

Christian Cynosure.

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

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THE IOWA MEETING at Albia is reported as interesting and earnest. Mr. Pomeroy was not present, but other able speakers nearly made good his place. Mr. Starry gave a degree in Masonry the last night; and of course the Opera Hall was filled and a strong impression made. Secretary Stoddard and others will give details. A committee was appointed to get up a strong local paper in Iowa—which with the proceedings entire will appear in the official report.

On Saturday evening preceding the Iowa State meeting Gen. J. B. Weaver, Greenback candidate for governor, spoke in the Opera House to a crowded audience on Prohibition. His speech is printed in the papers.

"SHALL WE GIVE UP THE PRAYER MEETING."—The *London Christian World*, the *New York Christian Union*, and other like papers concede the general decline of the prayer meeting, and are discussing the cause of it. The *Union* thinks the spiritual life of the church may evince itself in missions, Christian activity, Bible study, etc., while prayer meetings decline. We think not. "These all continued with one accord in prayer and supplication," is the description of the meeting which opened the Christian dispensation for the conversion of the world, and Albert Barnes says that Pentecost was not only a wonder, but our model for the coming ages. Moshcim says that the very century which was most remarkable for religious corruption and error was greatly distinguished for the success of its foreign missions. The disciples were directed to continue at Jerusalem until they were "endued with power from on high;" and the meetings which they held, while waiting for that "power," were prayer meetings. Peter was delivered from prison while the church was in a prayer meeting.

"Restraining prayer we cease to fight,
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees."

The Civil Service machinery is at last in operation, but is somewhat too exact for many of the neophytes who try to jump on and find a clerk's desk waiting for them. It may be considered a singular augury by most people that the first appointment under the rules is a young lady from Connecticut. If the new

arrangement continues to favor the sex it may play a different and more important part in future politics than it has even in the past.

The grain of comfort is very small, but it is of some interest to know from later intelligence that O'Donnell, the murderer of the Irish "Invincible," Cary, required some further stimulant to the performance of his hellish work than the mere demand of his lodge oath. It is said that he drank heavily before committing the deed to give to his desperate determination the aid of a stupefied conscience. The wretched man will be brought to England for trial and some further facts may be developed respecting the operation of the lodge oath when it is used to cover assassination.

A paragraph is going about the papers saying that General Grant does not like to travel on Sabbath if he can help it. When his practice of years ago when in public service is remembered this seems to deserve a smile of incredulity, but if Gen. Grant has refused the offer of a special train on that day it marks a hopeful improvement in his practice, whatever may have been his private convictions. Every one who has any sincere regard for American institutions must rejoice at the indications of an improved public sentiment in regard to the observance of the day which we have set apart for that worship and rest ordained by the Creator.

In most unhappy contrast with the sentiment of General Grant is the action of Lord Chief Justice Coleridge of Great Britain, now visiting this country. On Sabbath of last week in company with his son and some of the party who came with him from England, and also by our own Chief Justice Waite, he went to Manhattan Beach, the great pleasure resort for New York city. They dined upon the piazza of the hotel while English and American airs were played by Gilmore's band, and then returned to New York. The *Intelligencer* does not speak too severely of this public exhibition of immorality on the part of men whose exalted position should of itself, from a decent self-respect, restrain them from such Sabbath desecration: "This example will fill God-fearing hearts with regret and sorrow. The action of these gentlemen is the more pernicious because they are set for the maintenance of righteous laws and are expected to be a mighty bulwark against the advance of practices morally injurious. The Sabbath desecrators at Coney Island have not often received such encouragement and justification."

Our Chicago dailies have opened to public gaze some of the filthy lodgings filled with Italians, who come to this country on the Chinese principle to make the most, spend the least, and get back to Italy as soon as possible. That a perpetual pestilence does not rage in such quarters is a matter of special thanksgiving to God. Of a similar character are nearly all the Mediterranean cities, an old sea captain tells us; their sewerless and filthy streets being surpassed by the squalor and foul sights and smells within the houses. One of our valued exchanges, the *India Watchman*, comes with several sharp gashes cut through and through. It is the work of sanitary officers for the purpose of fumigation. An exchange tells of the experiences of European physicians who have bravely gone to Egypt: "Dr. Haddaad, a Syrian physician, sent to Mansoman by the Alexandrian Relief Committee, reports the impossibility of the securing the cleaning and disinfection of the houses of the Moslems. Houses vacated by the removal of their tenants to tents, and subsequently sealed, were found, next morning, in possession of their old tenants. A horrible stench arises from the cemeteries where the vaults, only three feet wide, are filled to the top with bodies uncovered by earth. Dr. H. found the large government hospital in a terrible condition. The bedding was foul with the ejections of patients; the sick received only a little rice water twice a day, and were dying from want of nourishment. Dr. Dutrieux, a Belgian volunteer physician, reports an equally deplorable condition of matters in other respects. The native physicians object to the service of foreigners, because their own profits are reduced. The government will not allow Dr. Hooker, another vol-

unteer, to go to Bilkoss, where the daily mortality is reported as two per cent of the entire population. Help must not pass from one infected district to another, not because it would spread disease, but because the incompetency and brutality of the authorities would be disclosed. This is only a partial view of the sanitary condition of matters among the fatalistic Moslems of Egypt.

The Northern Pacific railway is introducing its line to the world by a monster excursion of some fifty gentlemen from Germany and England and 200 from different parts of the United States. By several trains this party will proceed over the now completed line to Oregon and return during the latter part of September. The railway company, it is said, will expend some half a million dollars in this public opening of its new route. The programme of the company included the laying of the last rail and driving a golden spike with a wine-guzzling accompaniment, but enterprising and prompt contractors have spoiled this part of it. Two weeks ago the armies of workmen approaching each other from east and west were within a hard day's work of meeting. A tall pole was set up and a flag hoisted at the connecting point. The two companies rose early on the last morning, every man from overseer to Chinese cook bound to be first at the rendezvous. The description of this track-laying race is extremely animating, and the satisfaction of the hundreds, who saw the last rail honestly spiked down with a workman's arm and an iron spike, was just as honest and as noble as if the two or three hundred grandees had been present.

TEMPORIZING.

BY H. H. HINMAN.

"They have healed also the hurt of the daughter of my people slightly saying peace, peace, when there is no peace." Jer. 7:14th.

Not less now than in the days of Jeremiah are people disposed to resort to temporizing expedients and yet always to their hurt. Thirty years ago the Abolitionists said we must emancipate or be ruined. Elihu Burrit, as a practical measure, said, set aside the proceeds of the public land to aid the slave States in compensated emancipation. But both North and South denounced such radical schemes and patched up compromises to tide over the national differences until their folly was made manifest, and the Abolitionist was called to the front. It was dear bought wisdom and cost half a million of lives, and more money by six fold than would have purchased every slave in the land.

At the commencement of the present difficulties in Ireland Peter Cooper wrote to Mr. Gladstone respectfully suggesting that the British government purchase the great Irish estates, and sell them in small parcels on long time, to the holders. This would have done for Ireland what the first Napoleon did for France, and have added immensely to the prosperity and happiness of the people. But this was regarded as far too radical a measure, the interests of the great land owners and the law of primo-geniture stood in the way. Temporizing expedients were resorted to, assassinations, misrule and suffering have followed, and the end is not yet.

The dreadful consequences of war are abundantly manifest. The people of Europe even in time of peace are groaning under its accumulated burdens. It would be easy to provide by treaty for the settlement of all disputes by arbitration, and it would then be safe to reduce their great armaments. But such a measure is far too radical, especially for those who aspire to military glory, and the people must continue to groan until actual war shall make their rulers tremble.

Intemperance is one of the most momentous of the evils of the world. How to surpress it is the great problem of statesmen and moralists. Prohibition is a safe, practical and wise remedy, but far too radical for ordinary politicians who resort to all time-serving expedients and plans of "how not to do it."

The labor question is of great and pressing importance. The exactions of monopolists have been most cruel, the tyranny of secret labor unions has been

most oppressive, and their violence extreme and full of dangers, the radical remedy is the suppression of all secret combinations and compulsory arbitration when other means of settlement have failed. But this would be a difficult measure for Freemasons to adopt. The mother trades union has taken off her working apron and put on a fancy one, but she is still the guardian of her children.

Mormonism rears its head in defiance of good government and scoffs at the legislation of Congress. What to do with this plague spot in the nation has been a problem for more than twenty years. All expedients have failed. The one radical remedy is the suppression of the ceremonies of the Endowment House together with all other secret rites, and to require all marriages to be in public before a U. S. officer. But surely secretists are not prepared for so radical a scheme. Most likely they will go on temporizing till polygamy, like slavery, shall demand universal recognition and dominion, and then it will fall together with the system of secrecy that supports it.

Washington, D. C.

BAALISM IN IRELAND.

In the "Personal Recollections" of Charlotte Elizabeth we have the following account of what she saw on first going to Ireland. After describing an Irish jig, she says:

"But something was to follow that puzzled me not a little; when the fire had burned for some hours and got low, an indispensable part of the ceremony commenced. Every one of the peasantry passed through it, and several children were thrown across the sparkling embers; while a wooden frame of some eight feet in length with a horse's head fixed to one end, and a large white sheet thrown over it, concealing the wood and the man on whose head it was carried made its appearance. This was greeted with loud shouts as the 'white horse,' and having been safely carried by the skill of its bearer several times through the fire with a bold leap, it pursued the people, who ran screaming and laughing in every direction. I asked what the horse was meant for and was told it represented all cattle. Here was the old pagan worship of Baal, if not of Moloch too, carried on openly and universally in the heart of a nominally Christian country, and by millions professing the Christian name. I was confounded, for I did not then know that popery is only a crafty adaptation of pagan idolatries to its own scheme; and while I looked upon the now wildly excited people with their children and, in a figure, all their cattle passing again and again through the fire, I almost questioned in my own mind the lawfulness of the spectacle, considered in the light that the Bible must, even to the natural heart, exhibit it in to those who confess the true God. There was no one to whom I could breathe such thoughts, and they soon faded from my mind."

Yes, and the impulsive, warm-hearted Irishman enjoys even yet the sport of the ragged remnants of ancient idolatry! How lamentable that its delusions should in any degree have been incorporated into their own religious ceremonies! The instincts of enlightened, devout minds naturally shrink from such corruptions of the worship of God as are not authorized by his Son, and yet even among Protestants these corruptions are nourished in the secret lodges where man's or devil's authority rules in every one of those religious rites which Jesus has not given in the New Testament.

T. H.

"I DON'T SEE ANYTHING WRONG IN IT."

BY GEORGE H. WILLIAMS.

One may often hear an adhering Mason, even if a church member or a minister, say of Masonry: "I don't see anything wrong in it," or, "I see nothing in it contrary to Christianity." Is this a testimony in favor of Masonry? No! But it is a clear testimony that the condition of his conscience is very bad; that it is not moved by that which would torture a healthy conscience. If an adhering Mason can see in Masonry no wrong done to Jehovah—Father, Son and Holy Ghost; no wrong done to his fellow man; no wrong to community; what security does his conscience give to his fellow man that he will not do him the greatest wrongs, and this without disturbing his conscience in the least? Who that knows but a little of the enormous wickedness of Freemasonry could have confidence in that man; in his word, or that he would not, in favoring circumstances (and with the encouragement of the concealment of his acts, which Masonry promises him—acts that he well knows community would condemn if they knew of them,) wrong him grievously?

THE LONG ROLL.

BY ALEXANDER THOMSON.

Rouse, sons of freedom! rouse, or sleep forever—
Ignoble sleep unworthy of your sires;
And to your children cravenly deliver
Corrupted altars and unhallowed fires.
Shall we whose fathers stood for freedom's blessings
Against an empire, when but weak and few,
Be cowed and conquered by the constant hissings
Or deadlier biting of a reptile crew?
Oh, for a voice to bid the people stand
Like heroes to their arms and save the land.

Shall we whom neither priest nor king has humbled,
Shall we who guard great freedom's lofty tree,
See that vast column from its rock base tumbled,
By hidden legions of iniquity?
Shall we who sing with joyous exultation:
We're fifty millions, freemen every man;
See every right and honor of the nation
Usurped or trampled by a secret clan?
While tamely standing, white with craven fear,
Before the shaking of its vengeful spear.

What power is this, that shuts the door of knowledge,
And at its girdle bears the holy keys,
Whose terror rests alike on press and college,
All fettered by its cursed mysteries?
What power is this, that at God's holy altar
Limits the truth, and bids his saints obey;
Or slips its hounds, when any dare to falter,
Or stem the power of its tyrannic sway?
The secret lodge, within whose dark recesses
Resides a power rules pulpit, bench and presses.

Then rouse and move like children of the free,
To storm and overcome its dark defences;
Who ventures forth upon the stormy sea
Must have the heart to risk the consequences.
And he who leads the van of freedom's power
Against the foe conducts a desperate sally,
Where massed and dark the evil legions lower,
In battled front with black hell for their ally,—
And he may fall, but o'er his lowly bed
God's flag of truth in triumph yet shall spread.

Bartlett, Ill.

ACCOUNTABILITY IN OFFICE.

There is one damnable thing to be observed in the lives of the Christian bishops of the middle ages; instead of stepping in between their flocks and the Inquisition, they recreantly sided with that den of wolves against their own lambs; just as recreant clergymen of the present day side with the lodge against the Christian congregations that employ them. And the clergy will always be thus recreant to their trusts unless there is some accountability in office more than they are subject to now. For the worst possible sin against the Christian religion of the present day, which is Freemasonry, the Protestant church has prescribed no penalty. It admits to the service of its sacred altars men whose immoral tricks and practices are more un-Christian than are those of the Jesuits.

Nor is there any sufficient accountability in our political offices. The very cornerstone of republican institutions is accountability in office. Let this stone crumble away (as it must do when mumbled over with Masonic ceremonies) and the Republic must rapidly go to ruin. But there is virtually no accountability in office where rebel leaders take high seats in the councils of the nation which they aimed to destroy; where back-pay grabs, Credit Mobilier swindles, Star-route frauds, Indian war outrages, river and harbor jobs, with other numerous schemes for plundering the treasury not only go unpunished but are absolutely encouraged with positions of honor and profit.

Men in office must be held accountable for the ill deeds that are done under their administration, or the Republic must cease to exist. A mere failure to reelect recreant men to office is not a sufficient bar against official neglect of duty. This is the punishment that is now virtually bestowed upon every good man, and can be easily borne by rogues. The current of popular opinion must turn, and set with opprobrium against Freemasons as it now sets against Anti-masons. Freemasonry must come to be regarded as *disreputable* and *dishonorable* as it now claims to be reputable and honorable. No greater mistake could ever be made by any people than to crown with glory a character who is self-branded with infamy.

It is impossible to make any honest use of the Republican party. It is worm-eaten with Freemasonry. It has brought over the Democracy by elevating the lowest of the Democrats to office. The Republican party is republican only in name. Its Grand Army of the Republic, slaving with greed, pensions and office-seeking, is no more like the army that defended the government against rebels than a band of plundering camp-followers is like the forlorn hope that heroic-

ally assaults and crushes the head of the enemy's trenchments. The objective point of the armed band of patriots who turned out to defend the government was the salvation of the Union against the pretended divine institution of slavery, while the aim of the "Grand Army of the Republic" is for plundering the treasury.

The men who organized this plundering band of camp-followers, and has thus stolen from an army of patriots the honor that is due to it, ought to be held accountable for their work at the bar of public opinion. But instead of this, one of them holds a seat in the United States Senate; another is distinguished by the exceptional honor of ex-ambassador and retires as Major General in the United States army; still another as a 32nd degree Mason is at the head of one of the leading States of the union, and thousands of others, their followers, whose chief services, self-laudation have been rendered since the war, are living on the offices and resources of the country. Such are the men who are now running the Republican party and shaping the destinies of the American Union. They are not content with their wages but aim at back-pay grabs and pensions. They are chiefly old slave Democrats whose conversion to the Republican party savors more of the craft of Simon the sorcerer than of the lofty fervor of Paul the martyr. They are men who have attained to leaderships and office through the practice of Masonic arts, and are receiving the confidence and trust of their fellow citizens while playing into the hands of a foreign organization wholly inimical to the institutions of the United States!

Our American party cannot possibly burden itself with the corrupt alliances of the Republican party, with Democracy and Freemasonry, and still possess the moral freedom, energy and power necessary for saving and maintaining the Republic. We must throw overboard all political men who have no other comment to make on the baneful power of the lodge than either a silly smile or the silent pallor of fear. We must demand *men*, American men, men too sterling to play the monkey tricks of the lodge, and too honest to fear them, for our American leaders; for it is only by such leaders that our American institutions can be saved. To trust to the leaders of the lodge any longer, would be like turning away from the doors of our Christian temples and throwing our bodies beneath the wheels of a Juggernaut. AMERICAN.

LODGE MORALS.

Many well meaning people do not see the nature of the education the rising generation are receiving from the secret lodge. It is not enough for Masonry and Odd-fellowship to exclude Jesus Christ from their religious system, but they must, in order to successfully cover up their wickedness, completely debauch the public conscience. James Carey belonged to the secret lodge that assassinated Lord Cavendish and Mr. Burke. Carey turned state's evidence and several of the murderers were convicted and hung.

For bearing true witness against those secret lodge murderers Carey has been assassinated. Now mark the teaching of the lodge organs of our own country in reference to this horrid crime. The most widely circulated Republican and lodge paper in New Hampshire says: "Judases are not good subjects for life insurance companies to take risks on." Another lodge organ says: "No one with a drop of patriotic blood can regret the death of the infamous scoundrel." Those public teachers who claim to think the influence of the secret lodge is too small to be noticed, may wake up too late. The lodge, by its abominable secret rites and its public teaching, benumbs the conscience and brutalizes the minds of its votaries, thus preparing them for crime.

