

Christian Cynosure.

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

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A singular case of the insubordination to priestly rule which foreign Catholics frequently manifest in this country has lately developed in this city. In the northwest part of Chicago has for some years been standing a small frame Catholic church attended by Poles. The place was dreaded by the neighbors for frequent brawls and the superstitions of the people. Another church was afterward started in the same neighborhood by a fraternity of Catholics, as if to supplement the work of the first. But between the two matters were worse, for the Poles did not know which was their spiritual master. The priest of the former was finally deposed by the archbishop. He rebelled, however, and continued his ministrations until his death. The congregation then petitioned for a new priest, but Archbishop Feehan refuses their prayer. They have therefore sent direct to Rome by letter to the Pope asking that their request may be granted.

The closing days of last week were terrible in disasters. During Friday night a long train of Wagner sleeping cars on the Ontario Lake Shore railway plunged into a freight car that had been blown upon the main track from the switch at Carlton in Orleans county, N.Y. In the fearful crash twenty-two persons were killed, and thirty-five wounded, several of them fatally. Among the dead, Chicago mourns for one of her oldest, most distinguished and public spirited citizens—Hon. Thomas Hoynes, a man whose face and form were, next to John Wentworth, probably best known upon our streets. During the same night Francesco Barco, Spanish Envoy and Minister Plenipotentiary to our government, committed suicide at his hotel in New York. No reasons for this crime were left by him, but it is believed that financial embarrassment, increased to large amounts by stock gambling in New York, led to the rash act. Saturday evening the Island of Ischia, a few miles off shore from Naples, Italy, and a favorite summer resort, was shaken by earthquake and amid the wreck of hotels, theaters and churches it is estimated that 3,000 people perished. The town of Casamicciola is celebrated for its thermal springs and baths and was filled with wealthy families from Rome and

Naples, among whom the fatalities are most severe and will be felt by all Italy. These disasters added to that which overtook the Baltimore excursion party a few days before, make last week one long to be remembered with dread.

The Egyptian plague, which a few savans insist is not cholera, does not cease its fatality for lack of a name. From the mouth of the Nile it has spread to Cairo where the deaths last week numbered some 500 daily. The country is panic-stricken and sanitary measures are almost abandoned. The disease is very sudden in its effects, people often falling dead in the streets. Agriculture is largely ceased and commercial business entirely, since all nations are increasing the quarantine against vessels and goods from the infected country. The non-interference of the English government to offer official assistance to the Khedive is commented upon as a needless display of the foreign Liberal policy. But since the British troops have begun to furnish victims to the plague, their government has apparently determined to meet this emergency as it did the revolt of Arabi Bey and not linger over red tape rules. A large number of physicians have been sent from England, and if they can have any authority to control men and means they may confine the disease to narrow limits. A paper has just been read before the Academy of Sciences in Paris in which the position is taken that the cholera will die out in six weeks, since the disease will decrease as suddenly as it has spread. This theory we would be happy to endorse, but unfortunately we remember that such epidemics linger long amid the narrow and filthy streets of Oriental cities.

The enforcement of the new law in Missouri against the sale of intoxicating drinks, and other unnecessary secular business on the Sabbath, is receiving particular attention from the State government. Its enforcement in Kansas City was begun a few weeks ago with more than usual success, and the reports from St. Louis last Sabbath show that it is not impossible to keep the day free from business and its jarring hum. The law is aimed at the saloons, but includes also many branches of ordinary traffic. The efforts to secure a quiet Sabbath have heretofore been left with the local authorities in each city. The executive power of these functionaries has been always too weak to withstand the defiant saloonist or the greedy tradesman, and after two or three efforts, which result in nothing but proving the moral cowardice of a police force, the matter drops. In Missouri, however, the governor accepts the task left him by the legislature and manifests a praiseworthy desire to enforce the law. His opinion upon the question is quite unusual language for men of official position and is worth remembering:

"The saloon-keeper "he says," should recognize the fact that in the public estimation they are not engaged in as honorable and elevating a trade as those in the commercial, mechanical, ministerial, or professional business, and it is a matter of presumption for them to assert it. In doing so they work an injury to their own business. Their threats to rigidly enforce the Sunday law against all other classes, all other trades, is foolish, and is warming into life a feeling of disgust at their selfishness. I think I can safely say where one dollar demands freedom from the restraint of this law, ten ask its rigid enforcement. The question of the sanctity of this day in the minds of an invincible majority of our people is no longer a debatable one. Those who oppose it should consider well their position. No man, or body of men, can overthrow that day in the country."

The proposed National Convention of colored men to be held in Louisville meets with some coolness among those who are supposed to be most engaged in it. The Colored Press Association of Arkansas lately voted it inexpedient at present, and another influential gathering in Texas held to the same opinion. The plan was proposed first in Washington for the benefit of the colored men throughout the South, but the latter seem likely to repudiate it. They have perhaps learned that their interests are best promoted by refraining from a movement that might

make a wider separation between the races and divide more widely the varied interests which should unite both into one people. The scheme evidently sprang from the brain of some white Republican politician, and whatever its ostensible object, was intended probably as a mere party measure.

The "Grand Army" reunion at Denver broke up last Wednesday. The papers have been laboring to prove that this lodge is not political. Their labor goes for their pains. The order has grown to a membership of 160,000 (claimed), and is buttressed by a "Soldier's Veteran Association", a "Ladies' Loyal League" and a "Women's Relief Corps." These bring in not only old soldiers and members of their families, but other females who are willing for friendship's sake to enter a secret lodge against the dictates of womanly prudence and modesty. The idea of soldiery companionship which is claimed to be the only object of this order will soon die out, in reality if not in name. No political schemer who has been shrewd or cunning enough to profit by the votes and influence of the Grand Army supposes that when the old soldiers are gone the order will die also. These supplementary orders show that it is preparing to outlive the oldest veteran. A wise and experienced observer at Denver writes of the parade there: "It is a boom for Logan, who is here in all his glory." In another letter he says, "Gen. Logan is the moving spirit in these meetings of the Grand Army people, and he is their choice for the Presidency." No one who knows Logan's ambition and his readiness to use the Masonic order to elimb into power, will be surprised at his presence in Denver, nor doubt for what purpose he was there.

