neighbors, and asked so many questions about farming, stock and crops that he became very popular.

One mild April morning, as his neighbor, Farmer Stoddard, was driving past "Holland Farm," as the rich grain merchant's country residence was called, he was surprised to see the owner come bowing and smiling towards the gate.

"I ran up from New York last night, to see if it was beginning to thaw out here," he said, "and to carry out a little project which I have had in my head all winter. I have thought that in a place like this some sort of business that would make a local market for products of the neighboring farms would be a blessing to the owners. It has occurred to me that I would put up two or three cider mills and a distillery or two over on Stony Brook. That would use up all the superfluous grain hereabouts, as well as all the apples which I hear are frequently left on the ground to decay in great quantities here in these immense orchards."

"There were cider mills and distilleries in town when I was a lad," said Farmer Stoddard gravely.

"Is that so?" queried Colonel Holland, still chirk and pleasant in his manner. "Did they do a good business?"

"I will show you what they did if you will step into my buggy and ride with me two or three miles out to my brother's."

"All right," replied Colonel Holland. "I'm glad to go with you. I thought I would speak to a few of the leading farmers about it, and you are the first one I have met since my return. I don't know that I have ever met your brother whom you are taking me to see."

"Quite likely not," replied Mr. Stoddard. "He owns a farm in a retired locality in the north part of town. He was chosen overseer of the poor at our last town meeting, and all of our paupers are now quartered there. Here we are," said the intelligent, thrifty farmer, as he drew up his sleek bay filly in front of a long, low, red house, on the south side of which a dozen wretched samples of humanity were

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"Poor, demented creature!" said Colonel Holland, pityingly, as he passed through a gateway and escaped from her vehement protestations of affection.

"It is a sorrowful sight indeed," said Mr. Stoddard. "She lived near the distillery I was speaking to you about. In those, her younger days, she used to board and help those employed about it. By degrees she became to like cider-brandy made there, and of which nearly everybody drank as freely as of water. Finally the doctors said her brain had become paralyzed. She is harmless, and so is kept here rather than at the asylum, where for a year or two she was homesick and very unhappy. She has no near relatives, and of course no property."

"This is Captain Ball, one of our former leading business men," continued Mr. Stoddard, pausing before a thin, bent, pallid-faced old man, who was sawing wood in a weakly way before the woodshed. "When I was a boy the Captain carried on a thriving business."

"Yes, yes," spoke up the poor creature in a wheezing voice, endeavoring to straighten himself up. "I owned the distillery, and did do a thriving business, to be sure but somehow I lost money. My wife used to say that I was the best wholesale customer I had. Perhaps I was, for I never went dry in those days—although I've had to since I came here; he! he! I tell you I made a prime article of cider-brandy and corn-whisky, too; yet there were always some folks in town who cursed me for it."

"Where are the men who worked for you in your distillery, your neighbors who had money invested in it, and those in this region who were the largest consumers of your fine brands of brandy and whisky?" asked Mr. Stoddard, in his grave, quiet way.

"He! he!" laughed the captain, "those who are not in the burying ground are here, waiting to be carried there."

"It is a fact," said Overseer Stoddard, coming up now and greeting his brother after an introduction, "Colonel Holland, that every one of these 'boarders' of mine was brought hither directly or indirectly by that old distillery. That little hunchback girl over there by the door is a grandchild of the old captain with whom you were just now talking. His only son married a daughter of 'Aunt Huldah.' They were both burned to death one midnight, not many years ago through the carelessness of the drunken husband, who set their house on fire. That poor little creature, who was terribly mutilated by burns, but was saved, is the unfortunate offspring of that union. Oh, it was hell upon earth over there in the 'Still village' when I was a boy. At last the more respectable part of the community would stand such work no longer, and one dark night the distillery was leveled to the ground. The old captain there was fully paid for his loss—in fact much more than the property was worth—but soon he drank up the money, as well as the rest of the property, and he and his sole living descendant are here to-day."

"I am a man of the world, and have seen something of the ill effects of rum in my day, but not exactly in this light," said Colonel Holland, as he and Farmer Stoddard were driving homeward. "I like this old town, however, and want to do something to benefit it in the way of business."

"Build a cheese factory," suggested Farmer Stoddard.

"Eureka!" cried Colonel Holland, "I will do so; and what is more I will start a vinegar-making establishment. Your Vermont cheeses and pure cider vinegar will sell like hot cakes in New York."

And so to-day the grain that is raised in the fertile meadows and plains in Northford feeds the sleek, Juno-eyed cows that graze on the sweet pasturing of its hillsides, and the luscious milk goes into the best of cheeses; while the carloads of apples, that were formerly left to decay in the large and prolific orchards are utilized by the vinegar factory. The farmers are more prosperous than ever, and bless the day when Colonel Holland first came to pass his summer there, and put a little enterprise into them withal. —Selected.

HOW TO PREVENT A DIVORCE.

When the senior Jonathan Trumbull was governor of Connecticut, a gentleman called at his house, requesting to see his excellency in private. Accord-

ingly, he was shown into his sanctum sanctorum, and the Governor came forward to meet Squire W., saying, "Good morning, sir, I am glad to see you."

Squire W. returned the salutation, adding as he did so, "I have called upon a very unpleasant errand, sir, and want your advice. My wife and I do not live happily together, and I am thinking of getting a divorce. What would you advise, sir?"

The Governor sat a few minutes in deep meditation, then turning to Squire W., said, "How did you treat Mrs. W. when you were courting her? and how did you feel toward her at the time of your marriage?"