The *Church Advocate* recently published a strong editorial defense of reformers, of which the following is an extract: "John Brown, at Harper's Ferry, was the prince of fanatics only to be cononized afterward. William Lloyd Garrison, John G. Whittier and Wendell Phillips, a half century ago were the crazed and erratic spokesmen of the dispensation of fool-hardiness, and now their former fanaticism is part of the national Constitution. Time has shown that they were wise while the public was crazy. When we hear the cry of 'fanaticism' we are sure somebody is making himself felt, that somebody is not satisfied with the indolent, droning monotony of mere existence. Whenever truth and righteousness are the actuating impulses of any reform, the cry of 'fanaticism,' 'erratic indiscretion,' etc., is but the penny-whistle of blind bigotry, without ability to originate an idea or the courage to express it. There are erratic and fanatical men who attempt the impossible, not because their theories are underlaid with the granite of eternal righteousness, but because of unbalanced mental organizations, in consequence of

which they are constantly pursuing some visionary, unreal chimera. But society at large ignorantly confounds this class of theorists with the real, radical reformers of the world."

LIQUOR AND LODGE IN ENGLAND.

Dr. E. P. Thwing of Brooklyn, during a summer trip to Europe sent back to the *Baptist Weekly* a testimony on the drinking habits of the lodge which have just had again so disgraceful an exhibition at the California conclave:

"To-day, August 1st., one Nobleman is happy; it is William Noble, in whose lovely suburban retreat I am writing. Hoxton Hall is the theatre of his triumph. Here have been held on consecutive nights 2,000 meetings, without break for five years and a half, about 7,000 in all, for it is a bee-hive of industry. Over a million pledge cards from this hall alone have been issued. A committee supervise the work, for the founder, who has given his time and labor without pay, found his strength inadequate to meet the demands here, and over the kingdom in hundreds of places, where the work goes on, first started here. The reform has enlisted the efforts of conspicuous men in church and in state. Business men begin to see its importance. A letter has just been handed me written by one who has had forty years experience of commercial traveling and speaks in behalf of 40,000 now employed. 'Public houses are the devil's turnpike,' he says. He recalls the dinners the publicans used to give his associates on Sunday, for which, in return they were expected to buy liquors of the landlord. After five hours' revel they adjourned to the smoking room, to drink black coffee with brandy poured into it. This was 10 P. M. Before bed a glass of grog to each. 'Then a restless night, hot head and no energy for Monday. So on daily, weekly, *ad nauseam*, in old days.' The writer then extols the Blue Ribbon movement, as well he may. He grieves to say that Freemasonry is one lure to ruin. 'Signs of the craft make landlords crafty' in seducing members to drink that might not otherwise yield. 'The Prince of Wales is one. Lucifer was once in heaven, but makes hell no better.'"

DELUSIONS IN FREEMASONRY.

[From the London Saturday Review.]

Another error respecting Freemasonry is that its "secrets" and ceremonial are somehow connected with the ancient mysteries of Egypt and Greece. There is not the slightest foundation for such a supposition, for although all secret societies are so far alike that they have their forms of initiation, degrees, signs, and password, there can be no possible point of contact [not in the historical sense.—ED. CYN.] between the secretly taught science and religion of the ancient world and the essentially modern cock-and-bull story about Solomon's Temple which forms the motive for the Masonic ritual. The claims which have been advanced for it, that it was in some way connected through the Crusades with the Knights Templar and other secret orders, are also without foundation, the known history of the craft being totally opposed to any such idea. The Knights Templar were undoubtedly connected with the Assassins, and through them with some of the older secret orders of the East, but their story, though most interesting, and one which deserves careful rewriting, has no more to do with the constitution of Freemasonry than it has with that of the "Good Templars" of temperance notoriety.

The secret of Freemasonry is a *secret de Polichinelle*, and is to be read in 50 different treatises, any one of which will enable a reader to make his way into a lodge quite as well as though he had submitted to the inane ceremonies of probation and initiation. If this is not the case, the society should authoritatively deny its truth, or it will continue to be under the imputation of having for a great number of years made a great fuss about nothing at all. But in the matter of the antiquity of the order no disclaimers which they could make would be of any avail. The story of Hiram Abiff, and of the mysterious pillars Jachin and Boaz which stood at the temple entrance, as told by Masonic ritual, bear the unmistakable "Brummagem" brand, and will not for a moment bear the test of criticism, either from an archaeological or Oriental point of view. The real origin of the order as we have it now appears to date from about the beginning of the eighteenth century, while an extinct organization which furnished the motive for Freemasonry, though having no immediate connection with it, is some three or four centuries older. It has been indisputably proved that the institution of Freemasons took its rise in the guild of operative masons which, under the name of the "Frater-

nity of Masons," was formed by the architect and workmen employed from the thirteenth to the fourteenth century in the building of Strasburg Cathedral. The flower and pick of the profession were engaged upon this masterly edifice, and they were naturally desirous of perpetuating the secret of such good work, just as the *Comedie Francaise* preserve the traditions of the art of perfect acting. Their example was followed by other groups of masons throughout Germany, and all these different lodges were, some twenty years after the completion of the tower of Strasburg, merged into one association. Their Act of Uniformity was drawn up in 1459, and ratified by the Emperor Maximilian thirty years later by an imperial diploma. They adopted the instruments of the craft—the square, level, and compass—as their emblems, and had a secret password, "Liberty," which in itself gives a clue to the ulterior aims of the society. The Fraternity of Masons lasted until 1707, when it was authoritatively abolished by the Imperial Diet.

These are the simple facts about the origin of the society, or rather of the society whose constitution served as a model for the more recent and spurious association which has taken its name. It is not necessary to enter into the question of the so called higher degrees in Masonry, such as the Knights Templar, Rosierucians, and the like. The rituals are even more impudent pretenses than those of the craft itself, and exhibit a mixture of arrant nonsense, child's play, and profanity which is rather shocking than ridiculous.

A LETTER TO THE SISTERS OF THE UNITED PRESBYTERIAN CHURCH.

GOOD FOR ALL OTHERS.

Dear Sisters:—It is a cause of gratitude that the women of the church are being more and more inspired with a missionary spirit, and a desire to be useful in the vineyard of the Lord. While devising ways and means of doing good a word of encouragement from an "old laborer in Christian work may not be amiss." It is woman's duty to labor side by side with her husband and father in church as well as reform work. The Apostle Paul recognized woman as an agency for good, when he commanded the church at Phillipi "to help those women that labored with me in the gospel." Greater blessings are being bestowed on women now than in the past. Their educational advantages are better and their opportunities and facilities for doing good are greater. For these innumerable blessings, willing hearts and hands should be given to the service of the Lord. Works should be commensurate with privilege.

Something more is required than a mere negative Christianity. "They should let their light so shine before men that they seeing our good works may glorify our Father which is in heaven." The talents hid away in napkins, are to be brought out and improved for God's glory and the good of souls. "The Lord hath need of them." Humanity is crying out for them. Tact and management in raising funds for the Lord's cause is a duty; but this is not all that is required.

Woman should witness for and in behalf of the truth. The perilous condition of the church and nation are matters of deep concern to every true Christian. As members of Christ's body, they should do their part in maintaining the purity of the church; and labor for the suppression of those national evils which are coming in like a mighty flood. They are foes to church and state destroying men socially, religiously and politically. May not the Lord be pouring out his Spirit on his handmaidens to enable them to more carefully consider their responsibility and duty to the church, and children in guarding them from those evils to which they are exposed.

They should set an example in the home. For purity in the home lays the foundation of all good government in church and state. Years of labor in reform has demonstrated the fact that all true reform must begin with children, and to be effective must be followed up. Dear sisters do you need to be reminded that the two great evils abroad in our land which demand the attention of the women of our church are intemperance and secretism?

Notwithstanding the fact that we have an article in our Testimony against secret societies, somehow the lodge has "crept into houses and led captive silly" men, and they are trying to make the lodge respectable by leading women also into them. Can you sit idly and see your sons and daughters in danger and not lift a warning voice? The sons whom you are rearing so carefully around the hearth-stone will some day have to run the gauntlet to avoid this evil. Mother, have you no fear and trembling when you kiss that noble boy good-bye as he goes to college? In many of these there are fraternities. And many a mother to-day is mourning the fact that her boy has taken sinful oaths to maintain that which she is not permitted to know.

Money is squandered in the lodge, keeping up officers, that is needed in the home, and for Christ's cause. Husbands and sons have learned to drink through the banquets given in the lodge. Said a Mason's wife, "I have not had a happy day since my husband joined the lodge, for he learned to drink there." Secret Temperance organizations are but stepping-stones to Masonry. Let them come to the light. They prevent the settlement of this great subject of temperance by belonging to both, and by being pledged to shield one another, thus making it impossible to enforce law.

This subject is becoming more and more one of the living issues of the church's moral warfare. You sacrificed sons on the altar of freedom, and gave character to noble men whose lives are a benediction to every good cause. Are you willing to see sons sacrificed to the lodge Moloch? Let our testimony against secrecy be the theme in the home and Sabbath-school. Teach children to shun the lodge and wine cup as they would vipers. Let suitable tracts be circulated. When speaking of Christ the Saviour of sinners warn them to have no fellowship with the Christless lodge. Make these subjects themes for discussion in missionary meetings. This is practical church work; and the church should be the advance guard in every reform; and women should help work out their own destiny. Do not fold your arms and say these great social problems must be solved by wiser heads.

Adolphe Monod said: "The greatest influence on earth, whether for good or evil, is possessed by woman." A greater oracle said: "Train up a child in the way he should go, and when he is old he will not depart from it." Here is authority, as well as encouragement to duty.

The young ladies in the church will exercise a potent influence over young men by preparing essays on these subjects and reading them in the missionary meeting. Let Esther's example and Mordecai's word be their incentive: "For if thou altogether holdest thy peace at this time," etc. Who better than they could point out the nature of that wicked oath which cost John the Baptist his life? Whose labors are more appreciated than theirs in the cause of temperance? God grant their example and work may show a higher type of Christian culture than prevailed when Salome danced before Herod. Above all old and young should seek greater consecration. Take Christ as the great exemplar, who said: "In secret have I said nothing." Avoid those associations whose principles are not in harmony with the Word of God.

Mothers, there is a grand opportunity before you. See to it that the lodge have no votaries from your homes. From the capital of the nation to the Pacific these secret forces are working so insidiously as to cause alarm and suspicion. They are planting lodges among the colored people and Indians, and all for political power. You are part of the body politic. Your ancestors helped to free the land from a foreign foe. Shall they now come and rob you of your children.

The destiny of this great Republic will depend largely upon the education at the fireside and in the school. Then let us all be up and doing whatever we can by counsel, admonition, and by our pens and agitation to protect the home, and help our brothers to suppress the saloon and its ally, the lodge.—Mrs. J. S. Collins in the *Christian Instructor*.

SUNDAY AND THE RAILROADS.

In view of the general discussion on the subject of Sunday railway work, the editor of the *Railway Age* lately addressed a letter containing the following questions to several railroad presidents and managers in different parts of the country:

Do you consider it practicable to abandon the running of railway trains on Sunday?

If not, is it practicable to diminish the number of trains now run?

If practicable, is it desirable to prohibit all Sunday work on railways?

Has your company taken any action toward diminution of Sunday labor?

What is the present practice on your road in respect to Sunday labor?

What, approximately, would be the net annual loss to your company from stopping all work on that day?

Would the public as a whole be benefited or injured by a strict observance of the Sabbath by railways, as a day of rest?

While most of the answers express the opinion that it would not be practicable, under existing circumstances, to discontinue entirely the running of trains on Sunday, they are agreed that trains should be run only as a matter of necessity or convenience, and not for profit. This proviso, "and not for profit," opens the door to all that could be asked. All work can be grouped under "necessity or convenience." Public opinion and public demand must both change radically before the railroads will cease their Sunday work.—*The Outlook*.

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.—*Olaf's Free Press*.

WASHINGTON LETTER.

COLORPHOBIA.

The recent conviction of a restaurant keeper in this city for violating the law, by refusing food to a respectable colored citizen, has been made the occasion by a part of the public press, for a prolonged howl in behalf of colorphobia. It is argued that Rev. Smith is a disturber of the public peace; that race and color prejudice is an existing fact, and should be recognized factor in law; that there should be no law compelling social relations; and that to have admitted a colored person would in effect have driven away the whites, and compelled the owner to keep simply a black restaurant, etc.

I desire to say that as a general fact the colored people of this city are peace-loving, industrious and respectable. Some of them are persons of wealth and refinement, hold high official positions, and have such social standing as makes them welcome in the best society of this country and Europe. Their rights are as well respected here as anywhere in the nation. With advancing education the color prejudice has rapidly abated, and it is a singular phenomenon that this fast-decaying relic of barbarism should receive the endorsement of such papers as the *New York Evening Post* and the *Evening Star* of this city.

2. Colored persons are freely admitted on all the railroads and street-cars of this city. Some of the best dining halls make no distinction on account of color, nor was it generally known that any made such distinction. The pretense of driving away white people, and injuring business is the purest fabrication. It may be said, however, that many of the restaurants here keep a bar for the sale of liquors, and as it has become an axiom in morals, that "the meaner a white man is, the worse he will hate negroes," we can readily see why bar-keepers and their customers should want to draw the color line.

3. It is notoriously true that great and cruel wrongs are done to colored people by their exclusion from hotels, railroad cars and eating-houses. This is very generally done in the South, and in some cases in the North. Persons of the highest moral and social standing are compelled to ride in a smoking car after purchasing first-class tickets, and denied all access to railway eating houses, which practically means denial of all food. For these wrongs there has been, as a general fact, no redress. All over the South the Civil Rights Act has been openly trampled on, and the 14th and 15th Amendments of the Constitution skillfully evaded.

4. The claim that there should be no law to compel social relations is doubtless correct, so far as voluntary relations are concerned. There should be no law to compel a negro-hater to ride or eat with the abhorred race. He surely should be privileged to walk and eat by himself. But his prejudice should be no bar to the rights of all well-behaved people to the full benefits of public conveyances and public tables. To secure these rights was the object of the Civil Rights Act. This is said to be the first and last case, and it is a matter of rejoicing that the right has triumphed.

FREEMASONRY AND CIVIL SERVICE APPOINTMENTS.

I think it may be safely assumed that the President and heads of the Departments are patriotic, fair-minded men, who, whatever may be their shortcomings, desire to administer the government with due regard to the interests of all. The fact that some of them are Freemasons should not be regarded as a proof that partiality is consciously used in appointments, but rather that these men have made use of this among the many helps to climb to their present high positions. The fact that Freemasonry could be and often has been so used, is strong reason why it should be suppressed.

It is, however, notoriously true, that in some of the Departments there is a large number of men, often a majority, who surely lack the qualities of gentlemen, who fill the rooms with tobacco smoke and abound in profane and impure language to the great annoyance and hindrance of the few Christian men and women with whom they are associated. If such things are contrary to the rules of the Department it does not make it any the less a fact and an evil.

But these men are generally Masons or members of kindred orders, and woe be to the fellow clerk who would dare complain. It were good for him that he never had an official position.

In a recent case a Christian man called attention to these annoyances, and though he had spent years of faithful service, both in the military and civil departments, and though his record stood high both for accuracy and rapidity, he was dismissed at brief notice. Of course there was a pretext. It would have

been awkward to have given him the *real* reason.

Moreover it is this class of unscrupulous men who, other things being equal, climb fastest and highest. A modest Christian man may work for years and constantly find unworthy upstarts, with lodge influences to back them, climbing over his head. It is perhaps not so much the fault of the men who make the appointments as of the system under which they act. So long as favoritism pervades almost every department of society, it will be hard to keep it out of the civil service. The stream cannot rise higher than the fountain nor can it send forth purer and better water. The remedy lies deeper than in any mere political change. There must be national reformation. The Civil Service rules just coming into effect may modify these things in a degree, but they are not the remedy.

H. H. HINMAN.

THE CONCLAVE OF 1883.

KNIGHT TEMPLAR ARROGANCE DENOUNCED.

August 24th, during the San Francisco Conclave, the corner-stone of a monument, ostensibly to the memory of Garfield, but no less in honor of Freemasonry, was laid by Freemasons with great parade and ceremony. The Governor of the State disgraced his office by proclaiming a holiday. The *San Francisco Monitor* speaks thus of the matter:

Governor Stoneman, at the request of the Masonic fraternity, has proclaimed Friday the 24th inst. a legal holiday for the very peculiar reasons "that a great number of prominent and influential citizens of other States will on said day be visiting this State as the guests of an important organized society of our citizens; and whereas, on said day the corner-stone of the monument to our late President, James A. Garfield, will be laid in Golden Gate Park, in the city and county of San Francisco, by the Most Worthy Grand Lodge of Free and Accepted Masons, escorted by the Knights Templar from all parts of the Union then sojourning in San Francisco, and by the military force of the United States and the State of California." This is the first instance in the history of the Republic where a secret society has been officially recognized by any State executive, and this is the first time when a day has been declared a legal holiday for their sole accommodation. Such special privileges are bad precedents to set in a Republic where all men are supposed to be free and equal.

RESPECT FOR THE SALOON.

The *Rescue*, Good Templar organ, San Francisco, Aug. 16, says: "Ex-Gov. Perkins has publicly prohibited the entering of any dramshop by a Knight Templar of this State wearing any insignia of Masonry. That order reflects credit upon Commander Perkins and upon the Masonic fraternity. And it deservedly places a stigma of disrepute upon the dens of sin called saloons. One of the fraternity of mankillers has put up a deadfall on Market street which he calls the Conclave with especial designs on the purses and lives of the Knight Templars."