SOLOMON'S TEMPLE AND MODERN CHURCH BUILDINGS.

BY GEO. H. WILLIAMS.

The attempt is often made, to justify the building of costly churches, by citing the costliness of the temple built by Solomon for the worship of God under the first covenant and according to the Mosaic ritual. The temple was a typical building, and the worship according to the Mosaic ritual was also typical. The temple was typical of Christ's body in which God dwelt, and manifested himself veiled by human flesh. Hence the Apostle's language, "A new and living way which he hath consecrated for us through the veil," that is to say, his flesh. (Heb. 10: 20.) When Christ died on the cross, at the hour of the evening sacrifice in the temple, "Behold, the veil of the temple was rent in twain, from the top to the bottom." (Mat. 27: 51.) Solomon's temple was also, in the preparation of its material, a type of the glorious church of Christ. When it was building it "was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house while it was building." (1 Kings 6: 7.) So the glorified church of Christ is built of living stones—converted souls—made ready before they are taken to heaven to be built into the glorified church which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (See Eph. 2: 19-21 and 1 Pet. 2: 4-8.)

Those who prepared the stones of Solomon's temple probably had comfortable shelter generally while they were preparing the stones; but perhaps some of them wrought without shelter as some faithful servants of God do in these days, while preparing the living stones—converted souls—nurtured in Christian life.

Our houses of worship and Christian work should answer to the shelter of Solomon's men who prepared the temple, and not to the costly temple itself. These have no allurements or adornments. These were left for the temple. So we should leave the adornments for the spiritual building—its "beauty of holiness," the graces wrought by the Spirit in the living stones. Have comfortable, but not costly (by adornments) places of assembly. Have separate places for Sunday-school classes, where the teacher can talk and pray with his scholars, and allow any to

express their religious feelings freely. (The writer knew a very fruitful class so separated.) The class rooms might be built along the sides of the larger central room, and at proper times have all come into the large central room. Have good places and allow plenty of time for earnest personal work, inquiry, prayer and expression of religious feelings. Such was the case of the class referred to above, so fruitful in conversions. Let expenditures instead of being on adornment of the place of meeting, be in seeking out all who are accessible, caring for their temporal welfare out of love to their souls, and leading them to these assemblies. Would not this way please God well? Would not Satan greatly prefer to have the means, time and energies of God's children spent on costly houses of worship, and showy worship, places where a costly church building and costly adornments invite to costly dress adornment of the assembly to match the adornments of the house, and so get the means of the assembly away from the real work of the Christian church.

Putnam, Conn.

MASKED BURGLARS.

What is the difference between masked burglars and those men who under the disguises of Freemasonry are breaking into our American institutions to rob them of their most precious jewels? There is no essential difference that we can see. The burglar may be a pretended "good man" who wears a mask in order to escape possible detection; and what are the disguisements of Freemasonry for but to do the same thing? Does a man usually resort to secrecy and disguise for doing good?

Men who are caught with burglar's tools, or forger's tools, or counterfeiter's tools, are considered as suspicious characters, who must render an account of themselves to the law; and why should not those men who are caught with the implements of Freemasonry be required to do the same thing? The lofty pretenses of Freemasonry are mere disguisements for concealing villainous acts. We often see notices stuck up in public places warning the unsuspecting crowd against pick-pockets; and a similar warning ought to be given at every religious, political, or educational meeting, in order to put our honest, unsuspecting American people on the guard against the presence of Masonic high priests.

One of the most lamentable sights that we have ever seen is that of an American citizen with the mark of deception and fraud upon his shirt bosom, coat collar, or watch-guard, which he flaunts in your face as an evidence of honesty. The square and compass thus shown is an evidence that the wearer is either the honest dupe of a set of knaves, or that he is defiantly willing to collude with any body in taking a sly, underhanded advantage of his fellow men. In either case it is not pleasant to know that you have such characters for your fellow citizens; for they are helping to destroy those institutions which every true American ought to sustain. They value this foreign, exclusive institution Freemasonry, which helps them to undue advantages over their fellow citizens more than they do our original American institutions which are designed for the benefit of all.

We write this article at Saratoga Springs, a great national resort from which circulate influences, good or bad, over the whole country. Minister's meetings are held here every day; but we doubt if ever a word is said on the subject of Freemasonry, although that institution is supplanting with its spurious morality the Christian church in every populated nook and corner of the country. For ministers of the Gospel to be consulting the interests of religion and yet never mention Freemasonry, is a sight to make the devil himself laugh. Never could stultification show itself in a more stolid aspect. We often hear of a man being suspected of wrong-doing because he belongs to some church; but concerning the Freemason we seldom hear him spoken of except as a very "good man." The papers often tell us that some deacon of a church has defrauded his neighbor or the public; but these papers seldom go farther and tell us what is probably the fact, that the said deacon is a Freemason. Any man who tries to be a deacon and a Freemason too, must be the very foot-ball of the devil, thinking himself "good" whatever he may do. His immortal interests lie safely folded up, he seems to think, in a sheepskin apron.

We would suggest that Saratoga might give out a healthy moral influence as well as hygienic spring-waters if some of our enterprising colporteurs would set up an Anti-masonic news-stand here. It would prove far more effective than "minister's meetings" as now conducted.

It seems to me that the only way in which Christian society can be freed from this odious parasite is

by the vote; and the only way to render the vote available, is to bring the question to a political issue. To this end the people must be instructed as to what the issue is; and toward this end we must labor. Every center of public resort we must make a center of Anti-masonic information. What we want is agents fearless enough to undertake the work. The time is near at hand, I think, when agents will meet with encouragement in the demand for our literature.

AMERICAN.

MATRIMONY.

BY ALEXANDER THOMSON.