Squire W. replied, "I treated her as kindly as I could, for I loved her dearly at that time."

"Well, sir," said the Governor, "go home and court her now just as you did then, and love her as when you married her. Do this in the fear of the Lord for one year, and then tell me the result." The Governor then said, "Let us pray." They bowed in prayer, and separated.

When a year had passed away Squire W. again called to see the Governor, and grasping his hand said, "I have called, sir, to thank you for the good advice you gave, and to tell you that my wife and I are as happy as when we were first married. I cannot be grateful enough for your good counsel."

"I am glad to hear it, Mr. W., and hope you will continue to court your wife as long as you live."

The result was that Squire W. and his wife lived happily together to the end of life. Let those who are thinking of separation in these days go and do likewise.

YOUNG ATHEISTS.

A suggestive scene took place lately in a railway car that was crossing the Rocky Mountains. A quiet business man who with the other passengers had been silently watching the vast range of snow-clad peaks by him seen for the first time, said to his companion: "No man, it seems to me, could look at that scene without feeling himself brought nearer to his Creator."

A dapper lad of eighteen, who had been chiefly occupied in caressing his mustache, pertly interrupted: "If you are sure there is a Creator."

"You are an atheist?" said the stranger, turning to the lad.

"I am an agnostic," raising his voice. "I am investigating the subject. I take nothing for granted. I am waiting to be convinced. I see the mountains, I smell the rose, I hear the wind: therefore, I believe that mountains, rose and wind exist. But I cannot see, smell, or hear God. Therefore"—

A grizzled old cattle-raiser opposite glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said, quietly.

"No."

"Or to hear with your tongue, or to taste with your ears?"

"Certainly not."

"Then why do you try to apprehend God with faculties which are only meant for material things?"

"With what should I apprehend him?" said the youth with a conceited giggle.

"With your intellect and soul!—but I beg your pardon;" here he paused; "some men haven't breadth and depth enough of intellect and soul to do this. This is probably the reason that you are an agnostic."

The laugh in the car effectually stopped the display of any more atheism that day.

But this is a question that cannot be laughed or joked away. The immature lads are not few in our colleges who find a Greek grammar too much for their brains to master, yet who loudly proclaim themselves agnostics or materialists, and challenge the Creator of the universe to stand on trial for their verdict.—Sel.

THE TURPENTINE REMEDY.

An aged physician in Washington, who is retired from practice, a man of extensive learning and high character, says that the younger practitioners laugh at him for recommending turpentine as a remedy for diseases of the lungs. He contends that they have nothing better to suggest, indeed they have no remedy for consumption. He claims that in twenty-seven clear cases of throat disease the use of this remedy under his own direction has restored the several parties to fair health, one of these being his own wife, and another being a man who, from being unable to sit or to lie in a prostrate position, has been for five years past doing engineer's work in the Treasury.

The remedy is simple: Procure at a drug-store some white turpentine; take in the month a bit the size of a pea; swallow the slowly dissolving substance and when it is quite soft, swallow the lump. This medicine is an old one, not at variance, however, with the modern notion of sending patients to piny regions to inhale terebinthine odors.

CHILDREN'S CORNER.

OPEN YOUR BIBLES.

DARKNESS. Read 1 John 2.

The way of the wicked is as darkness; they know not at what they stumble. Prov. 4: 19.

1. Darkness the emblem of the power of sin and Satan. Luke 22: 53; 23: 44; Ex. 10: 21-23.
2. Darkness is the absence of light. Gen. 1: 2; John 12: 35; 1 John 1: 5.
3. Darkness injures the sight. 1 John 2: 11; Eph. 4: 18.
4. Danger of stumbling or wandering in the dark. Jer. 13: 16; John 11: 10; 12: 35.
5. Darkness gloomy. Ps. 107: 10; Lam. 3: 2-6.
6. Light dispels darkness. 1 John 2: 8; John 8: 12; Eph. 5: 8.—Notes for Bible Study.

THE FIRST STRAWBERRIES.

A little girl once had a bed of strawberries. Very anxious she was that they should ripen and be fit to eat. The time came.

"Now for a feast!" said her brother to her one morning, as he picked up some beautiful ones for her to eat.

"I cannot eat these," said she, "for they are the first ripe fruit."

"Well," said her brother, "all the more reason for our making a feast, for they are the greater treat."

"Yes; but they are the first ripe fruit."

"Well, what of that?"

"Dear father told us that he used to give God the first out of all the money he made, and that then he always felt happier in spending the rest; and I wish to give God the first of my strawberries, too."

"Ah! but," said her brother, "How can you give strawberries to God? And even if you could, he would not care for them."

"Oh, I have found out a way," said she, "Jesus said, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me,' and I mean to go with them to Mrs. Perkins' dying child, who never sees a strawberry, they are so poor."—*The Pansey.*

CRABS PLAYING POSSUM.

A learned friend, a naturalist, owned a large vicious monkey, which, because of its fierceness, had to be kept in a strong cage. Visitors from motives of prudence kept at a safe distance. At my first interview, I spoke gently to the imprisoned thing, and reached to it my hand. It took hold of my fingers with its black hands, and toyed with them, cooing like a trustful child. The learned man was astonished. It had never acted thus to a stranger. So, assuming a fierce voice, he shouted: "Go for him, Jack! go for him!" But Jack didn't stir; still holding my fingers, he looked entreatingly at his master, as if to say: "Excuse me this time. I like this man." The master, however, insisted, and shouted again, in assumed earnestness: "Go for him, Jack! go for him!" and Jack obeyed. I let him keep hold of my fingers; and he did "go for me." Such sublime rage—he fairly danced, and screamed with anger. But it was all make-believe. Jack held on to my fingers, and wouldn't hurt a hair of my head.