What credit? No Mason is forbidden to patronize the grogshop—only he must not show his lodge trinkets there. It is also a requisition of the lodge that all who enter must leave at the door with their umbrellas all their political prejudices and religious convictions, that nothing may interfere with the prevailing religious spirit of devil worship within. Now when Knight Templars gather in great numbers it is ordered that when entering drinking holes they leave their Masonic peculiarities at the door. Is not this by analogy an acknowledgment of the superior power of the spirit dwelling within the vile place.

THE CHICAGO REPUTATION MAINTAINED.

"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."—*Shakespeare*.

[From a San Francisco dispatch to the *Chicago Tribune* dated August 22, 1883.]

"The excursion party to Napa Valley returned last evening much pleased with their trip. It was participated in by 800 Knights, their ladies and friends. At Yountville the Knights paid a visit to the immense wine vault of G. Grossinger, in the loft of which great preparations had been made for the reception of the guests. Arriving at St. Helena, the party marched in a body to the grove, where eight refreshment tables, each 100 feet in length, were spread. Buggies for the accommodation of 300 excursionists were placed at the disposal of those wishing to take a short drive in this garden spot of California. Time was too limited to make a long stop at Calistoga, at the end of the road, and at 4 o'clock the excursion started on the return to San Francisco, each Knight bringing one and some as many as four bottles of wine as mementos of the California wine-growers' hospitalities."

"At 10 o'clock nineteen yachts, carrying nearly 600 guests, started out for a cruise. As the breeze was light and the fog rather thick the program was changed, and instead of an each-for-himself two tugs took the yachts in tow towards the Golden Gate. Four steamers accompanied the yachts—one in front, one in the rear, and one on either side—forming a diamond-shaped quadrangle. The steam-yacht that served as a flagship and commissary ship drew ahead to the first yacht handing over the hampers of wine and refreshments, then, dropping astern to succeeding yachts, continuing its process of supplying the wants of the guests. The five steamers carried nearly 700 people and bands of music."

MASONS, JESUITS AND JEWS.

The exploiters of labor are organized into three great capitalistic secret societies. These are, the "Knights Templar," the "Jesuits" and the "B'nai B'rith."

The Knights Templar is a collection of the Protestant robbers, the Jesuits of the Catholics, and the B'nai B'rith of the Jews. Each of these organizations are run in the interest of and controlled by the capitalists and aristocrats for the main purpose of enslaving labor. Whenever there exists a necessity for their joint operation against labor they strike hands and present a united front to us.

Their scheme of operation is simple and effective: They all cry out that they are organized to benefit humanity. Under these false colors they go out to organize the world. They endeavor to make all the working people become members of their subordinate degrees. They rope the producers into the organization with plausible stories, assess them there for the money to carry on their schemes, and pledge them there to assist all members of the order. Then they pick out those that have the most money or brains and raise them up to the higher degree, and keep up this weeding and selecting process until they have in the highest degrees only the most aristocratic, selfish, shrewdest and wealthiest men. These fellows do the governing and enjoy the power and profit that springs therefrom.

They exact from the poor devil of an "Entered Apprentice" that he shall support every brother of higher degree, and yet not one of them will carry out on their part the obligation they have taken to that subordinate.

Through this system they control the world. Now, what is needed is that all laboring men shall see what asses they are making of themselves, and shall withdraw from these capitalistic robbing machines and band themselves together in an organization of their own.—*Correspondent of San Francisco Truth*.

THE RETURN HOME.

On the 31st of August a stranger from some despotic country might have been reminded of scenes in his own land. Armed men marching through our streets with the semblance of military rule—for what? Is the city under martial law? Are there rioters to be quelled? Is there political disaffection dangerous to the peace of the community? or what?

No, Sir! No. None of these. Only some of our citizens delight in parading and playing at soldiers, a game at which our colored people are likely far to excel them as they will do also in the trumpeting of their joy in their display. Silly vanity is an essential element of it.

But there are a few who lead such slavish crowds. These few delight in power, have military instincts, are natural monarchists, and have no great faith in the permanence of our Republican form of government. They moreover toady to the rich. They would have been (if in France) for the late Duc de Chambord as king of the French and now would likely support the claims of Count de Paris as the nearest heir to the throne.

Knights Templars indeed! What need for them in these United States in the year A. D. 1883? What childishness to play at such historical follies! How utterly out of place in this day of constitutional freedom and open Bibles! But the silly play is not altogether free from danger—perhaps like some of our city boys the other day who were playing, and in sport built a toy shed and set fire to it, and in their delight cried out *fire! fire!! fire!!!* Whew! Quickly the real alarm was given and the engines came hurrying along to the utter confusion of the boys and stoppage of their sport.

Now take warning, all ye gallant Knight Templars, whether colored or white, and don't display your swords and drill too much or you may meet the fate of our silly playful city boys.

T. H. (Chicago.)

Say nothing against pride, secrecy and other side-issues; get the heart right and all will be right. This is the logic by which, we are bold to state, Satan has deceived his thousands. The majority of the churches today pretend to be acting on this principle, but the genuine fruits are not forthcoming. The sins that are by them termed side-issues, and which to rebuke they call indiscretion, are gaining an alarming prevalence, and what seems to us so passing strange is that some who seem to be walking in the light themselves, do not seem to perceive that this logic is a trap of the devil whereby he is ensnaring many; and especially such as are inclined to compromise. Beware!—*Gospel Banner*.

WESTFIELD COLLEGE.—Rev. L. Bookwalter has been chosen president of Westfield College, and it is understood that he will accept the position. He will enter upon the duties of his office as soon as he can close up his work judiciously at Greenville, Tennessee, where he has been laboring for a few years as a missionary with signal success. For scholarship and ability as a teacher, he proved himself first-class while serving as professor in that institution, and before that by his very valuable services in Western College. He regained impaired health by resigning his position at Westfield a few years ago, and going as a missionary to Tennessee, where he has developed his naturally superior preaching and evangelical ability. He is a man of moral worth ranks very high. He is in every way worthy to succeed that great and good man, President Allen.—*Richmond Star*.

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.

Ex-Senator Pomeroy, of Kansas, now of Washington, D. C., honored the *Union Signal* office with a call one pleasant morning last week. It was greatly desired that he should address a meeting at Lake Bluff, but his engagements prevented. His earnestness in reform work of all kinds is an inspiration to all who have the good fortune to see or hear him. Prohibition and woman's ballot are themes on which he delights to speak, both in public and private. All this goes far, we believe, to keep him the young, vigorous man he is to-day after years of battling and enduring hardness like a good soldier of Jesus Christ.—*Union Signal, Aug. 25.*

ONE VOTE.

I think that a better man than Mr. Pomeroy could not be placed at the head of the American ticket. I believe that every Christian and lover of truth should vote for that ticket. I shall do what I can at the coming election. It may be said that these votes are lost, but that cannot possibly be, for acts of righteousness, like principles, are immortal; and lived up to are the life and power of any people.

H. W. FOWLER.

THE MASONIC CANDIDATE FOR THE PRESIDENCY.

It is well enough to know the qualities of that thirty-two storied character, Gen'l. Butler, whom the pensioners of the "Blue and Grey" are going to nominate for our next President. This character is one of those men who are thus described by Picton in his *Life of Oliver Cromwell*, as actuated by self-consciousness, ambition, and fussiness—"their sense of self and self-interest is much keener than their loyalty to the body corporate of which they are organic parts. And therefore, instead of doing with instinctive devotion to the general good what first comes to hand, they scheme and intrigue to secure for themselves the largest possible share of power and honor. Woe to the commonwealth which in any time of sudden and unusual peril counts a large proportion of such men among its numbers."

The political drift of things is evident. Under the management of the lodge the old democracy, the "Blue and Grey," and the disaffected Republicans are to be united for the election of a President. General Butler is their first choice. If they fail to secure his nomination, then they have some Masonic dark horse in Massachusetts or Indiana to put in his place. But if he is elected it will not be by

MY VOTE.

THE MORAL FORCES IN POLITICS.

FROM AN ADDRESS BY SENATOR WILSON OF IOWA, AT CLARINDA, AUG. 11TH.

Moral forces are moving upon the political elements of this good State of ours to-day. No student of political history can fail to appreciate the great significance of this fact. Sneer as some may and do at the activity of preachers, and churches, of prayer meetings and Sunday-schools, of women in their homes, and in their Christian

temperance unions, of that quiet and unobtrusive force of voters which moves resolutely only when put in motion by the spur of moral conviction, they will find that political history will repeat itself in Iowa this year by perching victory on the banners under whose folds these promoters of the world's true progress march. I have not the least alarm as to what the result will be. When that vital political principle on which our system of government is based, and through which alone a people's sovereignty can speak, receives the active support of the moral forces of the community it will not be overthrown. And the conditions here involved will not confine the sundering of party allegiance to one political organization. There have been times in the history of our own country when party disintegration was more active than any like thing in the present political conditions of Iowa; but the right was not the loser. In the quiet of the homes of Iowa from now on until the second Tuesday of October next the better natures and moral convictions of the men and women of the State will hold their way and do their work; and a majority greater than that given to the constitutional amendment at the non-partisan election on June 27, 1882, will approve the position of the party which affirms the right of the majority to rule, and has planted itself "on the side of the homes of our own people in their contest with the saloons." We will all find at the outcome that there is more of the non-partisan movement in Iowa politics this year than many men now dream of, and that there are more active homes than aggressive saloons in the State. Thousands of men who never have voted a Republican ticket will do it this year, not because they surrender their political convictions, but because they cannot vote to maintain the rule of the majority and represent their moral convictions by doing anything else. There is no difficulty in finding the line which divides the parties this year. So, at least, it seems to me, and so I believe the result will show to all.

YOUNG MEN OF IOWA!

to you I signal—"Hold the Fort!" Make no mistake in your political action this year. When I look back upon the lines of my life's march, and take in the wondrous things which have transpired in the comparatively few years which I have numbered, I almost envy you that reach of life and experience which will carry you far beyond me in the future. I pray you to consider the mighty responsibilities and bewildering possibilities which are coming to meet you. Keep in line with the better thought and moral forces of your times. If you meet with doubts resolve them on the better side. This great country needs your best endeavors. It opens up to you fields of usefulness, happiness and success beautiful as Eden's garden, but no more free from temptation than was it. Start right this year, and be assured that even slightest efforts, if made with earnest purpose to create and promote better conditions of society and thus advance the true interest of your country, will help you in all others. Though your right effort seems to fail in its aim, its very making will give you strength. You have heard older men wish for better politics and cry aloud for reform in political methods. Doubtless there is room for both. But they will never come through wrong ways, nor by departures from moral convictions. It will not be long until you will have the political affairs of this country in your own hands. Some of you have had the ballot for a few years, others of you will exercise it for the first time next October. It is a great trust. Whatever the future of this country may be will depend largely on the use which the young men of to-day shall make of the votes of which they are the masters. All along the lines of your lives you will meet with important political conditions which you must help to resolve. Be careful in your study of them, do your best to understand them, follow your moral convictions, and you seldom will go wrong. The politics of a great country like ours is something more than

A PARTISAN GAME OF CHANCE,

to be played for public office and personal advantage. There is no more serious employment in the country than its politics. It needs all of the care and thought, heart and mind, earnest purpose and moral vigor you can put into it. It relates not only to individual and party, but also to State and Nation. If anything more than another should be guided by wisdom and characterized by purity by an organized community, however small or however great it may be, it is its politics. And nothing can be more forceful to this end than a determination on the part of the young men of the State that it shall be so.

CORRESPONDENCE.

THE THING TO BE DONE.

ARCADE, N. Y., Sept. 1, 1883.

It is correctly avered, editorially, in the *Cynosure* of August 16th, that "the thing to be done by the National Christian Association is precisely that before Christ's disciples at Pentecost." It is of vast importance to mark well the circumstances and condition of things which were precedent to the gift of the Holy Ghost as the motive power, moving, inspiring and giving efficacy to the labors of these disciples.

The thing to be done by the N. C. A. is also the thing to be done by the Christian brotherhood universally. That thing, as given by the editor, is "to displace the false worships which fill the earth and teach mankind the only way to God through or by Christ." If desired and desirable ends are sought through Christ, then is it inde-

spensably necessary that his plans and ways should be honored by a strict and practical observance of them.

The inexpressably rich blessings, including that of the gift of the Holy Ghost, received from the Father on the pentecostal and succeeding days were preceded by humble, devout and earnest prayer, and other preparatory work. Promises of bestowment of blessings always involve conditions. "Bring ye all the tithes into the storehouse." Then, and not until then, will God "open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Sacrifices must be made. Crosses must be shouldered. This involves the sundering of cherished ties heretofore considered to be God-approved, but which increased light has shown to be offensive in his sight.

One condition, and that the only one named *immediately preceding* the history of that wonderful pentecostal season of the baptism of the Holy Ghost, as recorded in the second chapter of Acts, in which the disciples were previous to that baptism, was that of unity and union. "They were all with one accord in one place." Such union, being in numerous instances insisted upon in the Scriptures, it is unquestionably right to conclude, was and is an indispensable and fundamental prerequisite to successful labor for the Master, whether that effort be for adding graces to the militant church, or for the displacement of "the false worships which fill the earth."

No sane Christian man or woman can, for a moment, believe that had the Christians of the year of our Lord 33 been organically divided into sects, as at this day they are divided, that God, by the Holy Ghost, would have come down and accomplished such a glorious work as that performed on and immediately succeeding the day of Pentecost.

With like preparation, as on that occasion, it requires no prophetic ken to affirm truthfully that like results will be realized, for God's covenant promises are sure. This being so, they who create and those who perpetuate sect divisions, and those who institute and maintain other stumbling blocks, incur a great responsibility.

R. W. LYMAN.

A WORD OF APPROVAL FROM ENGLAND.

NEWCASTLE-ON-TYNE, Eng., August, 1883.

[Extract.]

"MY DEAR S.—I thank you for the various newspaper (*Cynosures*, etc.) you have sent me. I was surprised to find that the opponents of Freemasonry, etc., were strong enough to be represented in the press, or rather, I should say, that Freemasonry was so strong as to require a paper practically and expressly to combat it.

"My opinion of unions of this kind is what it has always been, that they are vicious in principle and practice.

"A few weeks ago, the Prince of Wales, (a worthy man !! ??) laid the foundation stone of a building at York, with Masonic honors. The blasphemy of the religious (?) service produced a feeling in my mind [which was only equalled by the feeling of surprise that, any man, calling himself a minister of Christ, could be found to do and say what the Rev. Chaplain did and said!]

Yours, etc., T. A."

The foregoing is a true extract from a letter received by a subscriber to *Cynosure* in answer to copies of the paper he had sent to his brother-in-law who is a lawyer of Christian standing in Newcastle, Eng.

We see the good effect of scattering the papers.
H. S. LIMBOCKER.

Manhattan, Kan., Aug. 28, 1883.

A SMALL DOSE ENOUGH.

ELDORA, Iowa, Aug. 27, 1883.

EDITOR CHRISTIAN CYNOSURE:—I have always been opposed to the principles of secret orders, though I was induced to unite with one of the milder orders, whose main object seemed to be life insurance, and for that purpose I joined. I never attended the lodge except the night of my initiation; in fact, I did not feel the least interested, for the reason that the ceremony was conducted in a manner and by such persons that it caused a feeling of the greatest condemnation, when asked to kneel and place my hands on God's sacred Word. I paid my dues for about eighteen months, and last December requested my name to be taken from the roll. When I united with the church they wished me to know their full doctrine before becoming a member. So help me God, I will never take the oath of a secret order again.

When brother Blanchard was in Cedar county, Iowa, near 1871, delivering his anti-secret lectures, an Odd-fellow expressed himself in disfavor with secret orders and said he had not attended a lodge in the State (though he had been a resident of Iowa for some years), neither did he intend to. He is now a resident of this (Hardin) county, and I was surprised that he took part in the Odd-

fellows' reunion at this place, though soon after I learned that he was a candidate for a county office. This, I think, will explain everything when I say he was nominated by Republicans, who are usually sure of success in this locality.

We have heard secret society men telling how it has helped them in business, or assisted others in time of trouble, by being a member of the order, but when you remark that such help often leads to injustice or corruption in business and politics, they are quick to reply, "No! O no!" Sworn to defend the order, you know.

L. BUTLER.

THE FREEMASONS AND NICOLAITANS.

Some people believe that in these two systems there is much in common; but the point calling for notice is the fact that the Nicolaitans, like the Freemasons now, did hold membership in the church of Pergamos, while by the church of Ephesus their deeds were hated. The deeds are not specified, but the fact of their evil tendency is one of great practical importance in our own day. And as the Lord commends the church of Ephesus for "hating" the said "deeds" and calls on the church of Pergamos to repent or incur the penalty, the duty in our day is clear, that *no church should fellowship "THEM THAT HOLD THE DOCTRINE OF THE NICOLAITANS, WHICH THING I HATE,"* saith the Lord. That is assuredly certain. Then the question is, What were the deeds hated? Do Freemasons commit them?

Almost every number of your valuable paper proves that the deeds of Freemasonry are such as the Word of God condemns. Hence Freemasonry should be a matter of discipline as much as other wrong things taught or encouraged by any other anti-Christ.

A question might be put, or a case supposed, thus: A member of the church of Pergamos who *hates the deeds of the Nicolaitans* is silent in regard to them, and allows members to be snared without a word of warning. Question: What would the Lord say of him?