While Europe's heart is stirred by "dynamiters,"
Till kings and potentates look grim and blank,
And cowering hide behind their lines of fighters,
Painfully humble in exalted rank;
While England sends her Fenians to the gibbet,
And they reply with dynamite and steel,
And China from her hoary wall, to Thibet
Is moved by merry Frenchman's Tonquin reel;
While Turk and Cossack glow with holy ardor,
To launch again on battle's dreadful heath
And Bismarck prays and labors to keep farther,
The Yankee sausage from the German teeth;
While in our own Columbia, ever glorious,
Ben's stirring things 'round Massachusetts Bay,
And in the West the cyclones quite victorious,
Carry heads, hats and husbands far away;
While gentle peace broods o'er our native border,
And there is love between both Yank and Johnnie
We'll leave these questions of a higher order
And for a time discourse on matrimony.

Of all the things that God has yet created
Surpassing lovely on this nether plane,
Of all allures with which the devil has baited
His angling hooks, to fish for souls of men;
There's none like woman—fairer than the morning,
When bright Aurora comes with roses crowned,
The dewy flowers her golden hair adorning,
Her misty drapery floating to the ground.
The lustrous eyes so full of light and feeling,
The touch so exquisite, the cherry lip,
Across her cheek the deep carnation stealing
And dainty all, from toe to finger tip.

Yet woe be to the hapless wight who woos her
And thinks he has an angel from the skies,
Who through love's telescope forever views her
And glories like a conqueror in his prize!
He'll find that when the wood-box shows depletion,
And unannounced his cronies come to dine,
That singularly gifted with expression,
She's always last upon the battle line.

Of all the strong things by the Strong One formed,
To live on earth and do his sovereign will,
Even though his Eden paradise was stormed
By that strong angel of perpetual ill,
There's none like man, he breaks the hoary mountains
And rides triumphant on the restless sea,
He lays his chains upon the gushing fountains
And makes them drive his wondrous enginery.

Yet woe be to the kind confiding woman
Who takes him for her lord and thinks to find
A godlike strength of virtue, ever coming
In vast proportions from his lofty mind;
She'll find that in a fit of indigestion,
He'll wilt like snow flowers, when the days are fine,
And twice a year, when cleaning is the question,
He'll bristle like a thorny porcupine.

Yet though perfection comes not to the human,
And hope for that, must ever look above,
Oh! halting man, and frail and feeble woman,
What hast thou here, like loyal wedded love?

The family circle, and the family altar,
The kind expression of the smiling eyes,
The cheering words when hope begins to falter,
The ever widening, deepening human ties,
The common object sought by common labor,
The welded life, a grand harmonious whole,
That parts not but by death's dividing sabre—
The twin expression of a common soul;
The mind exalted by ennobling thought,
In malice childlike, but in truth austere;
The candid judgment that was never bought,
Nor warped by prejudice or bowed by fear.

Forever stand our Christian homes, and guarded
By all that wisdom, all that valor knows,
And by eternal infamy rewarded
Be those who break their honor or repose.

Bartlett, Ill.

General Butler's Democratic followers, in their minority report on Tewksbury, recommend the passage of a law to prevent more than two relatives holding office at the same time in the same institution. Perhaps they were not aware that the General had his brother and his brother-in-law with him in New Orleans, which made three, who were able to help each other to accumulate immense fortunes out of the public service.

UNCONSCIOUS INFLUENCE.

BY REV. ISAAC HYATT.

We are ever touching cords of influences that will never die. And the savor of our influence depends more upon what we are, than what we do. It is wise to aim at a mark, and hit it if we can. But light shines everywhere and is for all. So the influence we carry in our eye, hold in the expression of our face, drop in the words of our mouth or exert by the motion of our hand shines all about us and effects all within our circle as a savor of life unto life or of death unto death.

Few men labored more successfully than Dr. Lyman Beecher to effect definite results; but the extent of his unconscious influence can never be told, as the following incident in his life illustrates:

While pastor of the "Salem" church at Boston, he went one Monday morning to Faneuil Hall Market to buy provisions for dinner. Taking up a fine looking fish he asked the dealer if it was fresh.

"Certainly," he replied, "I caught it myself yesterday."

"Then I don't want it," said Mr. Beecher, and turned away.

Standing near by was the youthful chorister of the Universalist church, an entire stranger to the distinguished preacher. But as he listened to his words and saw his act he was struck with the strength and honesty of his convictions and the consistency of his practice. Drawn by the magnet of his noble example he became an attendant upon Dr. Beecher's preaching, was converted, joined the church and served it as one of its faithful and honored deacons for more than twenty-five years. He also became a prominent business man in Boston and was well known as an active and wise director in various charitable institutions.

"Let us not be weary in well doing, for in due season we shall reap if we faint not." But let us be sure that the "well doing" commences and continues in our hearts; "for out of the heart are the issues of life."

SMALL COLLEGES OR LARGE.

It is a common remark, seldom challenged, that the establishment of small and weak colleges all over the country has been a great mistake; that we should have two or three centers of learning, like Oxford and Cambridge in England, and let all American youth who want more than a common-school education gather there. This thoughtless declaration entirely overlooks the central purpose of our educational institutions. That purpose is, not to impart a high scholarly finish to the accomplishments of a privileged class, or furnish cloisters where a few lifelong students may search out the very rootlets of written knowledge; but to diffuse the greatest possible amount of learning and intelligence through the entire mass of American citizenship. It is of comparatively little importance whether our country shall ever produce a scholar capable of deciphering the inscriptions at Palenque and Copan, or an astronomer who can discover useless comets on demand, or a mathematician who can invent an algebraic engine between which and the multiplication table quaternions shall be but a mean proportional. But it is of the highest importance that our three million square miles should be sprinkled all over with men and women who have a decent knowledge of the classics, with journalists who have read some history and can write good English, with parishioners who can detect logical fallacies even when offered to them from the pulpit, with youth who know the difference between genuine and spurious literature, with people in all sorts of worldly conditions who are alike in being pretty nearly abreast of current opinion and discussion, and able to receive new revelations without waiting for them to be filtered down through critics and authorities.