In animal life there is a great deal of this make-believe. Some manifestations of it naturalists call mimicry. Much of it is inherited habit, in which cases it is for purposes of protection. Some caterpillars are deceptive both in color and habit, resembling the color of the bark, and in their habit imitating the twig of a tree. They attach themselves by one end to a branch, and then extend themselves at an angle, which position is sustained for many minutes at a time, so that birds will mistake them for dry broken twigs.

Many insects will feign death when disturbed. So will a fox on occasion. This trick is so common with the opossum, that out of it has come the proverb. A person who is shamming is said to be playing 'possum.

Some interesting and pretty instances of playing 'possum are found in the habits of the sea-spider, or spider-crab, whose scientific name is *Libinia canaliculata*. It is decidedly the most crabbed and testy-looking member of its tribe. The body is round pear-shaped. The legs are sprawling thin and spider-like, the two front ones being the longest and thickest. There is a pretty insect, the tortoise beetle, which delights in the leaves of the convolvulus, or morning glory. It shines like a scale of burnished gold, but is far more brilliant in the sunlight than any gold can be. In its larval or worm stage it actually makes for itself a tent-like covering of its own dung. Some think this curious habit is to provide a shelter from the sun. I think the object is to mask itself, and thus to escape the birds.

Of all the crabs this sea-spider is the most dirty and repulsive looking. I have caught specimens which seemed to me to delight in a filthy aspect, being literally coated with a matting of dirt. Hence, naturalists speak of it as encrusted with "a greenish-brown sordes." The last word may be rendered filth or slime. In this condition, if the crab will but keep still, a passing fish would mistake it for a slimy or mud-coated stone.

The spider-crab has upon its shield or back a good many stiff hairs, and some hooked, stout spines. There are also some stiff hairs on the sprawling legs.

It is sometimes seen perambulating in most fantastic garb, having frouds of sea-lettuce like green ribbons attached to its legs and shield. Thus this "high fantastical" with its array of emerald streamers covering aris and back, did look vain, and ridiculous, too, for all that. In the case of spider-crab this "wearing of the green" is

a beautiful instance of mimicry for self protection. A ravenous fish does not gobble up a clump of green seaweed. Moreover, a little portable grove like this would probably be very grateful to the crab, as it surely would oxygenate the water about it, and might attract food.

I think that the sea-spider is not likely to practice this dodge in any localities except such as are clean; for instance, sandy and rocky places. It suits its conduct to the situation, hence, in muddy localities it becomes a gutter-snipe. There it affects to imitate a muddy stone, among the rocks it imitates a stone overgrown with seaweed.

It must be added that once I was much amused by a Japanese caricature, representing a party bathing in the sea. The bodily contortions and the excited countenance of one of the party was laughably comical, the truth being that a great sea-spider had him by a toe. And this reminds that some years ago I described a Japanese spider-crab which I have measured myself. This terrible crustacean, when expanded, was exactly eleven feet and six inches in length; and one has since been captured said to be sixteen feet in length!—*Mastery.*

GOD EVERYWHERE.—A Brahmin in Calcutta asked a European gentleman, "What is your order of society in Great Britain, are you divided into castes, or do you eat and drink together according to circumstances?" The European replied, "We deem it our honor to demean ourselves as brethren in the participation of food at one table, as Providence permits." The Brahmin replied, "That appears to me to be an offence against good morals and good conduct." The gentleman rejoined, "I think I can prove it to you, by a practice of your own, that you are in error. How do you act in the field of Juggernaut? Do you eat there with the lowest caste of India? There you know no distinction of caste, but all feed at one board." The Brahmin answered, "I can screen myself from the imputation you bring against us, for there we are in the presence of our god; there Juggernaut is in our midst, and there we can feast together." "Ah!" said the gentleman, "and I can justify the Christian practice on your own principles, for we are everywhere in the presence of our God."

KING EDWARD AND THE SWORDS.—In the dawning of the glorious day of the Reformation, the Lord raised up the eminently religious King Edward the Sixth to engage in that work. He had a very high esteem for the Holy Scriptures, according to which this great work was to be secured, and which had been, by the enemies and murderers of souls, long concealed from their forefathers. When, therefore, at his coronation, the swords were delivered to him, as King of England, France and Ireland; having received them, he said, "There is yet another sword to be delivered to me;" at which the lords wondering, "I mean," said he, "the sacred Bible which is the sword of the Spirit, and without which we are nothing, neither can we do anything." And as he prized the word of God himself, so he soon restored it to his people; and that they might all have opportunity to peruse the inspired writings, he ordered a large Bible in English, with the paraphrase of Erasmus of the Gospels, to be set up in every church in which at all times those that could, might go and read; and those that could not read, might go and hear.

TEMPERANCE.

KANSAS THE PROHIBITION STATE.