Another finding the church vote to continue them in fellowship, or even never bring the matter into question, feels compelled to "hold no fellowship" and withdraws from the church which walks so disorderly. What would the Lord say of him?

Would it be better to adhere to the corrupt church, or to withdraw from it even if there was not a purer one to receive him?

QUERIST.

PITH AND POINT.

HOPE FOR ARKANSAS.

A letter from Pactolus, Arkansas, says: "We are gaining ground here, and making a clean sweep as we go. Lodge men acknowledge that the lodge here is gone."

S. C. T.

THE TEMPERANCE WAVE.

A grand series of temperance camp mass meetings are being held through western New York, attended by thousands of the people, and addressed by such able speakers as Gov. St. John, Revs. Boole, Copeland, Cushing, Mrs. Ellen Foster, Mrs. Mary Lathrop, and others whose souls are embued with the vital importance of constitutional and statutory prohibition of the great liquor crime and curse from society.

G. W. C.

"HOLDEN WITH CORDS."

I have just finished reading "Holden with Cords," and to say that I am more than satisfied would be but a faint way of expressing my appreciation of the volume. This book placed in the hands of the young men of the nation will prove an insurmountable barrier in the way of the lodge and will cause many who are already members to throw off the shackles of slavery. It is a book that should be circulated in every neighborhood. Friends of the reform buy "Holden with Cords," and loan it to your neighbor.

C. M. S.

A SYNAGOGUE OF SATAN AT SPRINGVILLE, PA.

July 17th was a grand day with the lodge. The band paraded the streets playing the most inspiring airs. At 3 o'clock, the "Grand Master" of the State being present, a hall over a blacksmith's shop was dedicated with the usual formalities. A new lodge, composed of some members of adjacent lodges and three new members, was formed. During the exercises a song was given to the tune "Coronation" of which the following is one verse:

"All hail the power of friendship's name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown it Lord of all."

The name of Jesus was carefully excluded from all the exercises.

After the dedication the Grand Master made a speech full of sophistry and bombast in the Methodist church. One of his assertions was that Odd-fellowship was not a religion but an adjunct. The idea seemed perfectly ridiculous that the religion of Jesus Christ needed any improvement.

LENEX.

BIBLE LESSONS.

LESSON XII.—September 16.—A Praying Mother.—1 Samuel 1: 21-28.

GOLDEN TEXT.—I have lent him to the Lord; as long as he liveth he shall be lent to the Lord.—1 Sam. 1: 28.

"Elkanah." Elkanah, the Levite is called an Ephraimite (chap. 1: 1), because, so far as his civil standing is concerned, he belonged to the tribe of Ephraim, just as the Levite in Judges 17: 7 is described as belonging to the family of Judah.—*Keil*.

"Hannah" (*beauty or charm*). It is the same name with Anna of Luke 2: 36, and with our modern names Anne, Anna, Annie. She is distinguished not only as the mother of Samuel, but also as a prophetic poet of high order. Her hymn of thanksgiving for the birth of her son (chap. 2) belongs to the highest class of inspired poetry. That of Mary, the mother of Jesus, resembles it. Compare 1 Sam. 2: 1-10 with Luke 1: 46-55. See also Ps. 113. It contains the first designation of the Messiah under that name (1 Sam. 2: 10).—*Johnson*.

"Until the child be weaned." He would then be two or three years old. It is still a common practice in the East to suckle children for two years, and in ancient times they were sometimes not weaned till three years old. The weaning was made an occasion of festivity (Gen. 21: 8). The objection has been made that so young a child would have been troublesome to Eli, but there were women engaged in the tabernacle service (chap. 2: 22) to whose care he might have been committed. It was important that he should be dedicated as soon as possible. The house of God was to be the only home he knew; the earliest impressions of his boyhood were to be those of the sanctuary.—*Cambridge Bible*.

"The child was young." Note the impressive connection between Samuel's character and Samuel's mission. Wild excesses in youth are often followed by energy, by zeal, by devotion. We read it in the examples of Augustine, of Loyola, of John Newton. Sudden conversions like these are among the most striking points of ecclesiastical history. But no less certain is it that they are rarely, very rarely, followed by moderation, by calmness, by impartial wisdom. The especial work of guiding, moderating, softening, the jarring counsels of men, is, for the most part, the especial privilege of those who have grown up into matured strength from early beginnings of purity and goodness.—*Stanley*.

"They slew a bullock," viz., the one which had been brought as a dedicatory offering with the child; the sacrifice of the others is taken for granted. We may try to picture the scene. Elkanah leads the bullock to the north side of the altar of burnt-offering, in the court before the door of the tabernacle, and binds it to the horns of the altar. Hannah brings her child, and lays his hand on the head of the victim in token that it is his representative; at that moment Elkanah or one of the priests slays it (Lev. 1: 5). Its blood is sprinkled, and its limbs burnt upon the altar, as an emblem of the complete dedication of the child to Jehovah.—*Cambridge Bible*.

"My lord." My master and commander. Here we perceive the great reverence in which Eli was held. He was the greatest man in Israel, greater, indeed, than a king, since he was sovereign, judge, and high priest.—*Johnson*.

"For this child," etc. Three things move Hannah's soul deeply and joyfully: (1) the *recollection* of the moment when she stood here and called on God for this son; (2) the contemplation of the *answer* to her prayer, and the granting of the thing asked; and (3), the *determination* now to restore to the Lord what he had given her in this answer to her prayer.—*Lange*. It is well to *desire children*. It is almost impossible to become such persons as God means us to be, without the influence of children. We are trained in training them. We are made unselfish by loving them. They teach us how we ought to act and feel toward God. They show us how the most we can do for God is simply to love him. They help us to govern ourselves, to restrain our feelings and passions, lest we set an evil example before them. We are made better by their innocence and loving faith. In every way children are a blessing.—*Peloubet*.

"Therefore also," etc. Whatever we give to God may on this account be said to be *lent* to him, for though we may not recall it as a thing lent, yet he will certainly repay it with interest, to our unspeakable advantage, particularly what is given to the poor.—*Henry*.

BAND OF HOPE BIBLE LESSON.

PROFANITY A SIN AGAINST THE LORD.

33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths;

34. But I say unto you, Swear not at all; neither by heaven; for it is God's throne;

35. Nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. Mat. 5: 33-37.

GOLDEN TEXT.—Thou shalt not take the name of the Lord thy God in vain. Ex. 20: 7.

CENTRAL TRUTH.—Profanity is a great sin.

1. The Jews did not consider an oath binding in which the name of God did not directly occur.—*Alford*.

2. Many people seem to think if they substitute some other name for that of Jehovah, they are not guilty of swearing.

3. Our Saviour shows us that as God is everywhere, creating and supporting all things, to swear by any object, animate or inanimate, is really profanity because an indirect appeal to him.

4. When people use such expressions as "By George!"

or "By Jove!" it shows that they have enough reverence for God not to take his name directly in vain. But it is a sin nevertheless. It betrays a coarse mind and low breeding, and as the tendency of evil is always down hill, a person in the habit of using such expressions will be apt by and by to use stronger ones.

5. Habits are formed when we are boys and girls, and the first bad word we use is like the first glass of liquor, we never know where it may lead.

6. Any light, irreverent treating of sacred things is profane. There is no habit better for the young to cultivate than the habit of reverence.

7. Every man who takes a degree in Masonry takes several oaths. If he goes through all the degrees he takes between two and three hundred. Only a magistrate can lawfully administer an oath, and nobody has a right to take an oath except before one.

8. Men who take so many oaths lose their reverence for God's name. When a man ceases to reverence God he is very apt not to respect the rights of his fellow beings. This is one reason why profanity usually goes with other crimes.

9. Christ commands us not to affirm or deny anything in our common conversation by any stronger words than a simple Yes, or No.

10. When a man seeks to bolster up a statement by profanity, or even by using strong expressions of any kind, he only creates a doubt of its truth.

11. There is no habit, unless it is the habit of intemperance, which is harder to break off.

PRACTICAL TRUTHS.

The first bad word leads to the second.

Any want of reverence for God is profanity.

Men who become Freemasons must violate the Third Commandment.

Profanity springs from evil, and only evil comes from it.

LESSON TALK.

A gentleman once entered into conversation with a stranger who, in a few moments, uttered an oath. Another and another soon followed, upon which the gentleman said:

"Don't you think swearing is wrong?"

"I know it is wrong," promptly replied the man; "but it is a part of my business."

"And pray, what is your business?" inquired the gentleman, in some surprise.

"Liquor selling. A man can't sell liquor and not swear. It is a part of the business."

Wherever we find saloons, there we find profanity. If the sale of liquor could be entirely stopped, we should hear much less bad language.

Society has altered since Dr. Johnson's day. A lady calling to see him when absent, the servant told her she did not leave her name and he could not tell who she was, but he was certain she was a woman of high rank because she swore so. Profanity is no longer fashionable nor tolerated in good society. The steady progress of Christian principles has brought about a great reformation in morals and manners. But there is still room for improvement.

Any light, irreverent quoting of God's Word is profanity. If we should receive a letter from a loving, absent father, and some thoughtless person should take a sentence here and there and turn it into a witticism to laugh over and make others laugh, our filial feelings would be shocked. We should feel hurt and indignant. We ought to feel so when God's Word is made the subject of idle jests. But this is very often done in our daily prints and in conversation.

We know there is a penalty attached to every broken commandment. In this one we are distinctly reminded of it, perhaps because it is one which in some form or another we are very liable to break and think it a small thing. Let us always remember that God will not hold him guiltless who taketh his name in vain, and shun the slightest approach to this vice.

LESSON HYMN.

Dear Jesus, let thy pitying eye

Look kindly down on me;—

A sinful, weak and helpless child,

I come thy child to be.

O, blessed Saviour! take my heart,

This sinful heart of mine,

And wash it clean in every part;

Make me a child of thine.

My sins, though great, thou canst forgive

For thou hast died for me;

Amazing love! help me, O God,

Thine own dear child to be.

The Masonic orator at Montrose on St. John's day said that the reason it would not do to make Masons out of women was that it would make them angels and they would take wings and fly away. So it seems that in the case of Masonry what is sauce for the goose isn't sauce for the gander, for Masonry lacks a long stretch of making angels out of men. The orator also said that "if he was allowed to tell the women a part of the Master Mason's obligation they would have no objections to their husbands and sons joining the order." What a pity there are so many good things the Masons can't tell. But that trouble is all over now for since the antis have gone into the exposition business it is all being told, and our lady readers can see in our columns that which a Masonic orator can't tell them.—*Banner of Truth*.

FARM NOTES.

—If you wish to propagate a hardy shrub that does not sprout from the roots, the way to do it is by layering. Select a slender, low-growing branch, strip off all but the terminal leaves, bend it down and fasten it against the ground and cover with earth. From the leaf nodes tiny rootlets will start and a new plant form, which, when well rooted, can be severed from the bush.

—“A farmer has no more right,” says the *American Cultivator*, “to grow a crop of weeds upon his own land to furnish seed to trouble his neighbors than he has to build fires upon his own land where they will oblige the neighbor to fight the fire in order to protect his own property from the flames.” Denmark farmers are compelled to destroy all weeds on their premises, and in France a man can prosecute his neighbor for damages who permits weeds to go to seed which may endanger neighboring lands.

—A successful dairyman says: “The length of time that a young heifer keeps in milk after her first calf is likely to measure her staying qualities for all after life. For this reason young heifers should have their first calf in the Fall. By good care and ensilage food in Winter, an abundant flow can be established, which can more easily be kept up the next Summer. If heifers calve in the Spring they are very liable to go dry early in the next Fall.”

—In South America cattle have increased so rapidly the last few years that bullocks have declined from \$10 per head to a few cents over \$6 per head. It is estimated that in two years from now the number of cattle in the Argentine Confederation will number 28,000,000, against 13,000,000 in 1877, 5,000,000 of which are in the State of Buenos Ayres. The Confederation also claims 60,000,000 sheep, 10,000 goats, 4,000,000 horses and 18,000 ostriches. The population is only about two to the square mile.

—A correspondent of the *Ohio Farmer* says that the good effect of salting clover is unquestionable; that it brings out the full flavor of the hay, but that if too much salt is used it will be sickening. To throw into the mow or on the stack great quantities of salt is to absorb too much moisture, a second fermentation sets in, and mold results. In that condition it is nauseous to stock, and, if growing hunger forces them to eat it, heaves and other disorders are apt to follow. A portion of the moldiness escapes as a penetrating dust, when stirred. This gets into the lungs, and the effort of nature to expel causes an unnatural action.

It is stated that \$23,000 worth of wines and liquors have been corraled to supply the excursionists who are going out to drive the last spike of the Northern Pacific Railroad. As the party is limited to 250 gentlemen, the size of the bust can be ascertained by a mathematical calculation.

—It is very alarming to learn from the last annual report of the Chief of the Bureau of Statistics of the Treasury Department, that there were imported *thirty thousand pounds more* of the smoking opium than during the previous fiscal year, and our Government received more than half a million dollars duty on it. There is no word strong enough to describe the *ruin* which the opium habit entails. It is of the same dire brood as alcohol and tobacco, with some effects worse than either. It is the duty of every Christian to fight, always and everywhere.

Native potatoes have been discovered in Arizona by Professor Lemmon. They were found in one of the highest peaks north of the Apache pass under a tangle of prickly bushes and cacti. They were found at an altitude of about 8,000 feet in Tanner's cannon, and some of the plants were two feet high. Others were found near the summit of a peak 10,000 feet high, under the shade of fir, pine and poplar trees, growing in soil kept moist during the greater part of the year by melting snow. These potatoes are unquestionably indigenous. There were from four to ten small but unmistakable potatoes on each plant. Those blowing had blue and white blossoms. The professor brought quite a number of the potatoes back with him. Various cultivators have manifested the utmost interest in his discovery, and are making careful preparations to cultivate the specimens he has forwarded them.

As between the two extremes, says Colonel Curtis, the largest hogs are the best. I do not find any fault with a pig because it grows, and if it takes as long again for it to grow to maturity as it does for a fine little one, and it weights as much again, I think it is an advantage. It certainly takes more food in proportion to keep two sets of lungs and other organs in operation, and four more legs, than it does one. The fancy part of pig-breeding is giving away to a more practical standard. There are families of red hogs, medium in size, which will mature when a year old, and which will fatten at any age. These hogs possess the characteristics of vigorous appetites and a remarkable power for digesting and assimilating food; hence they can be fed strongly without any waste. In this respect red hogs are not excelled by any breed, and all they lack to place them in the front rank is more care and uniformity in breeding.

In transplanting fruit trees place them shallower than they formerly stood. Roots are of two kinds—the young and tender rootlets, composed entirely of cells, the feeders of the trees, always found near the surface, getting air and moisture; and roots of over one year old, which serve only as supporters of the tree and conductors of its food. Hence the injury that ensues when the delicate rootlets are so deeply buried in the earth. Placing fresh or green manure in contact with the young roots is another great error. The place to put manure is on the surface, where the elements disintegrate, dissolve and carry it downward. Numerous forms of fungi are generated and reproduced by the application of such manures directly to the roots, and they immediately attack the tree. It is very well to enrich the soil at transplanting the tree, but the manure, if to be in contact with or very near the roots, should be thoroughly decomposed.

Headache,—sick, nervous, neuralgie, removed by Dr. Benson's Celery and Chamomile Pills.

ALL REMITTANCES should be made by draft on Chicago, New York or Boston, postal money order, express or registered letter. Currency by unregistered letter at sender's risk. In sending money the amount and what it is for should be distinctly stated. In every instance the name of the writer and his post office address should be given to avoid confusion or mistake.

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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.

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- 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 Chureh, Caledonia, Miss.
- Salem Chureh, 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, Waubeek 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.; Toiea, 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; Ustiek, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky.

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- MICHIGAN.—Pres., J. L. Bnsh, Muskegon; Rec. Sec'y, A. H. Springstein, Pontiac; Cor. Sec'y, H. A. Day, Coldwater; Treas., Geo. Swanson, Jr., Jackson.
- MINNESOTA.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. H. McChesney, Fairmont; Rec. Sec'y, Thos. Hartley, Richland; Treas., Wm. H. Morrill, St. Charles.
- MISSOURI.—Pres., C. J. Kephart, Avalon; Treas., William Beauchamp, Avalon; Cor. Sec., M. N. Butler, Albany.
- NEBRASKA.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Treas., J. C. Fye.
- NEW HAMPSHIRE.—Pres., Elder J. G. Smith, New Hampton; Sec., S. C. Kimball, New Market; Treas., E. Smith, Center Stafford.
- NEW YORK.—Pres., F. W. Capwell, Dale; Sec'y, Isaac Hyatt, Dale; Treas., M. Merrick, Syracuse.
- OHIO.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Treas., J. M. Scott, Alexandria.
- PENNSYLVANIA.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Thompson; Treas., W. B. Bertels, Wilkesbarre.
- VERMONT.—Pres., W. R. Laird; Sec., C. W. Potter.
- WISCONSIN.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Oakfield; Treas. M. R. Britten, Vienna.
- WEST VIRGINIA.—Pres., D. B. Turney; Sec. John Bosley, Grafton; Treas., H. B. Higgins Petroleum.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 6, 1883.

THE LABORERS' RIGHTS AND WRONGS.