The United States have now, on an average, a college for every piece of territory a hundred miles square; and though many of these institutions are pitifully weak, they are none too numerous. A glance at their catalogues reveals the fact that the greater part of the students in each are drawn from its own vicinity. Many of these boys would never have attempted to acquire a college education at all, had there not been a college within a day's ride of their homes. Plant one in a far Western State, and in a little while it will have a hundred students, not more than one or two of whom would ever have found their way to Cambridge or New Haven. That the hundred should be tolerably well educated is of infinitely more advantage to the republic than that the one or two should have the facilities necessary for the highest scholarship. Incidentally, too, these small institutions are of service in breaking down

sectarian prejudice. Nearly every one of our colleges is under the control of some religious denomination. If it drew its students only or mainly from that denomination throughout the country, both it and they might become bigotedly sectarian to any extent; but, when it draws them from families of all denominations within a radius of a hundred miles, it is powerfully driven toward liberalism in all its teachings, and the boys themselves acquire a breadth of mind which they would never get if they were assorted according to the catechisms. The authorities of most of the colleges are conscious of this. Experience shows that if a letter be addressed to them, asking, among other things, what is their religious bias, three out of four will answer half-apologetically that, though the institution nominally belongs to such a denomination, it is practically non-sectarian, and several denominations are represented in its faculty. The process of educating together youth who come from families holding different religious doctrines, begun in our district schools, cannot be carried too far. In some future day it may prove the salvation of the commonwealth.

One of the best features of college attendance today is the fact that so many students devote the four years to the mere purpose of general cultivation, broadening and strengthening their minds and characters for whatever calling they may ultimately choose. It used to be assumed that, if a boy was sent to college, he must be destined for a learned profession; and out of many families, one son was selected for this career, while the others were left to plod along on the farm, with only so much education as had been obtained in the little school-house at the cross-roads. This state of things has gradually passed away, and every college class now contains a large number of young men who have no designs whatever on the learned professions, but receive their diplomas and go directly into mercantile, mechanical or agricultural pursuits. The multiplicity of small colleges all over the country is largely to be credited with this state of affairs, which cannot but have the happiest effect upon the character of the community. As the intelligence and scholarship of clients, parishioners, patients and readers are increased, the lawyers, clergymen, physicians and writers are necessarily driven to a higher standard of honesty and ability.—*Rossiter Johnson in the North American Review.*

THAT LOTTERY.

The Freemasons have recently created a tremendous and widespread sensation in this country by their great London Lottery, the history of which is now no doubt familiar to the most of our readers. It is now over, historically, but not in moral result. When our Roman Catholic fellow-countrymen get up a gigantic swindle of this kind to float some great financial burden we instinctively pity them, believing them to be the victims of a tyrannical and superstitious priesthood, and scarcely responsible for their conduct. But would the Free and Accepted Masons of Canada who number in their ranks many of our leading men, including also many Christian ministers, like to be regarded as the victims of ignorance or superstition in regard to this matter? Can they plead in extenuation of their conduct that they did not know it was wrong? Can they plead that they did not know it was a violation of the laws of the land? And do they wish their institution to be regarded as an outlaw? Is this the way to recommend Freemasonry to the acceptance of the wise and the good? Is this the way they let their light shine? If so, we confess that the impression we receive is that the light which is in them is more like darkness. And what will those Christian men and Christian ministers who have entangled themselves in the meshes of this gigantic brotherhood say in defence of their brethren? The circulation of this paper is not large, though growing, but we cheerfully tender them the use of these columns for all they are worth to explain away their own guilt at least, if they don't wish to defend others. And we claim that the public is fully justified in requiring some defence.

These men profess to be spiritual guides, directing souls in the way to heaven, and if they cannot explain their connection with this business they must not complain if the *Iconoclast* ranks them with the "blind guides." We emphatically do this. We charge that their hands are polluted with this transaction unless they denounce it as it deserves and enter their solemn public protest against it. Do their Masonic oaths or obligations forbid this? Then their Masonic oaths or obligations are of the devil. How dare a Christian man allow the devil to put a gag in his mouth to silence his voice from the denunciation of sin anywhere in God's dominion?

Jesus Christ was "manifested that he might destroy the works of the devil," which is sin; and the man who puts on Christ does so for the same purpose. How then can Christian men forswear their allegiance to God by linking their character and interests with an institution that openly practices gambling, unless they solemnly and openly declare their abhorrence of and opposition to such practices?—*The Iconoclast, Waterford, Ont.*

If the people were wise, Freemasonry is a trick that priests and politicians could not play at.

THE SERMON.

WAITING UPON GOD.

BY REV. MARCUS RAINSFORD.

To wait upon God is the duty, the privilege, the prerogative of every man who knows God, who believes in God, who trusts God, who expects from God. The more a man knows God, and of God, and the more he enjoys God and believes God, the more truly will he wait upon God. You remember the description that the Spirit of God gives of the children of the Lord: "They that wait upon the Lord," and the promise to them is, "They shall renew their strength." Now, we who have believed on the name of the Lord Jesus Christ in this Gospel day—this day of the new dispensation—await upon God in a position and under circumstances which our fathers in days of old only anticipated. To them it was revealed, we are told, and they searched diligently into the matter, "that not unto themselves, but unto us, they did minister the things that are now reported by them that preach the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into. What they waited for we wait in the enjoyment and possession. My brethren, when we wait upon God we wait upon him as his children. We wait upon him as those that are members of the mystical body or his own first born at his right hand. We wait upon him as "partakers of Christ," as heirs with God and joint-heirs with Christ, and upon the understanding between ourselves and our Father that it is in this character we wait upon him. We wait upon him if we do so intelligently as temples of the Holy Ghost, sanctified, consecrated, and made meet for our Father's communion. If we wait intelligently upon God we wait upon him as those that his love has made through the blood of his Son to be unto him kings and priests.