"Kansas is one of the most essentially agricultural States on the face of the whole earth, and if any one doubts the ability of a purely agricultural people to rise to the very highest prosperity, refinement and culture by agriculture alone, he need only come to this beautiful State, to have all these doubts removed. Here are a million of people of whom less than ten in a hundred are engaged in manufacturing. Only think of it! The valuation of the property in Kansas is \$369,255,961, more than \$369 apiece for every man, woman and child in the State. They have a cow to every two persons, and of other cattle they have one apiece. Of sheep they have one apiece, and of swine one and a quarter. They have six bearing apple trees, six peach trees, and of cherries and plums one apiece. Of winter wheat for 1882, they have thirty-four bushels apiece; or oats, twenty-two; of Irish potatoes, five bushels, and they had six gallons of sorghum to each person to sweeten it all. Was there ever such material prosperity? Was there ever on the face of the earth in one community a million of people so well off? And all this has been done within half the time allotted to human life."—*Junction City News.*

INTEMPERANCE IN LONDON.

This I apprehend is the monster vice in the city. It stares you in the face on every hand. Active workers in the cause of temperance say, as yet but little, comparatively, has been done in this metropolis, to check the fearful progress of this vice; that it is of a more hopeless character here than in the provincial towns and villages. Among the latter, the lower classes, for the most part, drink strong beer, but in London they add to this the free use of gin. Here they have large and splendid establishments which they call GIN PALACES. Some of them are beautiful establishments. The decorative art has made some of them as attractive as the Prince of Wickedness could desire, to catch the victims of this soul-destroying vice. In these institutions the work of death goes on by the wholesale. The custom is so great that the very drippings from the glasses, all are saved by lattice work counters and large trays underneath, are sufficient, it is said, to pay the clerks who wait upon the customers.

A few evenings since, in company with a friend, I

stopped at the door of one of these palaces, to see the throng that was passing in and out, I was perfectly astonished, when my friend said, "More than two hundred have passed in and out during the fifteen minutes that we have been standing here." I said, How do you know—it cannot be possible? His reply was, "I counted them by my watch." Do you think, my reader, we can rival that in America? I have never seen the like in our country, and I have visited all, or nearly all, the largest cities of the Union, and never saw anything that approximated it. Now, supposing there are two thousand of the gin palaces, and a hundred thousand smaller places where intoxicating liquors are sold in London, and hundreds of thousands of families where it is drunk as freely as water; is it any wonder that intemperance is fearfully common? Many of the customers of these palaces are women; indeed, there was one establishment where we saw more women come out than men. Their dress and appearance were most squalid and wretched. Many of them seemed to be mothers, leading up their children—sometimes a young child in their arms, and another at their side. These poor little children, when hungry for bread, are fed with whisky, and thus early trained to habits of intemperance. Truly, the time is come, when, if a child asks for bread, the parents gives him a poisonous serpent.

Perhaps there there is no city in Europe, outside of some of the large cities of Russia, where drunkenness is so common among women as in London. And it is not confined to the lower classes alone; even ladies in the higher walks of life are not exempt from the degrading vice.—*Correspondence of Evangelical Messenger.*

GEORGE CRUIKSHANK AND THE "BOTTLE."

Recent reminiscences of the artist, Cruikshank, tell the story of his early dissipations, his conversion to total abstinence, and his subsequent use of his powerful pencil in the interest of the temperance reformation. "The first hand-grenade he flung at the tyrant Rum, was a pamphlet of twelve pages about the size of *Harper's Weekly*, which he called 'The Bottle.' It represents the career of a happy and prosperous mechanic who, beginning with one glass of gin, descends step by step through the various stages of misery and crime till he ends by slaying his wife with the instrument of all his misery, the bottle. This was very forcibly treated, and took the town by storm, selling enormously, and of course turning a large sum of money into Cruikshank's pocket. It gave Douglas Jerrold an opportunity for one of his sarcasms. Walking with a friend he met Cruikshank. "Hallo!" he cried, "here comes Cruikshank; hasn't been out of a public house since 'The Bottle' was published." But this was not true. Cruikshank, I believe, never relapsed, and was certainly most sincere and earnest in the cause of temperance when I visited him.

"I want to do something," he said, "for the benefit of my fellow-creatures before I die, and if I can put one spoke in the wheel of this chariot of hell which is carting its millions every five minutes down to the dead sea of damnation, I shall die a little more contented. Five minutes? Did I say five minutes? Every two minutes, every one minute, like the Paddington busses, this infernal vehicle makes a trip, and its always full, too, always full. From Rum to Ruin, by way of Care Cross, Crime Crescent and Penury Square. I fear I have to a great extent frittered away whatever gifts, physical and mental. God has seen fit to give me, and now I want to see if I cannot take up a few of the ever-due bills which I owe the Almighty and his creatures."

WHISKY IN ALASKA.

News from British Columbia dated Victoria, July 15, says: The steamer Eureka, arrived this morning from the North, brings news of a horrible tragedy at Dakan mine, near Harrisburg, Alaska. Two whisky sellers named Rennie and Martin got drunk and unconsciously exchanged cabins during the night. Indians broke into Martin's cabin, where Rennie was sleeping, and stole a bottle of whisky. As soon as the fact was discovered both of them started after the Indians, and in a fight with them Rennie was killed. Citizens in force arrested three Indians, confining them in a guard-house. During the temporary absence of the guard the Indians procured a pistol, shooting the guard on his return, then fled. The firing awoke Major Givcus, formerly of the United States army. He rushed to the rescue, and was shot down wounded. The Indians took an ax and hacked his head to pieces. The three Indians then attempted to make good their escape, but a number of miners who had reached the scene shot one of them down and arrested a second. The third escaped. Infuriated citizens constituted themselves a jury and hung the captured Indian on the spot. Next day Colonel Barry ordered the chief to produce the third one who had escaped. He was quickly delivered up and promptly hanged.