The U. S. Senate sub-commission is in New York city taking testimony from laborers concerning their condition and wages. And the newspapers are discussing the wrongs and remedies of the laboring classes. This is a movement in the right direction. But it is painfully amazing how, even the religious press omits God and the Bible from their remedies for the wrongs of labor. The Psalmist held that the people is "happy" "whose God is the Lord." That when and where that is the case there will be "no breaking in or going out;" neither burglary nor strikes, nor "complaining in our streets."—Ps. 144: 14. Now David in spirit calls Christ "Lord." And that happy people whose God is the Lord Jesus Christ is surely not that people whose politics and religion are governed by a secret lodge system which excludes Christ altogether or insults him by a vain and impious worship.

Now a procession of eight thousand men, Masons and other secretists, were marching in San Francisco Aug. 24. They had no visible or declared object but secret and public worship, except the laying of a corner-stone, and their worship, it need not be said, is not that recognized by the Bible or appointed by Christ. Forty thousand dollars were subscribed to entertain them. And the papers estimate their expenses as fabulously vast. They must have amounted in all, reckoning time, excursions, etc., to money enough to support the underpaid laborers of New York, whose sufferings draw the attention of the U. S. Senate, for years, so that they and their families should want neither bread nor raiment; and the lodge dues which support such frauds are chiefly drawn from the laborers of the United States. And so far are they from harmonizing or helping capital or labor they are a damage and drawback on both! Can any rational man believe, for a moment, that the San Francisco conclave has advanced any one substantial interest of society?

But emptiness, inanity and folly are not the sum or chief of their evils. They destroy the worship of God by false worship. They weaken the oath; adulterate and confound religion; they unbridle lust and vice and intemperance; and are just as surely bringing down the wrath of God on our country as the same sort of things destroyed the Hebrew commonwealth; and those presses and political speakers who harangue us on "rings" and "monopolies," while they ignore the secret, oath-bound rings, swindlings and monopolies of the lodge must be conscious to themselves of cowardice or hypocrisy or both.

PREBYTERIANISM VS. MASONRY.

The following from the *Interior*, which is the organ of the General Assembly Presbyterians, is altogether a hopeful sign of the times. We received our instruction in reference to the lodge from leaders in that great denomination, some of the noblest, mightiest, and most apostolic of men; as Nathan S. S. Beman, Samuel Crothers, the Rankins and others. The *Interior*, Aug. 23, discourseth thus:

"We oppose Masonry for a variety of reasons. Our observation is that it is, like the clubs in our large cities, bad for the family. A semi-religious organization which admits the husband and excludes the wife has the elements of demoralization in it. It takes the husband away from his home, where he ought to be, in the evenings. It cultivates a selfish charity—not the charity of the Gospel. It teaches false doctrine concerning the way of salvation. Christian Masons deny this, and put a construction upon Masonic ethics which makes them include Christianity, but their interpretation is rejected by their own brethren; and rightfully, as we think. The tendency of Masonry is to subvert interest in the church, and on that ground the Pope combats it."

After such clear and manly utterances, we regret that Mr. Gray should have added an argument somewhat longer than his utterances against the lodge, in favor of receiving and retaining Masons in Presbyterian church fellowship! The order is "bad for the family," "a semi-religious organization which admits the husband and excludes the wife," "takes the husband away from his home," "cultivates a charity—not the charity of the Gospel," and "teaches false doctrine concerning the way of salvation." Surely, a man "yoked" in an order which does and is all this, yoked too by twenty-eight oaths, not administered in the name or sworn by the God of the Bible, must be "unequally yoked," and that too with "unbelievers" in Christ. And this we know, is positively forbidden.

But the above teaching is sufficient, if heeded, to draw every child of God, who has been drawn into the lodge, directly out of it: and as he is second to no Presbyterian editor in the art of amusing while he instructs, and pleasing while he profits those whose

opinions differ from his own, we respectfully request Mr. Gray to open his columns to facts and quotations from Episcopal and Presbyterian writers like Bishop Warburton and Macknight, as also from standard Masonic writers; to instruct the readers of the *Interior*, and sustain and enforce his very just and sound opinions above expressed.

In 1837, in the General Assembly at Philadelphia, the Southern leaders who rent the denomination the next year keenly ridiculed the party led by Dr. Beman, for their opposition to the Masonic lodge! So true was it, that the power which rent the Assembly and the Government, was *Slavery, Lodge & Co!* Ought not this dark and mighty power, which is capable of mischiefs so stupendous, to be uncovered to the eyes of the readers of the *Interior*, by more than an occasional paragraph? Will not Mr. Gray give from Masonic standard writers, and Presbyterian divines the reasons which sustain his just condemnation of the body, which has lately sent several thousands of men across our continent to parade on our Pacific coast, without assigning one substantial reason for such an assembly, either political or religious.

—Secretary Stoddard returned from Iowa Saturday morning. He attended the meeting of the N. C. A. directors on Monday, and was to be in Jackson, Mich., on the 5th to attend the meeting of the incorporated association of Michigan.

—Rev. Joseph Travis, editor of the *Free Methodist*, has for several weeks been traveling in the West and Northwest, from Kansas to Manitoba, attending camp meetings and other gatherings of his denomination.

—An Iowa correspondent, upon whom we place much reliance, wishes to know something of the influences controlling the schools of Cook county, Ill., in which Chicago is situated. A Mr. Speer from that State has just been appointed principal of the Normal School of this county, located in the suburb of Englewood. This Mr. Speer has been six years superintendent of schools in Marshall county, and is said by our correspondent to be Freemason and an infidel, and is a man whose reputation is not so much by merit as by puffs from Masonic editors. The capabilities of the lodge in manipulating our school system, makes the grave charge of our Iowa friend not by any means improbable.

—"Ancient Order Shepherds" and "Knights of Sherwood Forest" are two secret lodges of limited membership, which make their so-called "benevolent" or mutual insurance work prominent among their objects.

—The *Forester's Journal* of New York city is the organ of the "Ancient Order of Foresters." On its editorial page a standing headline announces this secret lodge as "instituted from time immemorial." An editorial in the August number says with the greatest assurance: "He has studied Forestry to but little purpose who does not know that its teachings are not only wholesome and beautiful, but such as every man should follow in order that he may attain to his highest good and usefulness. No better code of morals, no higher and more perfect standard of true manhood can anywhere be found than Forestry presents." The Foresters have been adding largely to their membership for a few years past. Perhaps it is their assuming unlimited antiquity and a super-excellence of virtue and perfection of moral instruction that produces the mistaken notion that this society is just as good as the Freemasons!

—The father of our esteemed fellow-worker and correspondent, Rev. C. C. Foote of Detroit, died on Saturday, September 1st, at the remarkable age of 102 years, seven months. At his 100th birthday a suitable remembrance of the occasion was made by a large gathering of the descendants of this father in Israel, a description of that most interesting occasion appearing in the *Cynosure* of current date.

"HOLDEN WITH CORDS."—Mrs. Willard, editor of the *Union-Signal*, has been reading our great story with pleasure and profit, and gives it a noble commendation in the last number of her paper, thus:

"It is often said, and said with truth, that reform stories, novels with a purpose and the sort of fiction that seeks to embody unpalatable truths, must ever be lamentable failures. The few notable exceptions, like 'Uncle Tom's Cabin,' and a few of Dickens' and Charles Reade's works, it is claimed only prove the rule. Well then let us add a new name to the exceptions, for 'Holden With Cords' is no failure, it is a story which one finishes before he can lay it down. It represents the struggles of a conscientious nature in the toils of secret orders, and gives, in story, much of unwritten history. The author is not widely known, but is the author of two or three prize books, and if we mistake not, will be renowned some day as one who can 'lead captivity captive' in the domain of reform literature. Will she not try her hand at temperance story-writing?"

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

TO NEW ENGLAND FRIENDS.

WORCESTER, Mass., Aug. 31st, 1883.

Last year an appeal was made to friends of the anti-secrecy reform for money to carry on the work in New England. Many responded liberally to the call, and their gifts aided the cause greatly. The responses, however, fell short of the demand, and we were obliged to curtail our operations to some extent. For the coming year the New England Board will be wholly dependent on the gifts of friends to sustain its efforts, and the undersigned were appointed a committee to appeal to friends of the cause in New England for a more liberal support. We need most of all a regular income—something which can be relied upon, monthly or quarterly. A number of persons last year made monthly remittances, and such gifts were of great value. They were evidence of a consecrated devotion to the cause. It is believed that many more could set apart small sums monthly to aid us, and we earnestly appeal to all who read these words for a pledge or a contribution. In no other way can we sustain the work.

It would save trouble and expense if friends would, without further solicitation, write to the New England Secretary, Mr. E. D. Bailey, No. 8 Portland St., Worcester, Mass., and state what they can and will contribute. The cause is worthy of a liberal support, and the work already accomplished is a guarantee that the money invested will produce worthy results. We appeal to friends of reform not to be backward or negligent in so important a matter. Let the responses be prompt.

S. A. PRATT,
L. P. GODDARD, } Com.
E. D. BAILEY, }

NOTES.

—Masons and Odd-fellows sometimes put on long faces and deny the truth of the expositions of their secrets, but among themselves they make use of the books to commit the work. Here is an ingenious note from an Odd-fellow: "Send me two copies of Revised Odd-fellowship Illustrated. Recommended to me by Brothers of Shetucket Lodge, No. 27, Norwich, Ct.!"

—Philip Bacon sends a donation to the work with one of his ringing letters, urging the N. E. Board to provide more laborers. His part of Connecticut is in need of more work.

—Bro. Daniel Stratton, who expected to be at the N. E. Board meeting, was detained but he did not forget that such meetings cost something and that somebody has to pay the bills. Such thoughtfulness is helpful.

—Elder Barlow has returned from his trip to New York somewhat invigorated in health and stimulated in mind. His observations concerning the progress of the reform are very encouraging. It is his opinion that if men can be sent out to organize for political action we can poll a large vote in the country next year. This accords with the opinions of many others from various places.

—The call for the N. E. Board meeting published in the *Cynosure* made the date the 24th instead of the 29th, a typographical error.

—Two seceding Masons denounced the lodge at a large Advent camp-meeting in New Hampshire, and other Masons visited the speakers to inquire how they might honorably leave their lodges.

THE NEW ENGLAND BOARD.

AN IMPORTANT MEETING.

WORCESTER, Mass., Aug. 30, 1883.

The N. E. Board held its annual meeting yesterday at Horticultural Library. The meeting was one of the best yet held. Besides the members of the Board, who have before attended our meetings, a large number of friends came and took part in the discussions. Although the Board itself consists of only seven members, there were over twenty persons in attendance. The best of all is the fact that those who came were people of clear heads and clean hearts, who are thoroughly enlisted in the work and who have good ideas about how it should be prosecuted.

The officers of the Board were re-elected as follows. Rev. D. McFall, president; J. A. Conant, vice president; Prof. S. C. Kimball, recording secretary; D.

Manning, treasurer; L. P. Goddard, S. A. Pratt and the N. E. Secretary (*ex officio*) executive committee.

It was voted to propose an amendment to the constitution, limiting the Board to thirteen members and proposing that each organized State shall have at least one representative, instead of two as formerly provided. The reason for the change is that the former provision located so many of the Board at remote places from the headquarters that it would be exceedingly difficult to get a quorum for ordinary business meetings.

In accordance with this proposed amendment the Board recommended that the N. C. A. reappoint the former members and add to the list names enough to make the full number. If the suggestion is approved the Board will consist for the coming year of the following named persons: D. McFall, J. A. Conant, S. A. Pratt, S. C. Kimball, L. P. Goddard, C. L. McCracken (these being the former members) and Geo. Buck, J. E. Gates, A. M. Paull, I. Leadbetter, I. Flagg, D. Stratton and A. J. Hineckley (new members). The intention was to select men who could attend the meetings, being located sufficiently near headquarters to come when necessary. Each organized State has at least one representative. It is a matter of pride with me to believe that a "baker's dozen" of abler men could not be selected in any part of the country. This fact was fully demonstrated in the independent tone of the discussion of the business before the Board.

The Treasurer's report showed the receipts to have been \$1,703.56 and the disbursements the same. The money was used in paying the salaries and expenses of four men who have been employed part or all of the time by the Board.

The N. E. Secretary's report introduced the finances and the location of headquarters for the consideration of the Board. Considerable time was given to discussing the best method of raising money for prosecuting our work. During the past year some eight or ten persons in different States have made monthly pledges and have remitted the money with great regularity. These remittances have come with such unerring certainty that they have removed much embarrassment and have been a continual solace in the work. The smallest of these subscriptions was fifty cents monthly and the largest two dollars and a half. The largest donation from one man was \$170. There are more than one hundred men who call themselves poor who could easily pay 50 cents or \$1 monthly which would aggregate not less than \$50 monthly or \$600 yearly, enough to support one man in the work. This, added to the larger gifts, would insure a comfortable fund for the work. After a full and free discussion of the subject it was decided to ask for pledges for our expenses the coming year and brethren Pratt, Manning and Bailey were appointed a committee on finance to draft an appeal and secure pledges to meet our expenses.

The question of locating our office in Boston received careful attention. It was urged on the one hand that we had already made a place for our reform in the hearts of Worcester people and a move would be hazardous. On the other hand the building offered in Boston was considered especially valuable in its location and in the room afforded, and it was said that a location in Boston would exert more influence in New England than to remain in Worcester. On the final vote the majority were favorable to moving provided the state of the finances would warrant it and the whole question was referred to the finance committee. The executive committee was empowered to fill any vacancy which might occur in the New England secretaryship.

After the business of the meeting was concluded opportunity was given for a general discussion of the reform and reports of progress. The necessity for immediate political action received attention and the efforts in that direction were heartily approved.

This meeting cannot help but produce a most salutary effect in New England. Those who attended were business men and women who have embarked with the purpose of succeeding, and with the blessing of the Lord they will succeed.

E. D. BAILEY.

THE WORLD'S ARBITRATION LEAGUE is planning for a great exposition in 1892. At a meeting of the World's Arbitration League in Washington, Aug. 28, resolutions were adopted favoring the holding of a world's exposition of art and industry at the Capital of the United States in 1892, the fourth centennial of the discovery of America, and recommending it be held in connection with a representative congress of nations for the discussion of "questions affecting the moral and social relations of the human race." It also decided to appoint a committee of seven members of the league to wait upon the President and request him to take into consideration the propriety of recommending to the next Congress some legislation looking to the successful attainment of the ends contemplated.

REFORM NEWS.

THE CHICAGO ANTI-SECRECY CHRISTIAN ASSOCIATION.

The next meeting of this association will occur *Thursday evening Sept. 6th*, at 221 W. Madison street, at 8 o'clock. Members and friends will please note the time of meeting.

Readers of the *Cynosure*, resident in the city, and all who are in any way interested in the agitation and discussion of vital reforms of the day, are hereby cordially invited and urged to identify themselves with the association, and as far as possible aid in pushing the cause of truth and righteous reform work in this city. The topic proposed for discussion at the meeting Sept. 13th, and on which a paper will be read, is: "The propriety of voting men into office who are members of a secret society."

A. G. LAIRD,
Secretary.

FROM THE GENERAL SECRETARY.

ALBIA, Iowa, Aug. 27, 1883.

The two services held on Sabbath were well attended and I trust profitable. Gen. James B. Weaver spoke in the Opera House here Saturday evening and reviewed the record of the Republican party and some of Iowa's leading politicians in a very bold and impressive manner. The charges he preferred were exceedingly grave, and sustained by official records, in such a way as to appear conclusive. He was especially severe in his criticisms of the course pursued by the Republican leaders on the prohibition issue and thought their conduct indicated a want of sincerity and a willingness to sacrifice the welfare of the people to gain selfish ends.

The General is a fine speaker, in the prime of life, and I am told by the Mayor of this city is always greeted with a full house in this neighborhood, where he grew up from a boy.

I have seen little indication of general interest in our convention, and think it is not very well known in this community. I shall do what I can to spread the notice in the brief time remaining and hope that the attendance may exceed my expectation.

At Fairfield on Saturday I met a few of our old friends, but was disappointed in not seeing Bro. Elliot, who was away looking after his farming interests. The people of that enterprising little city were astir on political questions. A convention was progressing in which candidates for county offices and a State representative were to be nominated. There were several contestants, and no one when I left at 2:30 seemed to have a decided advantage for the legislature. I distributed tracts No. 2 and 13 and encountered both opposition and encouragement. While the secrecy question was not made a distinct issue the craftsmen were carefully watched and the secretists compelled to use great circumspection to avoid detection. The question was prohibition or modification, and as the platform and sentiment of the people are strongly prohibition, the modificationists were attempting to carry their measures by placing "liberal" men with "broad ideas" in nomination. So far as I could learn, the men put forward by this faction were "Brothers of the Mystic tie," and some were of opinion that they would succeed in forcing their favorites to the front. I conversed with parties who gave it as their opinion that such a measure would split the Republican party in Jefferson county, and change the county administration. The Democrats enjoyed the situation of course, and were sanguine in the expectation of getting into the lead.

I have heard considerable talk about the "Beverage Construction" of the Prohibition Amendment, and from what I have picked up, I understand the situation to be this: Republican leaders say that the law was not intended to prohibit the manufacture of liquor in the State of Iowa, or its sale to be transported to other States; but it must not be sold to drinkers in the State, thus ignoring the moral question entirely. Of course real, conscientious temperance people are disgusted with such trifling with a grave question, and the pandering of a great party to the whisky interests and the basest element in the State. The more thoughtful and discriminating look upon the whole move as a trick of party leaders to perpetuate their power by deceiving honest voters, and many of them will not follow in the road to ruin.