Now just consider. We wait on God. I can only throw out the thoughts. May God the Holy Ghost give you the application. We wait on God—not unbidden—not unwelcomed. We wait on God. We wait on Jesus Christ as members of Jesus Christ, as identified with Jesus Christ. We wait on God "through the Spirit." See, the whole Trinity are engaged when a poor soul is waiting upon God. "We wait for—oh! we wait for his Son from heaven." "We wait for the adoption, to wit the redemption of our body." "We wait for the hope of righteousness by faith." "We wait for the manifestations of the sons of God." We wait for the inheritance.

Now, waiting upon God implies consciousness of entire dependence upon God. The same grace which has given us all things in our Lord Jesus Christ has taught us, and is teaching us more and more day by day, that it is the grace that is in him, and not the grace that is in us, that we have to live upon. We come, weakness itself, and we wait upon strength itself. We come, ignorance itself, and we wait upon Omniscience. We come, helplessness itself, and we wait upon him who hath all help for us. We come, emptiness itself. You cannot wait upon God in the true spirit of waiting but as you are emptied before God. And, brethren, this waiting is not in want of confidence, but it is opposed to all anxiety—undue anxiety. It is opposed to all distrust. It is opposed to all undue making haste. It is opposed to all unrest, for they that wait know whom they have believed or ought to know—and are persuaded that he is able to keep that which they have committed unto him. Brethren, waiting times are testing times. You do not know what your faith is till it is tried. You do not know what your hope is till it is tested. You do not know what love you have till you are tempted. When a man is engaged in waiting upon the Lord his God all the other graces and gifts of the Holy Ghost are in active operation in that man's soul. He is waiting. Faith is waiting, is waiting upon God. Hope is expecting, waiting upon God. Love is enduring, waiting upon God. Patience, submission, obedience, have their perfect work. Waiting upon God is just as an old writer says, "the lengthening out of a man's faith, and hope, and love, and patience, and confidence in God," and that during times and circumstances most perplexing, most difficult, and it may be most dark.

Now, waiting upon God is not a matter of fits and starts with the child of God, or ought not to be. Waiting upon God means a life of desire towards God. No wonder that it is said, "Blessed is the man that waiteth for him." Think of what it is to live a life of desire towards God—a life of delight in God—a life of dependence on God—a life of devotion to God. Hear the man after God's own heart in the 25th Psalm, at the 2d verse: "O my God, I trust in thee. Show me thy ways." He wants God's ways; no other way. "Teach me thy paths." Mark, he is in perplexity. He is blind: "Show me thy way." He is ignorant: "Teach me thy paths. Lead me in thy truth." And again, "Teach me, for thou art the God of my salvation, and upon thee do I wait all the day." *All the day.* It may be a long day. "Mine eyes fail," he says in another place, "while I wait for my God." It may be a dark day. "In the way of thy judgments have we waited for thee, O Lord." It may be a stormy day. But is there under the heavens a sight that angels love more to look down upon than a poor tempest-tossed soul in the long, dark, and stormy night, with the four anchors of faith, and hope, and love, and prayer, cast up into the heavens while he waits for the day? Fiery trials are nothing if you gain this—a waiting spirit. Sickness with patience is better than health. Loss with patient waiting is better than gain.

Ill that he blesses is our good
And unblest good is ill;
All, all is right that seems most wrong
When it is His sweet will.

On thee do I wait all the day." Oh, just think with

what irresistible eloquence to the heart of God his waiting, troubled, tried, tempted, tempest-tossed child pleads! There is not a tear that does not speak for him. There is not a need that is not eloquent for him. There is not a perplexity that does not plead for him in the heart of his Father. See the beggar waiting at the rich man's door. He waits long till the great man comes forth. His nakedness pleads for him. The furrow of his aged cheeks pleads for him. His scattered grey locks plead for him. The winds of heaven plead for him. The rags that scarce cover his nakedness plead for him. His want pleads for him; and if the image of God is in the heart of that man, it shall not plead in vain. But if the waiting one is a child, and if it is a father that comes forth to see his need, can you doubt what the result shall be? Again, hear the Psalmist. See the 62d Psalm: "Truly my soul waiteth upon God." See the 5th verse: "My soul, wait thou only upon God." Ah, brethren, this is all indoor work, do you see?—"my soul." He is talking to himself within—consulting with his own soul. "My soul, wait thou only upon God:" and the man that can say that has poured out his soul before the Lord, and he is waiting upon him. As some one says, the soul is poured out like water—poured out, not like milk, that leaves some color behind—not as wine, that leaves some scent behind—but as water, that leaves nothing behind. "My soul, wait thou only upon God." Oh, brethren, may he give us grace thus to occupy the attitude of waiting children!

The man who waits upon God does not wait truly unless he waits only upon God, at all times, and for all things; and if he mixes up any other confidence—anything he has attained to—anything he hopes to attain to, with his confidence—he is not waiting truly upon God. "Wait thou only—only upon God; for from him cometh mine expectation." The man that has his expectation in God will not be disappointed. Every attribute of God is pledged to relieve him, and every blessing of God is waiting in due time to comfort and sustain him. Our Father best knows his own time.