Mr. Gladstone is credited with the remark that the drinking customs of Great Britain are bringing on that country all the evils of war, pestilence and famine.

At Hyde Park, Pa., nearly all the saloon keepers were refused a renewal of licenses. This action is due to the strenuous efforts of the Temperance Union.

Dram-drinking drags its deluded devotees down to a drunkard's dreadful doom of darkness, degradation, death and damnation.

Greeley, Col., is a prohibition town of 2,460 population, with no paupers, no jail, no police magistrates, no poor-house.

The whisky traffic makes bad citizens faster than schools and churches make good ones.

THE CHURCHES.

—The State campmeeting of the Michigan Holiness Association will be held on the Fair grounds at Ionia, Mich., from the 10th to the 20th of this month. A large attendance and glorious results are expected.

—The latest from the United Pres. missionaries in Egypt, is dated July 14th. At that time all were safe, and none of the native Christians had died of the cholera. Its ravages, however, have been great, especially in Cairo, since that time, and results may have been fatal. The telegraphic news from day to day indicates that the disease is abating in Cairo, and that it is not spreading to the cities and towns up the Nile.

—Major Whittle, says the New York *Witness*, after a laborious and successful evangelistic work in Britain, has just passed through Canada on his return to Chicago. He addressed to two meetings in Montreal on Sunday, and left with his son, who has been studying in Edinburgh, for Chicago on Monday. He purposes to co-operate there with Mr. Moody and others in the systematic evangelization of that city in September, one great object of the campaign being the practical training of evangelists.

—The Howard Avenue Congregational church of New Haven, installed Rev. Charles W. Park, of Mt. Auburn, Mass., as their pastor recently, notwithstanding the Ecclesiastical Council refused to advise or assist in his installation, on account of heterodox views on infant baptism and the inspiration of the Scriptures.

—The Methodist church at Liffin, Ohio, welcomed nearly one hundred and fifty probationers into full membership July 8. These were the fruits of a season of spiritual refreshing enjoyed last week. Nearly fifty others continue on probation, nearly all of whom can be satisfactorily accounted for.

—The Congregational church at Maryville, Ohio, Rev. Homer Thrall, pastor, received seventy members on confession of faith at the last communion. This accession is largely the result of a revival enjoyed by various churches, under the labors of the Rev. J. S. Weber, a Methodist evangelist. Over four hundred persons professed conversion.

—The Rev. William Cuthbertson, D. D., of London, England, now supplying the pulpit of the Central church in Bangor, Me., has accepted the call of the Leavitt street Congregational church of this city, and will begin the pastorate in the early fall.

—The Northwestern Presbyterian church of Philadelphia has retired from the Presbyterian denomination, because the Presbytery disapproved of its employing as its pastor a Greek, Waldo Messaros—who was not a Presbyterian, and did not expect to become such. The church is now independent, and Mr. Messaros has been installed pastor by two Free-will Baptist preachers from Massachusetts.

—In the time of the orthodox Edward VI. Richard Taverner, "though," as Anthony Wood, the Oxford antiquary, says, "a mere layman," obtained a special license signed by the king to preach in any place in his dominions, "on account of the scarcity and slackness of preachers." And, in like manner, other lay gentlemen such as had been educated at the universities did preach. If the scarcity and slackness of preachers of which we now hear so much continue, we shall have to take a leaf out of King Edward's book.

—The Waldensian congregation in Rome after being driven from one hired room to another, have at length erected a church of their own. The very granite from the Alpine Valley, we are told, was brought to Rome for the foundations of the building—stones often pressed perhaps in the times of persecution by the bleeding, weary feet of exiled mothers and children, of trembling old men, or equally unfortunate brave and strong ones. So these gray stones will cry out in the chief street of Rome against the cruelty and perfidy of the Popes to the Waldenses, and the history of that ancient people will be recounted with sympathy in the fortress of their persecutors. Truly there are sermons in stones.

—The case of the Rev. Heber Newton, in the Diocese of New York, has not yet been decided. The New York *Observer* notices the fact that the last ecclesiastical trial in that diocese was the case of Dr. Stephen H. Tyng, who had preached in the parish of another rector without his consent. He was promptly arraigned. And yet here is Doctor Newton, who has preached doctrines subversive of the Scriptures themselves, who may possibly not be arraigned at all.

—The thirty-seventh Annual Meeting of the American Missionary Association will be held in the Central Congregational church, Brooklyn, New York, (Dr. A. J. F. Behrends'), commencing Tuesday, October 30, at three o'clock p. m. Rev. J. L. Withrow, D. D., of Boston, will preach the sermon. Other addresses and papers, and also arrangements relating to the meeting will be announced hereafter.

—A Minneapolis paper says: "The superintendents of Congregational and Presbyterian home missionary work in North Dakota have come to a mutual understanding so that various fields, where there was likely to be a conflict of interests, are to be taken care of by one or the other of the denominations alone."

—The Independent Presbyterian Church, Savannah, Ga., presents a singular anomaly among Presbyterian churches, being independent of the Presbytery and the General Assembly, and strictly congregational in its government, though the pastor, Rev. Dr. Axson, is a member

of the Presbytery. The church is very wealthy, and supports a missionary in China, besides contributing largely to Presbyterian funds. It was founded by the early settlers of Savannah, 150 years ago, and is incorporated, so that it is likely to retain its independent character.