How far the American party will succeed in gaining a recognition remains to be seen, but it is absolutely certain that there is, and is to be a terrible shaking up of the old parties which will result in a new deal. The "Secret Empire" will move heaven and earth and hell itself, so far as

they are able, to prevent any recognition of the fourth plank in our platform, and their combined efforts may succeed for a time, but a day of visitation and righteous retribution will come, and the overthrow and demolition of the "Secret Empire" will be all the more complete by reason of strength gathered in the delay. We have only to push on with undeviating firmness toward the goal, which if we do not reach, those who come after us surely will.

THE CONVENTION.

GALVA, Ill., Aug. 31st.—I find here my mother in her 89th year, in good health, and remarkably vigorous for one of her years.

Looking back upon the Iowa Convention just closed, I recall a gathering of vigorous men who have already achieved much and are ready to undertake still greater things. The absence of ex-Senator Pomeroy and Revs. Robb and Johnston, put down in the programme as speakers, was noted with regret, and the sessions opened with a mist if not a cloud on the prospect. But the presence of speakers of recognized ability mitigated the disappointment and gave courage to all. The speakers, without exception, acquitted themselves with credit, presenting an array of talent of which any good cause might justly be proud. I mention those who presented prepared addresses in the order followed: C. A. Blanchard, on secrecy; D. P. Rathbun, report of his year's work; C. D. Trumbull and E. B. Graham, on the Sabbath; C. A. Blanchard, on prohibition; J. B. McMichael, D. D., on secrecy and the church; brethren R. C. Wylie and M. A. Gault on government reform. The last evening of the convention was given to work on the third degree by Bro. Starry, in which there is no doubt of his having sustained his justly earned reputation as a competent expositor of the mysteries.

I left Albia on the 6 P. M. train and reached this place at 2:30 this A. M. Brethren Wm. Layton, J. M. Kent and S. E. Starry were chosen to represent Iowa in the National Convention, and a committee of four appointed to formulate a plan for a joint stock publishing company in Iowa. The brethren contemplate enlarged and active labors during the year, in which they will doubtless find along with successes new and profitable experiences. The sessions of this eleventh annual gathering were characterized by a kindly spirit in general and that freedom of utterance to which no reformer is a stranger. For personal courtesies I am greatly indebted to the brethren, and my prayer is for their abundant success.

J. P. STODDARD.

ANOTHER MILE-STONE SET UP.

MORNING SUN, Iowa, Aug. 27, 1883.

EDITOR CYNOSURE:—President C. A. Blanchard delivered two lectures last week in Morning Sun on the subject of secrecy. I have heard but one opinion concerning them, and that of hearty commendation of the ability and power of the speaker. The attendance for various reasons was not as good as we could have desired. The secret society men with one consent stayed away. Some of them have claimed that the advantage in the previous discussion was with them, but it seems to me they have confessed in very practical ways that they are the losers in the argument. In the first place for weeks past they have been crying for peace; they want no more agitation. I have no experience in pugilistic encounters but I have always understood that when one party cries "enough," he confesses he is whipped. Again, heretofore they have always come out to hear our lecturers. By refusing to do so this time they confess that their cause cannot bear discussion.

We have now erected another milestone to mark the progress of the reform in Morning Sun. A late writer has said "When we hear the cry of 'fanaticism,' we are sure somebody is making himself felt." That cry is raised here against us. The inference is anti-secrecy work here has not been abortive. There is however room for more work. It must however take another form, viz: that of personal effort to persuade men individually to give up lodge connections and to walk in the light.

As I am writing I will chronicle another fact, viz: that the lodges have controlled the Republican primaries in this county. The election was on the 25th. There were three candidates for nomination as representative in the next legislature: two prohibitionists, one anti-prohibitionist. One prohibitionist is a Mason, the other an Antimason. The Mason was nominated and it is a potent fact that secrecy has done it. The same is true with respect to the other nominations.

President Blanchard preached in the United Presbyterian church of this place Sabbath forenoon. So far as I have heard, his sermon was well received. From here he went to Mediapolis where he preached two sermons and delivered two lectures on secret societies.

C. D. TRUMBULL.

THE HOME.

THE END.

The course of the weariest river
Ends in the great gray sea;
The acorn, for ever and ever,
Strives upward to the tree.
The rainbow, the sky adorning,
Shines promise through the storm;
The glimmer of coming morning
Through midnight gloom will form.
By time all knots are riven,
Complex although they be,
And peace will at last be given,
Dear, both to you and to me.

Then, though the path may be dreary,
Look onward to the goal;
Though the heart and the head be weary,
Let faith inspire the soul;
Seek the right though the wrong be tempting,
Speak the truth at any cost;
Vain is all weak exempting
When once the gem is lost.
Let stroug hand and keen eye be ready
For plain and ambushed foes;
Thought earnest and fancy steady
Bear best unto the close.

The heavy clouds may be raining,
But with evening comes the light;
Though the dark low winds are complaining,
Yet the sunrise gilds the night;
And Love has his hidden treasure
For the patient and the pure;
And Time gives his fullest measure
To the workers who endure;
And the Word that no law has shaken
Has the future pledge supplied;
For we know that when we "awaken"
We shall be "satisfied."

—Tinsley's Magazine.

"JEHOVAH-JIREH!"

A few years since my friend, Mr. John Quin, traveled from San Francisco to New York, and he afterward related the following occurrence to me:

The train had reached a junction where the two Pacific roads met. Everyone was dusty and weary and glad to leave the car for a breath of air and a draught of fresh water, as well as for a relief from the cramped-up quarters they had occupied so long. All sorts of people came out to exchange friendly greetings and sentiments and conjectures on the weather, the probable length of the journey and similar topics which occupy the thoughts of travelers on the same road.

One old Scotchman, who was particularly brusque, crabbed and querulous, just looked out and then returned to growl by himself in his own corner. Two merry, dainty young Englishmen, with their cart and maps and rugs and gay young hearts, had been out on the plains for a fishing and hunting excursion. They seemed quite critical and had a merry word or question for their American cousins.

Seated a little way from the depot, on a string-piece, was a forlorn-looking woman seemingly careless of her surroundings. Her two children, a boy and a girl, were looking toward the town, as if in wonder or waiting for their mother to rise. By her side was a rough pine box which looked familiar to the travelers who had left the train. One more curious than the others, perhaps more sympathetic, went to the group and addressed the woman. This was her story:

She and her husband had left the East years before and settled in Kansas, and were doing pretty well; blessed with three children, the oldest a fine, brave girl, who was the stay, the joy and the comfort of the family. The father, hoping to improve his chances, heard of an opportunity further to the southwest, whither he removed with his belongings, but soon began to experience all the trials of an emigrant's life. He was unsuccessful. His daughter, only fourteen, did all in her power to encourage her parents, and to supplement with her own labor the work that her father, now fallen ill, could not do. The father died. The widow, with the three children, toiled on in hopes of better days to come. The daughter fell sick and died.

Alone, dejected, friendless and far from home, the mother in her widowhood thought of her former home in Kansas and of the friends she had left there, and resolved to return.

The Southern Pacific road gave her a pass for herself and her children and the rough box that contained the remains of her dear daughter. She had now come as far as the junction, and had learned that the pass was valueless on the other line. She had pleaded in vain with the officers. No one had authority to pass the party on free, and there she sat

with a few pennies in her purse, alone among strangers, with her dead child at her side and her two others, almost helpless, stranded, as it were, on a desolate island. She was too heart-broken even for tears. The sum asked to forward her the rest of the way was one hundred and seventy dollars, I think. The story was related to the group who had disembarked, when the two young Englishmen exclaimed, "We'll go through the train."

No sooner said than done. Back and forth these gay young men went, representing the facts. A hundred dollars was soon collected, and with this sum the kind fellows hurried to the officers of the road.

"No! it would not do;" they had no authority to pass any one with a corpse for a less amount than they had named.

The youths were disheartened. Some one called out, "Try the train again!" Again they went through it and collected a little more. Still the deficiency was great.

In their dilemma, as they stood so sorry, so sympathetic, a voice was heard from a distant corner: "Let her get on, I'll be responsible for the rest."

It was the brusque, erabbed Scotchman who spoke. There was a murmur of approbation, a fervent "Thank God and you"—almost a cheer! went up. One young fellow ran to the office and then back again to explain to the woman that the fare was paid and she could go on; and the poor box was raised and carried to the baggage-car through a line of bare-headed men. The mother followed with her children, the kind young fellows on either side, but she was too dazed to understand or express her thanks. "The Lord has indeed provided for us, as Molly said he would," she murmured, and being seated, the young gentleman saw her lean her head down and burst into tears.—*Intelligencer.*

EXCUSING SIN.

It is strange that the judgment of men is so often more under the influence of human greatness than of divine wrath. The Word of truth tells us that sin is sin whether found in the great, talented and mighty favored few, or in the low and poor many, and that in each and every case it is a transgression of God's laws, the wages of which transgression is death. But how differently do we judge of the faults and failings of men, and how often is not our accusing or excusing prompted or prevented by the financial or social position of the culprit. The escape of the great robber and the punishment of the little thief is not only an every day occurrence before the bars of corrupted justice, but also before the larger tribunal of the world's and even of the Christian's opinion. If a man is wealthy, influential or a genius, we are ever ready, in order not to offend him and his, to close our eyes to his departure from rectitude and seal our lips to the sins which in his near and lower neighbor would arouse our deepest indignation and call forth loud and long condemnation.

When famous men or women commit infamous deeds, the mantle of public charity is generally large enough to cover the multitude of transgressions, be they ever so great in number. In a late number of a prominent Eastern paper we read a criticism of a new life of the great French immoral novelist who called herself George Sand. She is described in these terms: "She inherited a disregard of marriage, and was surrounded by illegitimate relatives, whose position in society was not questioned. Her disregard of conventionalities exposed her to slander; her genius and fascinations exposed her to jealousy; her impulsiveness led her into blunders; her warm heart, generosity and intellect won for her crowds of friends. She owed her fame to her own power and will. Her life was a series of enehanting illusions, each in turn losing its charm and vanishing, and of transient love affairs that interested and occupied her for a time, till the lover became tiresome and then he was dropped. This mode of proceeding involved some annoyance to her and much pain to her victims; but she had genius which required such excitements, apparently, for her intellectual powers grew stronger, and her intense, defiant life led her to a serene and lovely old age." What in other cases is called a disgraceful violation of law both human and divine, a total submission to the lowest lusts of the flesh, finds here an apologist because the author of these sins is a great and gifted sensational writer. Goethe, among the greatest of German writers, was another whose marital relations were in open conflict with the demands of the sixth commandment. Yet who among his biographers will point the finger of condemnation at him and say, Thou hast sinned.—*Lutheran Standard.*

—Anthony Comstock says that the societies for the suppression of vice have destroyed during the past ten years more than twenty-five tons of villainous literature.—*N. Y. Tribune.*

HOW MUCH SHALL I GIVE?

This question is constantly staring us in the face, or rather dinning us in the ear, and the likelihood is as things are going, that we shall hear it oftener in the future than we have in the past. It becomes an important matter, therefore, to answer it rightly. Some of the *wrong* ways of answering it are as follows:

1. I will give as much as the next man.
2. I will give according to my individual interest in the object.
3. I will give if I happen to like the minister, or the other man who may happen to ask me.
4. I will give if I have anything left over Saturday night.

5. I will give as little as it will do to give. Now some of the *right* ways of answering the question "How much shall I give?" are these:

1. I will give without any reference to what the next man may give.
2. I will give from a sense of duty, if I may not fancy the object.
3. I will give, even if I don't happen to like the asker.
4. I will take care to have something left over to give.

5. I will give as much as I possibly can.—*The Diocese.*

HEALTH HINTS.

Of all the various drinks with which civilized man has tried to sharpen the blood and tone up the system; to prevent fevers and insure good health the year round and in all the various parts of the world, God gave us the lemon. So says a great traveler who has not been sick an hour in thirty years. He used lemons and pure fruit acids instead of alcoholic beverages.

If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, more efficient and applicable in a larger number of cases than half a dozen medicines we can now think of, is a heaping teaspoonful of common salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up, bringing with it the remaining contents of the stomach; and, lest there be any remnant of a poison, however small, let the white of an egg, or a teacup of strong coffee be swallowed as soon as the stomach is quiet, because these very common articles nullify a larger number of virulent poisons than any medicines in the shops.

WEIGHT OF DRIED FRUIT COMPARED WITH GREEN.—The California *Horticulturist* quotes the following from the *Bulletin*, as the result of dried fruits by the Alden process:

Apples—100 pounds green fruit make 12 dry.
Pears—100 pounds green fruit make 12 dry.
Peaches—100 pounds green fruit make 12 dry.
Apricots—100 pounds green fruit make 14 dry.
Plums—100 pounds green fruit make 14 dry.
Cherries (pitted)—100 pounds green fruit make 16 dry.
Grapes—100 pounds green fruit make 20 dry.
Gooseberries—100 pounds green fruit make 20 dry.

THE COST OF VEGETARIAN DIET.—The great temperance enthusiast, Dr. Norman Kerr, recently furnished a vegetarian dinner to one hundred persons. The repast consisted of three courses, accompanied by a plentiful supply of brown bread and a cup of excellent cocoa for each guest. A "hotch-potch" soup was first served. The ingredients in this were potatoes, turnips, carrots, leeks, celery, green peas, parsley, and butter. It was palatable, and it is claimed for it that it is nutritious. The next dish was a savory pie made up of haricot beans, flour, onions, and butter; and then followed the sweets, in the shape of a pleasant hot mess of rhubarb, rice and sugar. The cost of the entire meal was less than \$6.25, being at the rate of six cents each person.

—M. Czartoryski, M. D., of Stockton, Cal., writes as follows to the *London Lancet*: "During a prolonged residence in the interior of China I became acquainted with the fact that the Chinese place great reliance during epidemics of diphtheria on the internal use of the fresh juice of limes and of the fruit itself, which they consume in enormous quantities in every conceivable form—as lemonade, with native spirits, cut in slices, etc.—during attacks of this dreadful disease, with apparently most successful results, it hardly ever failing to effect a cure. The Chinese consider it a specific, and will, in case of need, do anything to obtain a supply. Since I have come back from California, as also in Louisiana, I have used limes and their juices in my practice as a physician, with most successful results in cases of diphtheria—even in the most desperate cases. As soon as I take charge of a case of diphtheria, I order limes to be administered as freely as possible, in any manner the patient can be prevailed upon to take them, especially in the form of hot lemonade, sweetened with white sugar or honey, or cut in slices with powdered white sugar. Besides lime juice (which I suppose acts by imparting an excess of oxygen to the circulation, and thereby prevents formation of vibriones, etc., and so has almost a specific effect on disease), I prescribe whatever drug may be indicated to relieve symptoms as they develop, and impart strength by appropriate stimulants and nourishment."

OUR BOYS AND GIRLS.

OPEN YOUR BIBLES.

DOOR. Read Rev. 3: 7-13.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. John 10: 9.

The door the way of entrance. Heb. 10: 19, 20.

We knock at a door. Matt. 7: 7, 8.

It shuts us in from the storm. Gen. 7: 16.

It keeps out enemies. Psa. 91: 9, 10.

This door the only way. John 10: 1; 14: 6.

This door will one day be shut. Matt. 25: 10.

Other doors: the door of the heart. Rev. 3: 20; 2 Cor. 2: 12.—Notes for Bible Study.

LIVES OF CELEBRATED MEN.

MARTIN LUTHER THE STUDENT.

In 1501, Luther, then in his 18th year, was sent to the University at Erfurt, at that time one of the most famous institutions of learning in Germany. The financial condition of his father had improved, so that John Luther was now able to support his son at the university. As we have already stated, Luther was well prepared to enter upon the study of the higher branches. He had laid a good foundation at Mansfeld and Eisenach. He had paid much attention to Latin, read Virgil, Cicero, and Livy, but his favorite Latin author seems to have been Plautus. Up to this time he had not studied Greek or Hebrew; these languages he studied afterwards, and studied them very thoroughly. Dr. Trautvetter was the leading professor at Erfurt. This man led Luther into the intricacies of the scholastic philosophy, as the science of moral philosophy was then called. In connection with the lectures of Trautvetter, he read the works of Occam, Bonaventura, Dum Scotus, Thomas Aquinas, and other celebrated schoolmen. These men were all the servile followers of Aristotle, whose absurd system of logic had governed the whole intellectual and theological worlds for a thousand years. Everything had to be taught in conformity with this false system. Luther had to study this absurd system of logic in order to see its fallacy, and to demolish it. He commenced the undermining of it, which was more successfully prosecuted by Peter Ramus, of Paris, and at last altogether overthrown by Sir Francis Bacon. If Luther had never done anything more than to destroy the influence of Aristotle over the human mind, he would be entitled to the everlasting gratitude of the literary world! Luther was a great reader, he read everything that came in his way, and seems to have remembered nearly all he read. This is evident from all his writings, but more especially from his protracted debate at Leipsic with John Eck. One of the rules of that debate was that no books should be used on the rostrum. On that occasion Luther quoted the Fathers, the Decretals, and the Clementines by the hour. It was during the second year of his residence at Erfurt, that an event occurred that changed the destiny of this young man. It was the finding of the Bible. It occurred in this wise. One day, when looking over the library, he saw a large volume bound in parchment, with large red letters on the back "Biblia Sacra," Holy Bible. It was in Latin. He was struck with the title "Biblia Sacra," he wondered what kind of a book it was, he had never seen or heard of such a book before. So he opened it to see what it was. And in opening it he happened to open it at the Book of 1st Samuel, 1st chapter. Did it happen by chance, or did God in his providence open it? The first thing that attracted his attention was the beautiful and touching story of Hannah and her son Samuel. He read this touching narrative with deep interest, and it made such an impression on his mind, that he could think of nothing else. Henceforth he devoted all his spare time to the reading of this book. The Reformation lay hid in that old neglected Bible.