Now I would just say a word before I close upon waiting upon God for service, and waiting upon God in service. Some persons are not ready when God wants their service, and he has to pass them by because they are not waiting. Oh, to be found like those of whom the Psalmist speaks! Indeed, of himself it is he speaks: "As the eyes of servants wait upon the hands of their masters, as the eyes of a maiden upon the hand of her mistress, so our eyes wait upon the Lord." The Lord oftentimes can not use us because we are not ready for his service. Then there is another extreme—people rushing into the Lord's service before their time, before they are qualified, before he calls them. I love to think with comfort, and with instruction to my own soul, of the Master in his own blessed example. Think of him for thirty years standing still, as we would say, waiting, waiting upon God, the world lying in wickedness all round him; but he had not got his orders—need and distress everywhere about him, but he had not got his orders—waiting, waiting, waiting. Oh, how he glorified God in that waiting! And how he teaches us by that waiting to wait upon God! And when he got his commission, then he went forth and worked and wrought. Ah, so it was with the Old Testament saint, Moses. He was very rash at first, he was for pushing himself into the service before he was called, and he thought that all Israel should have known that it was by his hand that God was about to deliver them. He must needs be sent to the desert for forty years; and then, when God did send him, he can hardly persuade him to go. "Who am I, that I should go to Pharaoh?" Ah, the lesson of our nothingness is necessary before the Lord can use the servant. And so it was with the great apostle of the Gentiles. When the Lord appeared to him, instead of rushing on, what does he do? He goes away, led by the Spirit of God, for three years into Arabia. And you remember when the great Master ascended up on high, his work done, he says to his disciples, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." What a strange thing! "Tarry ye." Were not their hearts flushed with joy? Why need they tarry? Was there not a great work to be done? Why need they tarry? Were there not souls to be saved and told of the risen and ascended Saviour? Why must they tarry? "Till ye be endued with power from on high." A Christian man is compared to a tree that bringeth forth fruit in due season. Now, there is a reason for everything. When you have done wrong, that is the season for repentance, Christian; when you are in difficulty, that is the season for trust; but when you are in perplexity—when you know not whether to turn here or whether there—that is the time for waiting—waiting upon God.

You remember the climax about waiting in the 40th chapter of Isaiah. I think if you or I had written those verses to which I allude we would have changed the order. You remember them: "They that wait upon the Lord shall renew their strength. They shall mount with wings, as eagles." Oh, how splendid! We would have put that as the climax, would we not? That is the first round of the ladder. That is the lowest consequence of waiting upon God. "They shall mount!" Oh, there are many that mount, and rush, and fly, that soon come down again! "They shall run, and not be weary." That is an advance. Many a man flies, but does not run. And again, "They shall walk, and not faint"—an advance, brethren. It is far more difficult practically to walk and not faint in the Christian life than to walk with wings as eagles. The eagles wings come down again at times; but we have to wait for Pentecostal times, and we have to wait for Pentecostal grace, before the great climax of waiting upon God comes. And that you have in the 6th chapter of the Epistle of Ephesians: "Having done all, stand." This is the climax of waiting upon

God—stand. While the arrows fly thickly upon you, stand. While all seems bustle around you, stand. Occupy till the Lord comes, in silent, simple, trusting dependence, waiting upon the Lord, surrounded with his blessings.

We read—and I do pray you to remember it—in the 1st chapter of the Epistle to the Corinthians the position in which the believer waits. This refers to every believer. I pray you mark this, for I do in my own soul see the importance of it. This is not addressed to some rare Christian. This is not addressed to some that have got on very far and very high in Christian experience. The Epistle is written to the believers at Corinth—to all of them, and he says, in the 4th verse, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even at the testimony of Christ was confirmed in you; so that *ye come behind in no gift*, waiting for the coming of our Lord Jesus Christ." What we want in waiting upon God is just this—to take the great gifts he has bestowed upon us. We wait upon him surrounded with them. There is the fruit that is not in season. You find some Christians, or professing Christians, waiting for peace. They are waiting for faith. They are waiting for righteousness. They are waiting for sanctification. They are waiting for power. Why, brethren, believers wait as possessing these things when they are waiting upon God. Why should he give you more power than he has given you if you do not use the power you have got? Oh, use the gifts you have received; come to him with the pardon he has bestowed; come to him with the conscious enjoyment of adoption into his family. Plead with him as one he has bought with the blood of his dear Son, consecrated to himself in the gift of his Spirit, and commanded to come to him with all your wants and all your weaknesses and infirmities, promising to do for you exceeding abundantly above all that you can ask or think. He is too strong to be resisted, brethren. Wait upon God; he is too just to be questioned. Wait upon God; he is too good to be suspected. Wait upon God. God, for Christ's sake, teach me to wait upon God. Amen.—*The Watchman*.

It was an exquisitely beautiful saying of Saxe Holm, and one that fits exactly into the present season: "The years write their records on human hearts, as they do on trees, in hidden, inner circles of growth which no eye can see."

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

IN VERMONT AGAIN.

BRANDON, Vt., July, 24, 1883.

"You may count on four-fifths of the ministers as being with you in sentiment." This is the remark of a Baptist pastor, who has informed himself concerning this movement and has privately conversed with his ministerial brethren. This pastor paid the admission fee to hear the addresses at the great Boston Convention, in 1880, but the mob prevented his hearing, and, said he, "I was mad clear through and talked pretty freely and suffered on account of it."

A curious fact was told me by one pastor. A wealthy Mason of his church told him he was opposed to Masonry as much as Anti-masons were and was trying to exert an influence against the lodge, while his Masonic obligation was such that, with Anti-masons, he pretended to be on the other side, not wishing yet to have his lodge know his true sentiments. This is not manly, but it shows that there are Masons who will welcome deliverance when it can be made without too much self-sacrifice.

In Windham county I have just visited brethren Wood, Potter, Gates, DeWolfe and others. Brother Gates made a good offer for the support of the movement in his town, and if the others do proportionally as well there can be a good work done there. On the strength of brother Gates' offer, work in his town will be commenced (D. V.) next week and continued as long as the funds hold out. Several places are probably ready for lectures now.

My journey thus far has resulted in increasing our resources and opening the way for work. By invitation of the pastor I preached Sunday in the Hinesbury Baptist church.

There were some pledges of help for the Vermont convention made which have not yet been redeemed and are needed to square the account. Those who have not sent forward contributions will confer a favor by doing so now.

E. D. BAILEY.

—In a card written since the above letter, Bro. Bailey says that his purpose was to return to Worcester before the Sabbath. Mr. Bailey, who was still at Dorset, was so much improved in health that she was hoping to return with him.

WASHINGTON LETTER.

THE COLOR LINE IN SCHOOLS AND CHURCHES.