—Tahiti, the home of the bread fruit tree, already has the Bible in its own language, but it is so expensive as to be beyond the reach of the natives, costing about eight shillings. Rev. J. L. Green, the missionary there, who is now on a visit home to England, has persuaded the British and American Bible Society to issue a twenty-penny edition. It is now going through the press, so that before this year is out, the Tahitians will have a Bible sufficiently cheap to be within reach of all.

—The Inland Mission, Africa, has stations on the south of the Congo, planted at intervals of thirty or forty miles, and extending over about 110 miles of a route traversed by no Europeans except themselves. The missionaries have dwelt peacefully among the people for five years, without a single hostile collision. They have learned the language, and are training some of the lads for teachers, being fully supplied with native produce by the people, who also willingly act as carriers for them over the whole line.

—The Indian Mission is in the Indian Territory, and is organized into a Conference with four presiding elder's districts and twenty-nine pastoral charges. There are 112 local preachers; 1,100 white members; thirty colored members; 5,107 Indian members, fifty-eight Sunday-schools, with 1,602 scholars. There are four schools. The Asbury Manual Labor School is located at Eufala in the Creek Nation. The New Hope Seminary is in the Choctaw Nation. The Seminole Female Academy is located at Sasakwa, Seminole Nation. The Harrell International Institute is located at Muskogee, Creek Nation. All of these schools are prospering.—*Gospel in all Lands.*

THE LUTHERAN CHURCH.

THE PRACTICAL SIDE OF THE SECRET SOCIETY QUESTION.

For a number of years the secret society question has been agitated and discussed to such an extent in our Evangelical Lutheran Church, that it appears to us that all our members have had abundant opportunity to become convinced that fellowship with secret societies is unscriptural and entirely incompatible with true Christianity. Is it not high time that all our pastors and charges should commence practically to carry out the principles of the Gospel in regard to fellowship with such anti-Christian societies? We mean by this, to not receive any more a single member into church fellowship until such a person is convinced, and declares that he will leave the lodge. Again, to place under church discipline all members of our congregations who yet stand connected with a secret society. By this we mean at once to commence instructing and admonishing all such as fellowship secret societyism, and not to permit them to have altar-fellowship with the congregation until they leave the lodge.

We rejoice over the article of our worthy Professor Loy on this subject, which lately appeared in our German magazine, the *Zeitblaetter*. But, perhaps, many will ask: What will the consequence be of such practice and discipline?

Our answer: The consequence must be left to him who rules over his church; for his will would thus be done, that Antichrist and Christ's Church shall not fellowship together. We ask: How can we treat error in the church differently from vice? Who looks upon it as wrong and uncharitable to require a vicious man to abstain from the Lord's Supper until he sees the error of his ways, confesses his sin, and promises to reform? No one. All see this as a right and proper church discipline. Why not treat error, or false doctrine, in the same way?

We do not mean, that secretists applying for church membership, or secretists already, perhaps for years, standing in church fellowship with us, should be dealt with in haste, or in an impatient or unfriendly manner. But we do mean, that all such should be told, Your position is a sinful one; we are willing in all Christian patience to instruct you and to convince you that your position is sinful and contrary to the Gospel, but until you are convinced we cannot permit you to have altar-fellowship with the congregation. Why? Because you are patronizing and upholding principles in the lodge which are in direct contradiction to the Gospel of Jesus Christ. We further ask: If a man is not willing to permit the church to exercise her right and duty in thus watching over purity of doctrine, what kind of a member will such a person make? Must we not deal with such errorists just as we would deal with any sectarian errorists, who wish to become members of our Lutheran church and would have altar-fellowship with us? We cannot see any difference in these two cases. To go to church and to hear God's Word preached is a privilege which must be granted to all who wish to come, whether such are vicious in their lives, or whether they uphold the gravest and worst kind of errors.

But the question of church-membership, of church and altar fellowship, is quite a different one. Why will men not see this? Is not God's Word clear enough on this subject? Hear what God requires: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4: 3-6. Again: We are to "speak the same thing," to be of "one mind," and to be "perfectly joined together." If a member of a Lutheran congregation will go and join a sectarian church, and

wishes to confess their doctrine and also ours, to commune there and also in our church, could we permit such a position? If a member of any sectarian church wishes to become a member of the Lutheran church, and yet wishes to remain also a member of his sectarian church, could we accept such a person? If a person wants to confess and fellowship the "universal religion" of secretists, not grounded on the Gospel at all, can he also be a member of the Lutheran church, which is grounded on Christ the only corner stone and foundation? But would we not lose many members, and also be deprived of getting quite a number of members, by such a practice in our Lutheran church? Of course we can expect this result. But we ask: Is it the number of members that we are to have in view in carrying on the Lord's work? If so, then it would be advisable to drop a number of our precious doctrines and to make our platform, or confession of faith, as wide and easy as the world wants it. To preach and confess the whole truth of God's Word, to lead as many souls as possible to a knowledge of the truth as it is in Jesus, and thus to be instrumental in saving as many souls as possible, this is the object and aim of our Evangelical Lutheran church.—*S. B. in Lutheran Standard.*

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OBITUARY.

Died, at Plainfield, Ill., July 4, 1883, DEA. CYRUS ASHLEY, aged 85 years, 6 months and 12 days.