The Romanists pretend to ridicule the whole story of Luther's finding the Bible. Dr. Spaulding, in his review of D'Aubigne, says: "D'Aubigne professes to borrow all this fine history from Mathesius. It is a story absurd enough, in all conscience, and too clumsily contrived even for a well-digested romance. What! Are we to believe that Luther, at the age of twenty, did not know there was a Bible, until he chanced to discover one in the library at Erfurt? The thing is utterly incredible." Not at all incredible to Protestants. If this story is not true, no fact in the history of the Reformation can be established. To corroborate it, Carlstadt declares that he had been made a doctor of divinity before he had ever seen a Bible! And Mathesius says he never heard the Ten Commandments, the Creed, or the Lord's Prayer read in a Roman Catholic church, and he was twenty-five years old when he left the Papal church. This is pretty strong presumptive evidence in favor of Luther's ignorance of the Bible. The fact is, Romanism always chains the Bible or locks it up in a dead language.

But to proceed with Luther's discovery of the Bible. He opened it at 1st Samuel, and read the first, second and third chapters. Hannah, her son Samuel, his birth, and dedication to God—what a wonderful narrative, how grand, and yet how simple! He had read many thrilling legends of the saints, and many beautiful pictures drawn by the classical poets, but such a touching scene he had never read before. Cicero, Livy, Virgil, and even his beloved Plautus, are thrown aside for the Bible.

The Bible fell into Luther's hands at a most favorable juncture. He was near the close of his classical course, and as his father had intended, he had commenced the study of law. But the reading of the Bible changed his views on that subject.

Towards the close of his second year in the university, he had a severe spell of sickness, brought on by too close an application to his studies, and on his convalescence he returned to his home at Mansfeld to recruit his health. How long he remained in his father's house we do not know; but about the time of his return to the university, two events occurred which had an important influence on his life. The one was the sudden death of his friend and fellow-student Alexis. Some say this young man was assassinated in Erfurt, and others that he was struck dead by lightning at Luther's side. The other was that, as Luther was returning from Magdeburg to Erfurt, when near the latter city, he was overtaken in a fearful thunder-storm, and as some think his friend Alexis was struck down and killed by his side. He was so much alarmed that then and there he made a solemn vow that if the Lord would spare his life, he would become a monk, and thus dedicate himself to God. I think it most probable that Alexis was struck by lightning.—*Lutheran Observer.*

PARENT'S LOVE.

In one of the cities bordering close to New York there occurred the following incident:

One day a man was seen driving a horse, who seemed determined to break from his land. It plunged and reared and at length started to run. The driver at first wrapped the reins around his wrists in his efforts to hold the fractious animal.

"Let him go! Let him go!" cried the bystanders; "you can't hold him! Let him go! Why don't you let him go?"

The driver never heeded these cries; he held on with all his strength, and as a last resort, wound the reins around his neck.

Great efforts were made, and after a time the horse was caught, but not till the blood was gushing from the nose and mouth of the man, who strove so hard to hold him.

A crowd gathered around the poor man, and he was asked, "Why didn't you let him go? Your life is worth a hundred such horses."

"Look in the back of that wagon," said he. "Do you see that little boy? That's all the little boy we have. I couldn't go home to his mother without that little boy, and for him I held the horse to the danger of my own life."

Ah, children, there was the father's love displayed; rather than have his little son hurt, he ran a most fearful risk, but counted his own life as little worth if he might save his boy.

"Like as the father pitieth his children, so the Lord pitieth them that fear him," saith the Word of God; and just as you go to your father, little one, knowing that he loves you, and is ready to grant your requests, if they are such as should be granted, so may you go to the loving, pitying, heavenly Father, and ask for help in your need. He will hear and answer if you ask for Jesus' sake.

Two of Jesus' disciples, James and John, the sons of Zebedee, were one day brought to Jesus by their mother, who said unto the Saviour, "Grant that these my two sons may sit, the one on thy right hand and the other on thy left, in thy kingdom."

Ah, here was the mother's love displayed—she asks nothing for herself, but great things for her two sons. They were her jewels, and in them was her love centred.

Prize your mother, girls and boys; no other love on earth is equal to hers! Never think lightly of father or mother; let God be first, but parents second in your love, always remembering that their love for you is like a deep mine, whose wealth is past measuring.

We are certain that God looks with abhorrence upon the ungrateful, disobedient child, and equally certain that he views with favor the obedient and loving child.

"Cursed be he that setteth light by his father or his mother."—Deut. 27: 16.

"Children, obey your parents in all things for this is well pleasing unto the Lord.—Col. 3: 20.—*Intelligencer.*

BE LITTLE SUNBEAMS.

Children, you are household sunbeams; don't forget it, and when mother is tired and weary, or father comes home from his work feeling depressed, speak cheerfully to them and do what you can to help them. Very often you can help them most by not doing something, for what you would do may only make more work for them. Therefore think before you speak or act, and say to yourself, "Will this help mamma?" or, "Will this please papa?" There is something inside you that will always answer and tell you how to act. It won't take a minute, either, to decide, when you do this, and you will be repaid for waiting by the earnestness of the smile or the sincerity of the kiss which will then greet you. One thing remember always—the effect of what you do lingers after you are gone. Long after you have forgotten the smile or cheerful word which you gave your father or mother, or the little act which you did to make them happy, it is remembered by them, and after you are asleep they will talk about it and thank God for their little household sunbeam.—*Sel.*

—A French Protestant society is doing a good work at Barcelona, Spain, under the guidance of M. Empaytaz. An encouraging feature is the union of three evangelical congregations, making one strong church of about ninety members, which already aspires to possess a chapel of its own.

—Fold the arms of thy faith, I say, but not of thy action; bethink thee of something thou oughtest to do, and go and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings, do thy work.—*Geo. Macdonald.*

TEMPERANCE.

TEMPERANCE AMONG THE GERMANS.

Thursday, Aug. 23, was German day at the Lake Bluff Temperance Convocation near this city. It is one of the most hopeful and most needed efforts in temperance reform, that the German-speaking Americans should be enlisted in the great war upon the saloon. The Lake Bluff meeting last year gave a great impetus to this movement. During the year a paper *Der Bahnbrecher* has been established in Chicago and lecture work has been begun. The meeting this year was presided over by Prof. H. A. Fischer of Wheaton College, and the leading speaker J. Adolph Schmitz, editor of the *Bahnbrecher*. He argued that a great part of the temperance work should be directed toward the foreign population, since 25 per cent. of the liquor business was in the hands of the Germans alone who form but 4 per cent. of the population of the country. In the afternoon there was a general discussion of the temperance work among the Germans. At the close a resolution was passed that they should immediately take steps to raise \$1,500 to send out a German temperance lecturer in Illinois. Such a lecturer has already been provided in Wisconsin. Some \$400 was subscribed on the ground for this purpose.

THE TOBACCO NUISANCE.

BY A SUFFERER FROM IT.

Some years since Mr. George William Curtis wrote a series of delightful papers entitled "Manners upon the Road." They appeared in *Harper's Bazar*, over a *nom de plume*, but their peculiar felicity of diction, and their charming beauties of thought, revealed at once the essayist's identity. I often think of them when journeying, and their title is to me suggestive. They did not specifically apply to manners on the highway or the railway, but covered the whole wide range of conduct through life, amid a variety of circumstances. But literally our manners upon the road should have consideration, and, we may say, demand reform. Both consideration and reformation must begin at home.

The man or woman who goes much abroad is regularly, constantly, a victim to the ill-manners of personified tobacco. I have almost lost patience with my fellow-men over their indecent selfishness as smokers and chewers. They travel wherever I do—on the street, or on the train—and they multiply. They puff their villainous odor into my face every day, as I walk up and down; and every day I spend upon the cars I see their filthy pools of expectoration on the floor—see women disgusted at their nastiness, and rendered uncomfortable, possibly sick, by its proximity. Now I am not unduly sensitive; and tobacco is not so offensive to me as to the average non-user of it. I rather enjoy the flavor of a good cigar—when some other man smokes it; and if this of which complaint is made were but an occasional annoyance, to myself and perhaps a few abnormally sensitive people, it might be passed by. But the thing has become so universal that we must cry out against it. The entire atmosphere seems permeated with tobacco smoke when one goes abroad where men abound; there is no escaping it altogether; and the smoke is rarely good in quality—if ever any quality be good—it is oftenest villainously bad. The public have endured it till endurance ceases to be a virtue.

The cool effrontery with which men proceed to enjoy their bad habit often amazes me. The other night I sat in a crowded car, where the heat made every one miserable, when half a dozen smokers produced their cigars, lighted them, and began vitiating the stifled atmosphere still further. Two-thirds of the car-full were ladies, but that made no difference. Those *gentlemen* smoked on; and notification to quit only partly checked them. They were Germans, let it be confessed, bent on enjoying "personal liberty," but I have seen hundreds of American *gentlemen* equally regardless of propriety and the rights of others. This is not a race matter; it is not a question of national prejudice. It is a question of manners, of common right, of good health, of personal decency, of public morals.

The popular cigarette is inimical to the welfare of our youth. I don't know or care what it is made of; the purest and best tobacco ever grown would not save it from being a public nuisance, or relieve it of its demoralizing influence upon young America. Why may not the home prohibit it so wisely and so lovingly as to make more public prohibition unnecessary? Surely, if tobacco be indulged in at home, they who set the standard of home politeness should raise that standard high enough to protect the world outside from tobacco's offensiveness. But ought the evil of tobacco to find tolerance in the home? Most assuredly not. There is nothing to commend it, nothing to justify it. Our home teaching should be opposed to it, our home example should never approve it. It is an evil only; an evil always; an evil born of bad taste, and bred in selfishness. Let it be condemned, tabooed, and forever driven out of Christian civilized homes; then it will vanish as a public torment.—*Sel.*

There are now about 2,400 different diseases, and every year the strain on a single patent medicine becomes harder and harder; yet the medicine stands up manfully, and promises to cure them all.

France is attempting reform by imposing severe penalties on drunkenness.

THE CHURCHES.

—Bro. J. T. Michael of New Wilmington, Pa., who several years ago was expelled from the Methodist Episcopal Conference in New Jersey because of his proclaiming the lodge as anti-Christian, passed through Chicago on Friday on his way to camp meeting at Osage, Mitchell county, Iowa.

—Col. Geo. Clarke of the Pacific Garden Mission in this city, says that during six evenings forty-eight inquirers were present at their Gospel meetings, half of whom were converted. The attendance on these meetings has not been seriously affected by the warm weather.

—A faith mission was opened two years ago in Burhanpur, India, a city of 30,000 inhabitants with some forty villages with a radius of ten miles. The missionaries were Bro. Ward and his wife from this State. About \$1,500 have been forwarded to them to aid in carrying on their work, and others in this country are anxious to join them. Most, if not all, the money forwarded is from the Free Methodist churches.

—Rev. J. W. Logue, who has been for forty consecutive years pastor of the United Presbyterian church of Northfield, Ohio, has asked the church to unite in a request for dissolution of the relation so long held because of the feebleness of age.

—At the annual breakfast of the London Tract Society, May 17, Rev. Dr. J. Murdock, of India, one of the missionary speakers, said that there are 330,000,000 idols there to its population of 250,000,000.

—The practice of setting apart one or more hens with the view to give the proceeds to the mission fund, has become very common in Europe, and has begun to prevail in Africa. One missionary writes that at a place about ten miles from Cape Town, knowing that many were poor, he suggested each family should set apart a hen for missions. The first year the proceeds of the missionary hens amounted to over twenty-five dollars. One lady always calls the eggs laid at her home on Sunday, "missionary eggs," and the proceeds always go to missions.

—Rev. J. Smith, missionary from India, thinks that the advance of Western science is doing so much to undermine Eastern ignorance and superstition, that the recently founded Mohammedan College at Alleghur, is tending more than anything else to the overthrow of Mohammedanism.

—A Norwegian philosopher named Heergard, who was at one time a rank atheist; has been converted by the Christian truth, and in the preface of the second edition of one of his works he has made a noble profession of faith.

—A coffee house has been opened in Constantinople as a center of Gospel work. On its outer walls is printed in Arabic, "Come unto me all ye that are weary and heavy laden, and I will give you rest." It has a lady director who speaks four languages. Within two months it has sold more than a hundred Bibles, Testaments, and Psalms.

—An Armenian bishop sought a license to bury one of his people, and this is a copy of the permit, given by the Moslem authorities: "To the wearer of Satan's crown and tar black clothes" (a playful description of the bishop's dress), "cast away from the gates of heaven, thou infidel teacher." Then follows the gracious permit: "One of your nation has died; you have asked permission to bury him. According to the requirement of the Koran it is not necessary to bury a Christian in the earth; but, to avoid the stench of putrefaction on the earth's surface, dig the grave deep, fill the earth upon the body and stamp it down well.—*Phil. Observer.*

—Dr. John Hall, speaking recently, thus eulogized Protestantism. He was dealing with the assertion that "Protestantism is a failure." "How," asks the doctor, "can that be a failure which in A. D. 1500 did not exist, and in A. D. 1883 controls populations to the extent of 408,000,000, while its rivals, the Roman and Greek churches, combined, controls 280,000,000?"

—The Woman's Prayer Union for China, with headquarters in London, now has 316 members, banded together to pray daily for the women in China, and to seek personal guidance as to how they may help them, and also to seek to interest others in the spiritual condition of the women of China. Twelve members of the Union have been led to devote their lives to missionary work, and are now in China.

—The United Presbyterian Missionaries in Egypt have passed through an experience during the past few weeks almost as trying as when Arabi Bey attempted to seize the control of government last year. Their work has been successful notwithstanding. Rev. Dr. Watson wrote from Cairo, July 28th: "We are in the midst of the judgments of the Lord. The pestilence is specially severe in Boulac (one of our suburbs), and where we have lost by it the best men in our evangelical community—Abdel Malak, the old Egyptian soldier—and for many years an efficient colporteur in the service of our mission. Others both there and in Cairo proper, have fallen victims to the terrible malady, and whose places will henceforth be vacant in the church, in the Sabbath-school and prayer-meeting. Verily, the Lord is visiting this land with his terrible judgments—but few learn righteousness; still we notice many new faces in all of our public meetings. Thus far no one of our missionaries has been attacked. Dr. Lansing also writes from the same city: "Last Sabbath we held communion in Dweyr, which is supplied by the Licentiate Makar, and ten persons were received (of about twenty who had applied), and the place of

meeting was crowded in a fearful manner, there being about 300 persons present, while their usual congregation is about fifty; and this is the state in the other places—as Zarabi and Mishta and Fama and Abutij, and others." "With us here in Cairo, there is no special excitement, but an evident increase of interest and attendance on the means of grace. The conversion of the two Muslims has evidently promoted this, and the present sad visitation is causing many searchings of the heart and confessions of past short-comings. May the Lord speedily lift the rod of judgment from this poor people and visit them in mercy. The disease in many cases acts differently from formerly. Many fall down in the streets and die in a few minutes. We have seen three thus fall under our own windows. Our trust is in our Covenant God."

—The *Congregationalist* says: "An audience of nearly 1,000 people gathered at the First church, Pittsfield, Mass., on Sunday evening, July 29th, to hear Deacon Kirby relate his twenty-five years' experience as a worker among the Esquimaux. He was the first missionary north of the Arctic circle, where the mercury stood sixty degrees below zero, and where it took two years to receive goods from England."

—The annual meeting of the American Board will be held in Detroit, October 2-5; preacher, Prof. Wm. M. Barbour, D. D. The National Congregational Council follows after meeting of American Board, and in Concord, N. H.; preacher, Rev. F. A. Noble, D. D. The American Missionary Association will begin its annual meeting in Brooklyn, Oct. 30; preacher, Rev. J. L. Withrow, D. D.

—The colored people of Brooklyn, New York, are endeavoring to raise money to build a church at San Domingo for their own people. Protestantism is in its infancy in the island; there is not a Protestant church in the city of San Domingo. Services are held for the colored people in a dwelling in the outskirts of the city. So many are attracted to these services that it is necessary to erect a building. The Government of San Domingo will donate a suitable lot as soon as the funds are secured for the building.

—James A. O'Connor, pastor of the Independent Catholic church of New York, gives in the *New York Witness* an incident of his late Western trip: "A presiding elder out West wished me to send him a converted priest to take charge of a church in his district. I said I would do so if he would set him to work to evangelize the Roman Catholics of his town. He replied that he could not do that, as he had no means of supporting him for such work, and he added, 'You must all eventually become ministers of our churches, for how otherwise will you get the means of living, the Roman Catholics will not support you?' I answered by telling him of our success in the past, and that now when I was entering on my fifth year in this work, I had greater faith in God's Providential care over us than ever. I asked him who gave St. Paul a salary, who paid John Wesley, who pays Mr. Moody, who supports the work of God everywhere, who but the Almighty God and Father of our Lord Jesus Christ whose kingdom is being built up by an army of workers, and who has thousands upon thousands of stewards of his gifts that are used for his glory, and for the spread of his Gospel of salvation."

—The United Presbyterian Mission in Egypt has received an important accession in the person of Muhammed Ramsi, who was received into the church at Cairo on July 15th. He is about twenty-five years of age, belongs to the holy family of El Khuidare, is a graduate of the Government College, has spent four years at the Medical School of Old Cairo, and thirteen months in study in France. Every effort was made to delay or prevent his profession of faith in Christ. He was arrested, taken before the Cadi, and imprisoned from Friday until Monday, and plied with arguments and pleas. The audience at his baptism was very large, and after the services a number of those present, strangers as well as members of the church, crowded around him to congratulate him.