DEAR CYNOSURE:—I notice that the Colored Convention in Galveston, Texas, declared in favor of mixed schools. Just now that subject is being considerably discussed in this District and there are intelligent people of both races, who can see no reason why clean and well-mannered children may not meet in the same school and be taught by the same teacher.

The law of God contains no recognition of caste, and makes no distinctions in rights on account of color. The 13th, 14th and 15th Amendments of the Constitution were adopted expressly to secure equality of rights. White and colored men sit together in our State legislatures and in the halls of Congress, and it seems but a small matter that they should listen to the same Gospel sermon, and their children recite to the same teacher. Separate schools for white and colored involves great additional expense, often cuts off many from the advantages of education, and tends to promote the spirit of race prejudice, which is such a blot on our character as Christians and republicans, and such a bane to society.

With the very inadequate provision for education in the South, and the vast amount of illiteracy, she cannot perpetuate this system of folly except at fearful cost.

The experiment of a school open to all persons of good character, was, perhaps, first tried at Oberlin. It met with bitter opposition both from students and citizens, but her recent grand semi-centennial celebration demonstrates the wisdom of obeying God rather than man. Within the past two years a desperate effort has been made by the negro-haters of East Tennessee to drive out the few colored students from Maryville College, and most confident predictions were made that the authorities must yield or the college would go down. The result was that about thirty students were suspended for insubordination, the rule was maintained, and the college is more prosperous than ever.

The institutions of the American Missionary Association, including Howard University in this city, are open to all of good character. In this city and in New Orleans there are some white students in the Law and Medical departments, and the relative number is likely to increase.

Berea College in Kentucky, after an arduous struggle has achieved a victory over the spirit of caste. For several years about an equal number of white and colored students have graduated, and the institution has become one of the largest and most popular in the State.

Unreasonable and unjustifiable as is the division of Christians into sects, it is still more unreasonable that those of the same sect should be divided on the color line; and that a double expense be incurred for building churches and preaching the Gospel among those who profess to be of the same faith and order. Shall the church be less tolerant than the world? God has said, "If ye have respect of persons ye *commit sin* and are convinced of the law as transgressors." (Jas. 2:9.) Surely color line churches have "respect to persons."

It is said that the separation of the races is for their mutual benefit, and is the choice of both white and colored. But experience shows that the isolation of a race tends to its debasement; and its intimate association with other races tends to improvement. So long as Japan was closed against the Western nations, she remained in barbarism. During the last twenty-five years of intercourse with Europe and America, she has made unparalleled advancement.

The Indian tribes living simply by themselves, have made no advancement for 200 years. Missionary labor has done much, but where the Indian youth has been brought to our Christian schools, and kept under the influences of civilization he has grown up a civilized, often a cultured Christian.

Great and cruel as was the wrong of slavery and the slave trade, yet it has been overruled for incalculable good to the seven millions of Africo-Americans. They are incomparably superior physically, morally, and intellectually, to any seven millions of Africans. This wonderful development has resulted from their intimate relations with a civilized race. There may be no gratitude due from the negro to the Anglo-American, but surely thanks are due to God that human wickedness has been overruled for good. The negro is here to stay. All thoughts of colonization either forced or voluntary may be at once dismissed. They are, in spite of all their past and present disabilities, making steady progress in all the elements of Christian civilization. The separation, if possible, would be no advantage to either race, and they can afford to be "kindly affectioned one to another in brotherly love."

When Christian people both white and colored shall put away *race-prejudice*, and recognize the grand brotherhood in which "There is neither Greek nor Jew, circumcision or uncircumcision, barbarian, Scythian, bond or free, but Christ is *all, and in all*." (Col. 3:11), then may we expect "peace on earth and good will to men."

THE CRIME OF BLASPHEMY.

Yesterday (July 22) the amiable and respectable pastor of the First Presbyterian church of this city preached an able discourse from the text "Thou shalt not take the name of the Lord thy God in vain," in which he showed that the sin of blasphemy is exceedingly prevalent in this city. He said that it was not only a great sin, but a crime that was prohibited by the laws of this District, but that this law was rarely enforced, and never except among the lower classes; while members of Congress and those in high life blasphemed God with impunity. He deplored this state of things, as calculated to undermine the social fabric, and bring all law into contempt, and he earnestly plead for a better execution of the law.

Surely every good citizen should join with this learned divine in his abhorrence of this sin, and his plea for a better enforcement of the enactments of Congress.

But let me call the learned doctor's attention to the fact that oftentimes immoral influences outweigh mere legislative enactments; and that while these influences exist, the enforcement of law becomes practically impossible. If the crime of blasphemy were confined to those who, in common parlance, are called profane swearers, it would be comparatively easy to suppress it; but when judges and jurors, pastors and deacons do the same thing, it is idle to talk of the enforcement of law. This learned doctor is, I believe, a Knight Templar, and in this and the subordinate degrees of Masonry, has taken a long series of oaths which could not be openly repeated without shocking the moral sensibilities of mankind, and convincing all uninitiated Christians that they are *distinctly blasphemous*. It does not appear that he has ever repented of this iniquity, but there is reason to think that to-day he is giving aid and comfort to the great multitude of the church members and saloon-keepers who combine to practice and perpetuate this abomination.

Let it be remembered that a Master Mason swears to conceal all the secrets of a brother Master Mason except murder and treason. He swears to this under death penalty and *asks God to help him keep his oath*. Now this oath is, in its terms, distinctly blasphemous, for it asks God to help us conceal crimes, provided it be not murder or treason, and to help in the execution of a wicked penalty if we fail to keep it.

But if the oath is not to be understood by its terms then it is none the less blasphemous, for it calls God to witness what is *not true*. In the Royal Arch degree one of the passwords is the name of Jehovah, "I Am that I Am," and in each initiation there is acted the sublime scene of Moses at the Burning Bush. In this scene a Mason *personates Jehovah* and says, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," and the candidate takes off his shoes as though he were in the presence of God. Moreover in the Knight Templar degree, the candidate drinks wine from a human skull. This is called the fifth Libation, and in it he invokes the penalty due to "all the sins of the person whose skull this was, in addition to my own, should I ever knowingly or wilfully violate my solemn vow of a Knight Templar."