Dea. Ashley was the model deacon. He was the brother of Elder R. B. Ashley, one of our pioneer preachers, and both were well known throughout our Association. Forty-seven years ago there arrived at Hudson (Oswego) Ill., a middle-aged man, from Martinsburg, N. Y., with a consignment of wagons. He was a good agent and soon sold his wagons, and was so pleased with the country that he concluded to settle there. But he had formed acquaintances at Walker's Grove (Plainfield). They were Baptists. Their little church was but two years old, and they were on the lookout for helpers. They discovered that this Eastern stranger was a fellow Baptist, and one not ashamed of his Lord. So they resolved to lay siege to him, and were successful. He settled at Walker's Grove instead of Specie Grove. The little church was undoubtedly an attraction to him. He had been a deacon at the East, and they appointed him to the same office here, and that office, in that church, Dea. Ashley filled until his death, with the exception of twelve years spent at Cedar Rapids, Ia. And the testimony of all, both in the church and out, was that he was a thoroughly earnest Christian man, and the model deacon. His memory is fragrant. He has been a main working support of every pastor in that church, while there, for nearly fifty years, and no pastor has been more uniformly untiring than he for the spiritual prosperity of the church. He was a firm Anti-mason and Abolitionist. Opposed on principle to all secret societies, and freely using his home as one of the stations for flying fugitives. He served his Lord just sixty-six years to a day, since his baptism. His death was sudden. He lay down to sleep, and "was not, for God took him." The funeral was conducted by the pastor, Bro. D. F. Carnahan, assisted by those well-known friends of the deceased, Elders S. B. Ives, Solomon Knapp and S. R. Beggs. He is with Christ.—*Sandwich (Ill.) Visitor.*

—The frequent secret society strikes are rendering it evident that it is unsafe to employ laborers controlled by secret oaths. The sooner all industries come to realize this fact, and employ men who are at liberty to use their own judgment in matters of labor and wages, the better. We are in earnest sympathy with the laborers of the country, and opposed to their being swindled by secret societies.—*American Wesleyan.*

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The United States government is the most generous toward its soldiers of any nation on the globe. It has paid them \$700,000,000 in pensions.

The Spiritualists have been so ridiculed about their anniversary coming on April 1st that they are trying to change the date to March 29. One of their leading speakers was asked what the number of Spiritualists in this country is. He estimated them at 2,000,000. This is a reduction of 9,000,000. They claimed 11,000,000 a few years ago. The fact is that if the infidels and curiosity seekers be deducted, there is no reason to think that there is half a million of Spiritualists in the United States and many—not all—of them are cranks.—Ex.

The Washington Sunday Herald claims to have information as to the largest holders of United States bonds. The list of these millionaires in this country and Europe is as follows: Mr. Vanderbilt, \$37,000,000; Mrs. A. T. Stewart, \$30,000,000; Jay Gould, \$13,000,000 registered and a large amount of coupon bonds; an estate in Boston and three or four persons in New York have \$10,000,000 each; the estate of Moses Taylor, \$5,000,000; D. O. Mills, \$4,000,000. These with an unmarried lady in New York—name not given—who has \$8,000,000, are the largest holders in the United States. In Europe, the Rothschilds together hold the evidences of nearly one-quarter of the entire bonded debt.

Texas has now a population of two millions. She can easily support fifty millions of people. Everybody in Texas works, and yet one-fifth of last years cotton crop still stands in the field unpicked. Enough cotton has gone to waste in a single harvest to furnish every inhabitant in the United States with a new shirt. Even the penitentiary convicts, several thousand strong, are impressed into the field. Experiments have demonstrated that a vast extent of lands, heretofore regarded as sterile, or fit only for grazing, will yield handsomely almost any crop planted; but Texas requires no more agricultural soil. She would not have it if she could; for then she would have no wide ranges for her cattle, or pastures for her sheep. There are now five million head of cattle in the State, and two million head of sheep. Of the latter, one million belong to the three counties of Webb, Dimmitt, and Encinal, on the Rio Grande, and half a million to the Abilene district, on the Texas-Pacific R. R., embracing some fourteen counties in the center of the State. There are also a great many large herds of goats, which produce a silken fleece of the longest staple and most delicate texture. I have seen the fleece of sheep whose staple measured sixteen inches.—American Agriculturist.

However grim the doctrines of the old Calvinistic divines there was something to admire in the firmness with which they proclaimed and adhered to their convictions. They were men of backbone. There was no dodging and shirking, no backing and filling. They did not try to turn words inside out, and pervert the natural use of language. When they subscribed to their standards, the language in which they were written corresponded to their convictions; and they did not hesitate to accept the logical consequences of their beliefs. We ask ourselves, Is this characteristic of their descendants? We are reminded of the words which Dr. Withrow so fittingly quoted from Emerson: "I confess our latter generation appears ungrit, frivolous, compared with the religious of the last or Calvinistic age. In its stead, a low prudence seeks to hold society stanch; but its arms are too short." Imagine Mr. Emerson subscribing to a creed which he could not believe!—Christian Register.