—It is reported that the demand for Bibles and Testaments for the last three months has been so great that the American Bible Society, although it publishes seven complete Bibles and testaments every minute of working time, is unable to supply it promptly.

—The Centennial Convention of the Protestant Episcopal church in the United States will convene in October for its opening services at Christ church in Philadelphia, the place where the first convention met one hundred years ago. Nearly \$6,000 have been expended in restoring the church as nearly as possible to its appearance when the first convention assembled within its walls. The history of the church is interesting. It was erected in 1695, during the reign of William III., and was built partly of wood and partly of brick. In 1727 the present edifice was built, and was nine years in process of construction. In 1754 the tower and steeple were built and a chime of eight bells was hung; a portion of the money to defray the expenses were raised by lottery. Many relics of the ante-Revolutionary date have been collected by the committee of the church. There are many interesting associations connected with this church that are deserving of mention: the Continental Congress assembled here for worship on the 20th of July, 1775, the day having been set apart for general humiliation, fasting, and prayer throughout all the American provinces. Benjamin Franklin and Robert Morris were members of the vestry of the church. Bishop White was baptized in this church; his remains now rest under the chancel. The Book of Common Prayer for the American branch of the Episcopal church was ratified in this building, and in the

parish library is a copy of the Prayer Book published in Oxford, with the alterations made in the handwriting of Bishop White. Among the long list of illustrious persons whose names are on the parish burial list are John Nixon, Peyton Randolph, Francis Hopkinson, Chief Justice Tighlman, Commodores Biddle and Davis. At the first general convention there were present two bishops and seventeen clergymen; now there are sixty-two bishops and over three thousand clergymen.—*Christian Union.*

COLONIZING JEWS.—Lord Shaftesbury, who is president of a society for colonizing Jews in Cyprus, with a view to taking possession, when permitted, of the Promised Land, says: "We guarantee £52 for support this year of each family in Cyprus, and the British government take them under their protection, and will allot to them suitable land. We ask immediate help in providing this sum for their settlement in the island. That primary duty fulfilled, we intend to continue the work in the Land of Promise, at Jerusalem and elsewhere, of helping suffering Jews to settle in honest industry."

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POPIISH SUPERSTITIONS IN MEXICO.

A missionary in Chihuahua, Northern Mexico, gives a graphic description says the Independent, of the Catholic celebration of Holy Week in that city, which is widely known as "very religious." Thursday morning the priests were busy blessing loaves of bread, of crown shape, for rich and poor. In the afternoon the great church was thronged to witness a celebration of the Last Supper. A table was arranged in front of the altar, with three benches for seats. Lame, halt and blind men supposed to be street beggars, were helped by the priests' assistants to their seats. The table was piled with crown-shaped loaves. After some services a priest and assistants, gorgeously dressed, proceeded to wash and wipe the feet of these guests, after which the bread was removed unbroken, and those who were bidden to the mock feast were led away without having so much as tasted a crumb. The church was brilliantly illuminated and kept open all night. On Friday all places of business in the city were closed, the streets were deserted of vehicles, and flags were at half mast. Few pedestrians were seen.

"In the church were ghastly ceremonies enacted. In front of the chancel was suspended an enormous black curtain like a funeral pall. Immediately before this was erected a cross, and to the cross was fastened a lean and sorrowful figure dressed only in a short white skirt, reaching from the loins to the knees. A super-scription in large letters told us, what we knew too well, that men had dared to erect an image of the suffering Saviour. On either hand were companies of men with bristling spears. A sponge on a reed was borne aloft. Two garments, one white and the other colored, to be worn outside, were lifted high on frames; and one horrid white banner bore upon its face the likenesses of two or three-score red drops of blood arranged in vertical and horizontal rows, with a precision that would have seemed childish and amusing had it not been so revolting.

"Amongst the figures of weeping friends waiting at the cross, was one that wore a becoming expression and attitude, the Virgin Mother—the sole redeeming feature of the scene. But how is it possible suitably to characterize one of the remaining images? It represents a young woman of great physical beauty, having a rounded figure, brilliant eyes and complexion, and abundant tresses of brown hair. She was brightly arrayed in a dress whose brevity of skirt disclosed a pair of dainty booted feet and ancles. The right arm was encircled with a bracelet, and the hand at its extremity held one corner of a lace pocket-handkerchief. On the head was worn something between a jaunty cap and a crown. And this was Mary Magdalene!

"In the afternoon, between four and five o'clock, with great ceremony, the figure of the crucified was taken down, clothed in rich garments, and laid in the tomb, which was merely a large casket of glass placed upon a lofty bier in one of the aisles. After the lid had been put on, it was covered with a profusion of artificial flowers, many white fleurs-de-lis, cut from the public parks, were laid about the bier; and a Roman guard of six men stationed, three on each side. These wore preposterous helmets, set upon soft felt hats and surmounted with boquets of similar artificial flowers. Above their heads were reared the sponge and blood-stained banner and a bloody spear."—Independent.

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This is a sixteen page pamphlet comprising a letter written by Mr. Weed, and read at the unveiling of the monument erected to the memory of Capt. William Morgan. The frontispiece is an engraving of the monument. It is a history of the unlawful seizure and confinement of Morgan in the Ganandigua jail, his subsequent conveyance by Freemasons to Fort Niagara, and drowning in Lake Ontario. He not only subscribes his name to the letter, but ATTACHES HIS AFFIDAVIT to it.

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

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Judge Whitney's Defense before the GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, \$1.25.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public intelliation by seeding Masons. These trials were held at New Berlin, Chicago Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, \$1.00.



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IN BRIEF.

Colonel King has sold his ranch and cattle, near San Antonio, Texas, for \$4,000,000, to an English syndicate. This is said to be the largest ranch in the world.

A man lives a few miles above Athens, Ga., who eats in one county, sleeps in another, smokes when sitting upon his piazza in a third, and has built his barn in a fourth.

A subterranean forest seven feet below the surface of the ground has been discovered in Chazy, Clinton county, N. Y. Many of the trees are in an admirable state of preservation.

Marwood, the hangman of England, has taken to drink. He has twice executed men while under the influence of liquor, and has done the work so bunglingly that he is likely to be dismissed from office.

The Chinese believe that each person has three souls. At death one of these souls is supposed to go to heaven, one remains with the body in the grave, and one comes back and lives in the ancestral tablet.

The largest ferryboat in the world is said to be the Solano, built to run on San Francisco harbor for the Central Pacific Road. She is a vessel of 3,540 tons, and of the following dimensions: Length of main deck, 494 feet 8 inches; length of hull, 406 feet 2 inches; width over all, 116 feet. The boat has four lines of rails, and, as they extend from end to end, there is sufficient accommodation for forty-eight freight cars or twenty-four passenger cars with locomotive and tender.

The heir-apparent to the throne of Japan has just returned to his native land, after two years of study and travel in Great Britain, the Continent, and America. Though but twenty years of age, he is well spoken of as a student and a young man of intelligence. It is but a few years since princes of his rank in Japan knew nothing of foreign lands and very little of their own, having been permitted to look upon the outside world only through lattices which entirely hid them from the view of the people. This change in the training of a prince is but a sign of other changes which are taking place in Japan. There is at present a crisis in that nation the like of which the world has seldom seen.

A great man not ashamed of confessing to have been in error. Ignorant people are generally positive and assuming, and some learned men are still more so. Even when they find themselves in error, they are too proud to acknowledge it. But those who are truly wise, have learned that they are also fallible; they rejoice in an opportunity of having an error corrected. The celebrated Dr. Johnson, one of the best and most learned men that were ever born in England, one night, rather late, had a dispute in conversation with a Mr. Morgan. Johnson had the wrong side, but did not give up; in short, both kept the field. Next morning, when they met in the breakfast room, Dr. Johnson with great candor accosted Mr. Morgan thus: "Sir, I have been thinking on our dispute last night; you were in the right."

—John Brown's grave at North Elba, N. Y., is close by the old, weather-beaten farm-house that was once his home. It is in a corner of the dooryard, and fenced off by a white paling, the gate of which is carefully locked. In like manner the tombstone is covered by a wooden box, chained and padlocked to the ground. When this is removed one sees a blue stone, with the record of the death of Brown, his father and three sons. At the foot of the grave stands a huge boulder, into which are deeply cut the letters, "John Brown, 1859."

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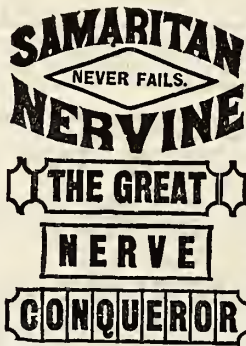
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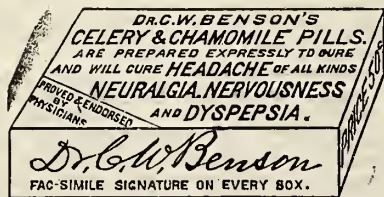
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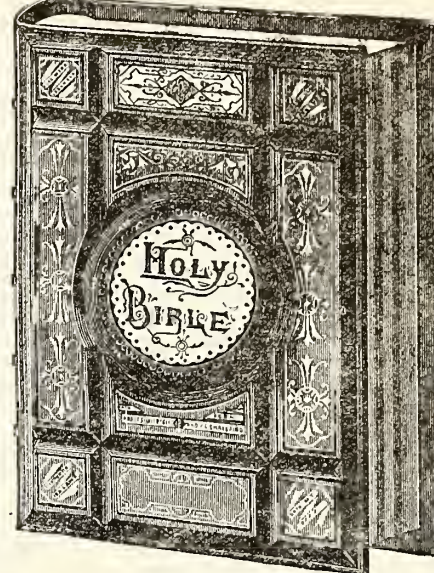


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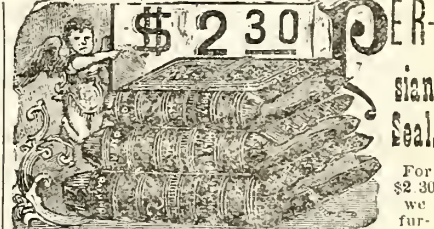
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NEWS OF THE WEEK.

—Great tides expended their force on the Northern Atlantic coast Wednesday. The beach at Long Branch was badly washed, the waves sweeping over the Jersey Southern Railroad into the Shrewsbury river. At Atlantic City stores, baths, and residences were undermined by the surf and carried away, entailing a loss of \$75,000.

—An oil-tank of large dimensions exploded in the South Brooklyn Works Monday afternoon, and the flaming fluid, which ran in all directions, severely burned many persons. The works were entirely destroyed, and sparks from the blazing structure fired Daniel Gray's sulphur works, which suffered a loss of \$25,000. The damage to the oil company is \$60,000.

—A sudden gale struck the American fleet of fishermen Aug. 26, on the Great Banks of Newfoundland, just at a time when hundreds of dories were out overhauling trawls. Scores of these boats were overturned, and about eighty fishermen found watery graves.

—Tuesday afternoon the steamer Riverside blew up in the North River, at the foot of Fourteenth street, New York, and was torn to pieces. The number of passengers on board is unknown, but those killed only number six, while twenty were wounded. It is feared that when the wreck is raised many dead bodies will be found.

—Crops in Eastern New England are burning up with long-continued drought, and farmers are feeding their cows on winter hay.

—Stubblefield & Co.'s stable at Bloomington, Ill., burned at midnight Friday, and eleven valuable Norman horses were suffocated. The loss is about \$20,000.

—Hope for the safety of the steamship Ludwig, sixty days out from Antwerp for Montreal, has been abandoned. There were seventy souls on board, twenty-four being passengers.

—Wednesday night's storm effected dire results on the Nova Scotian coast. Ten schooners were driven ashore, some of which were completely wrecked, while inland, structures were moved from their foundations or blown away by the hurricane.

—A treaty between France and Anam was signed Aug. 5 at Hue. It gives France a protectorate over Tonquin and Anam, and the latter country is to withdraw all its forces from Tonquin, the garrisons there to be placed on a peace footing. France agrees to make trading safe by expelling the "black flags" from Tonquin. The treaty was signed by the leader of the peace party, Heiphema, as the rightful ruler fled with his forces at the approach of the French.

—In order to suppress Jew-baiting, the Hungarian Prime Minister has decided that all persons condemned to death by martial law shall be executed within three hours.

—President Arthur and party finished sight-seeing in the Yellowstone Park Saturday and are now homeward bound. They will spend a day in this city.

—Near Frankfort, D. T., Saturday morning, the boiler attached to some farm machinery exploded, killing four men and seriously wounding five others. The body of one of the victims was blown 130 yards and broken into fragments.

—The death rate from cholera among the British troops in Egypt is now six per cent. Since the outbreak of the epidemic the total deaths in Egypt from cholera have reached 27,318.

—It is announced that the American Rapid Telegraph Company has notified their employes that all advantages accorded them during the strike have been revoked, and that hereafter they will receive the same pay as before the strike, and also be compelled to labor the same number of hours. This is the company that acceded to the demands of the operators a few days after the strike, and received for this action great praise.

—The Republican State Committee of Massachusetts has issued an address to the people on the coming campaign. It says the Governor and his followers have slandered the commonwealth, and that their purpose is simply one of spoils; and urges the defeat of a power responsible for such principles.

VOLCANIC DESTRUCTION IN JAVA.

The island of Java in the Malay peninsula is about as large as the State of Illinois but contains over 19,000,000 inhabitants, of whom over 28,000 are Europeans, as the Island is a dependency of Holland. The island contains 38 volcanoes, most of them active, and earthquakes and eruptions are frequent. Batavia, the principal city, contains 100,000 inhabitants. Dispatches from this city last week told as follows of one of the most appalling and destructive eruptions known in the history of the world, during which it is believed that 100,000 persons have perished:

Aug. 27.—Terrific detonations were heard yesterday evening from the volcanic island Krakatoa. Little alarm was felt at first, but within a few hours showers of stones began to fall at Jokjokerta, Surabaya, and Zerant. All through the night showers of red hot rocks and ashes fell, making complete darkness in all these towns. In Batavia there was an occasional fall, and it was difficult to keep the street lights burning in the European part. By the next morning all communication with Anjer was cut off, all the bridges having been destroyed by the descending rocks and ashes, and the road rendered impassable. The first eruptions were on Saturday night. On Sunday morning the disturbances had extended beneath the waters of the strait, and they were soon boiling and hissing violently, while great waves dashed upon the Java near shores, and the temperature of the sea went up nearly twenty degrees. Even as far away from the original point of disturbance as Madura the furious waves were lashed into mountains of foam as they came rolling in. The threatening rumblings gradually became more and more distinct, and by and by the Malia Meru, the largest of the volcanoes of Java, was belching forth flames at a very alarming rate. This eruption soon spread to the Sunung Guntur, the crater of which is the largest in the world, being nearly four miles in diameter, the Gunung Guntur and many other minor mountains, until more than a third of the forty-five craters of Java were either in active operation or seriously threatening it. At noon Sunday the eruptions and shocks were supposed to have reached their greatest height. But late in the afternoon and evening the violence of the disturbance suddenly increased, and the island seemed to be about to be completely buried in a mass of fire and sulphurous ashes. At the same time enormous waves began to dash with greater force upon the shores, coming in some places far up into the interior, and great chasms opened into the earth, and threatened to engulf a large proportion of the islands, people and buildings. About midnight the most frightful scene of the whole disturbance took place. Suddenly an enormous luminous cloud, similar to that which was seen over the Gunung Guntur, but much greater in extent, formed over the Kandang range of mountains, which skirt the southeast coast of the island. This cloud gradually increased in size until it formed a canopy of lurid red and whitish gray over a wide extent of territory. During this time the eruptions increased, and streams of lava poured incessantly down the sides of mountains into the valleys, sweeping everything before them. When daylight came it was seen that an enormous tract of land had disappeared, extending from Point Capucin, on the south, to Negery Pafsereang, on the north, and west to Low Point, covering an extent of territory about fifty miles square. In this were situated the villages of Negery and Negery Cabawang. Of the people inhabiting these places and the natives scattered sparsely through the forests and on the plains, none escaped a frightful death. This section of the island was not so densely populated as the other portions, and the loss of life was comparatively small, though it must have aggregated fully fifteen thousand souls. The entire range of Kandang mountains, extending along the coast in a semi-circle, for about sixty-five miles, had gone out of sight. The waters of Welcome Bay, the Sunda Straits, and Pepper Bay on the east, and of the Indian Ocean on the south, had rushed in and formed a great sea of turbulent waters. The aggregate loss of

life from various elements of the terrible disturbances must be fully 100,000, but the number of those who perished can never, of course, be approximated. A violent shock occurred in the island of Sumatra Monday forenoon, and it was feared that other violent disturbances might occur. Middle Island, ten miles off the Javanese coast, and half way between the extreme points of Java and Sumatra, was almost wholly engulfed in the seas. The small island of Sinkle, probably originally only a cone blown up by an eruptive paroxysm, has entirely disappeared. It was uninhabited.

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Prairie.....	4 00 @10 00
Lard per cwt.....	8 32½
Mess pork per bbl.....	12 10
Butter, medium to best.....	10 @20
Cheese.....	03 @11
Beans.....	1 25 @2 20
Eggs.....	17
Potatoes per bbl.....	1 00 1 50
Seeds—Timothy.....	1 20 @1 35
Clover.....	6 00
Flax.....	1 25 1 31
Broom corn.....	02½ @08½
Hides—Green to dry flint.....	8¼ @14½
Lumber—Clear.....	42 00 @48 00
Common.....	11 00 @18 00
Shingles.....	2 50 @3 00
WOOL—Washed.....	22 @35
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