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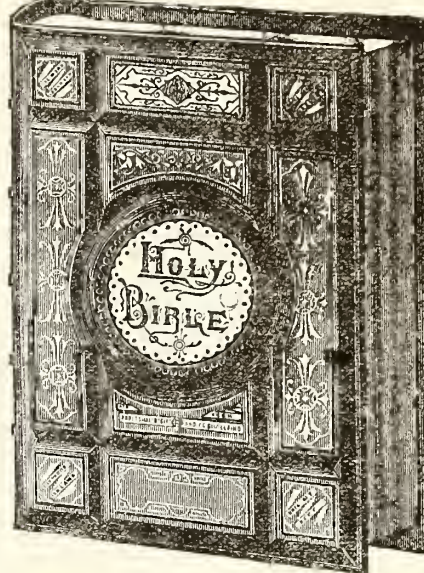
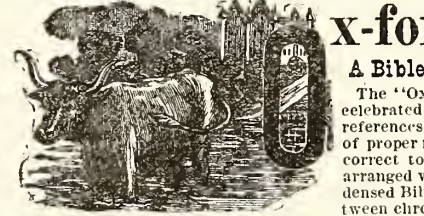


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NEWS OF THE WEEK.

President Arthur encamped Friday on Dinwiddie Lake, in Wyoming, where a remarkable vista is so vividly reflected in the water as to make a sight to be seen but once in a lifetime.

The steamer Charmer, with a party of Chicago citizens on board, went out on the lake Sunday to test a smoke consumer. She sprung a leak off Hyde Park and sunk in four or five fathoms of water.

The monster new ship Golden Age, arrived in Chicago Wednesday on her maiden trip. She can carry 3,000 tons of coal and is 300 feet long.

A movement of wheat from Chicago eastward by lake has begun. The 6,000,000 bushels so long in store here are expected to dwindle rapidly.

Sections of Iowa and Nebraska were visited Tuesday night by a hail and wind storm, which worked terrible ruin to growing crops.

The Kimball House at Atlanta, Ga., was destroyed by fire Sunday morning. The guests all escaped. Loss, \$1,000,000.

In the outskirts of Lincoln, Neb., Saturday, three boys and a dog which accompanied them, were killed by lightning.

A tornado at Dodge City, Kan., Wednesday night, accompanied by continuous lightning and heavy rain, did considerable damage to many structures, the total loss being placed at \$10,000.

Runs were inaugurated Thursday afternoon on the First National bank and the Indiana Banking Company, of Indianapolis, and large amounts were withdrawn.

Twelve men were killed in the Bozeman (Montana) Railroad tunnel Saturday forenoon.

Near Point Lookout, off Baltimore, Friday morning, the steamer William Lawrence and schooner Sarah Lavinia were in collision, the latter immediately sinking.

An open switch near Massillon, Ohio, early Thursday morning wrecked a Cleveland and Lorain train, the engineer and fireman being killed and others injured.

The Wells-Fargo express was robbed Saturday between Riverside and Pioneer, Arizona, by masked men.

During the past eighteen months there have been shipped to China from San Francisco 25,000 Springfield rifles, 250,000 cartridges, and many hundred bales of cotton duck for tents.

Fifteen thousand people attended the opening of the saloon owned by Sullivan, the pugilist, in Boston, Tuesday night.

The theory that the Gladstone Ministry has lost its hold upon the Liberal party will have to be abandoned.

Cetewayo, the Zulu King, reported killed in battle, is now en route to Pietermaritzburg.

A meeting to further emigration, over which Earl Shaftesbury presided, the Archbishop of Canterbury being also present, resolved at London Friday that 200,000 persons should be sent to Canada and the colonies, the State to buy them farms, taking a mortgage for security.

It is proposed to send 10,000 families to Canada next spring.

Deaths from cholera in the Egyptian provinces Friday were 926. Saturday there were 789 deaths. Hundreds of people have fled to Cairo from Alexandria.

Owing to a report that English doctors were poisoning the natives, an Alexandria mob attempted violence Friday night, and shouted, "Death to the Christians." The riot was soon quelled.

A dispatch dated Hanoi, China, Aug. 5, says: "Six river gunboats are here preparing temporary armor for boilers. Everything points to a severe encounter."

Many innocent persons injured recently in the anti-Jewish riots at Ekaterinoslav, Russia, have died of their wounds. No Jews were hurt, as they had left the town upon warning given by friends.

Another demonstration against the Jews was made at Pesth Friday night, and several of the rioters were wounded by shots from the police.

The New South Wales Government has consented to the landing of the Irish informers, and undertakes to protect them.

The annexation of Bosnia and Herzegovina by Austria is being negotiated by the German, Turkish, and Austrian Governments.

Three hundred workmen attempted to hold a demonstration in Vienna, Friday evening because of the seizure of the workmen's newspaper. The mob was dispersed by a large body of police with drawn swords.

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REGRETS.

To remove a single name from the Cynosure list is not pleasant, and we have been trying to devise some plan to reduce removals to the smallest number possible.

You of course expect us to consult the financial interests of your paper and the cause, and to keep you advised on all points. You will be glad to know that a considerable number of delinquents have renewed since notices were sent out and a request made in your paper, but there are some who neither renew or send any explanation, whose names we drop with great reluctance this week.

TO PERSONS ANSWERING ADVERTISEMENTS.—Readers of the Cynosure who order any goods advertised in this paper, or ask information about them, will help the Cynosure, by stating that they saw the advertisement in this paper.

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Table with market reports for Chicago, Aug. 13, 1883. Columns include commodity names (GRAIN, Corn, Oats, Rye, Flour, Hay, Lard, Mess pork, Butter, Cheese, Beans, Eggs, Potatoes, Seeds, Wool, LIVE STOCK) and prices.

NEW YORK MARKETS.

Table with market reports for New York. Columns include commodity names (Flour, Wheat, Corn, Oats, Mess Pork, Lard, Eggs, Butter, Wool) and prices.

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