Now President Lincoln said of slavery that if it was not sinful, nothing is sinful, and so will the moral sense of mankind affirm in regard to these oaths that, if they are not blasphemous, *nothing is blasphemous*.

And now I respectfully suggest to this and all other Masonic ministers, that they consider the words of our Saviour to those who accused the poor woman of adultery, and that before they preach against blasphemy, they humbly repent. And in view of the terrible prevalence of this iniquity, I would say with the old prophet, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of God, *weep between the porch and the altar* and let them say, *Spare thy people, O Lord and give not thy heritage to reproach*." (Joel 11:15-17.) If haply by timely repentance we may arrest the judgments of an angry God.

Yours in Christ,

H. H. HINMAN.

Churches that are corrupted by Freemasonry cannot furnish religion enough to run the machinery of Republican government.

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.

REV. HOMER HULL of Guthrie Center, Iowa, in a letter to Pres. J. Blanchard, endorses the measures already taken for the advancement of the American party: "We are doing the best we can in this reform work, distributing tracts, visiting on our charge, introducing the *Iowa American* and the *Cynosure*, which we prize very highly. We feel encouraged by the outlook for the American party. With Senator Pomeroy at the head of our ticket we should make some impression in 1884. We honor your judgment and spirit of self-denial in resigning in his favor, yet we should have been satisfied without the change. God bless you in your work of reform."

THE CALM JUDGMENT of Mr. Conant, our noble-spirited nominee for the second place on the American ticket, approves of the effort to extend information respecting the American principles. He writes to the General Agent:

As Pres. Blanchard has withdrawn his name from the canvass and insists upon it, (I believe unwisely however, but honestly, with no other purpose than the advancement of the cause, for which, I honor him) I have no doubt, from what information I have received, that Hon. S. C. Pomeroy of Kansas is the next best man for the position. I am glad to learn that Mr. Pomeroy is to speak at several important places, and hope he will consent and be able to speak in all the States before other parties make their nominations. I was very much pleased with his speech in Farwell Hall as reported in the *Cynosure*.

I am in favor of a political convention in Washington sometime during the autumnal months, also the establishing of a political organ of the American Party, but as to devising ways and means for its accomplishment I am not prepared to advise.

The employment of money in political campaigns, for purposes both legitimate and illegitimate, increases naturally with the growing wealth of the country and with the increasing importance of the prizes which are disposed of by popular election. The public has been but recently made acquainted with the fact that when the election is over and the campaign fund has been spent, the accounts of the campaign committees are regularly burned. The New York *Evening Post* demands a law of Congress requiring the publication of all such accounts and the Philadelphia *Press* demands laws by all State legislatures to the same effect. "Such legislation," it says, "would spread from State to State; it would apply to the choice of the electors who elect a Federal President, and it would cover the wider circle of State and local officers in which election expenditure plays as extensive and corrupt a part as in national affairs, if less obtrusive. Reform associations can devote themselves to no more needed work than agitation for the passage of such legislation, requiring the publication of all campaign and election expenditures." All which is very well. Every safeguard should be thrown around the men who handle public funds. The friends of genuine national reformation, while expending their strength on more fundamental measures, should welcome every restraint which can be placed on our abounding political corruption. Every such effort is part of the people's struggle toward a higher and purer political life,—a struggle which will issue in the triumph of the principles of national religion.

MORAL PURPOSE IN THE DISCOVERY OF AMERICA.

Dr. John Lord closes one of his matchless historical lectures with the following noble sentences, describing the future grandeur of our country if its laws are in their form and execution subordinated to the command of God. There is much in the extracts below that remind the reader of the Farwell Hall speech of Senator Pomeroy, which is now issued in pamphlet:

"The world has witnessed many powerful empires which have passed away, leaving scarcely a wreck behind. What remains of the antediluvian world? Not even a spike of Noah's Ark, larger and stronger than any modern ship. What remains of Babylon, of Thebes, of Tyre, of Carthage—those great cities of wealth and power? What remains of Roman greatness, even, except in laws and literature, and renovated statues? Remember, there is an undeviating uniformity in the past history of nation. What is the simple story of all the ages?—industry, wealth, corruption, decay and ruin. What conservative power has been strong enough to arrest the ruin of the nations of antiquity? Have not material forces and glories been developed and exhibited, whatever the religion and morals of the fallen nations? Cannot a country grow materially to a point under the most adverse influence in a religious and moral point of view? Yet for lack of religion and morals the nations perished, and their Babel towers were buried in the dust. They perished for lack of true conservative forces—at least that is the judgment of historians. Nobody doubts the splendor of the material glories of the ancient nations. The ruins of Baalbec, of Palmyra, of Athens, prove this, to say nothing of history. The material glories of the ancient nations may be surpassed by our modern wonders, but yet all the material glories of the ancient nations passed away.

"Now, if this is to be the destiny of America—an unbounded material growth, followed by corruption and ruin, then Columbus has simply extended the realm for men to try material experiments. Make New York a second Carthage, and Boston a second Athens, and Philadelphia a second Antioch, and Washington a second Rome, and we simply repeat the old experiment. Did not the Romans have nearly all we have, materially, except our modern scientific inventions? But has America no higher destiny than to repeat the old experiments, and improve upon them and become rich and powerful? Has she no higher and nobler mission? Can she lay hold of forces that the Old World never had, such as will prevent the uniform doom of nations? I maintain that there is no reason that can be urged, based on history and experience, why she should escape the fate of the nations of antiquity, unless new forces arise on this continent, different from what the world has known, and which have a conservative influence. If America has a great mission to declare and to fulfill, she must put forth altogether new forces, and they not material. That alone will save her, and save the world. It is mournful to contemplate even the future material glories of America, if they are not to be preserved—if these are to share the fate of ancient wonders. It is obvious that the real glory of America is to be something entirely different from that of which the ancients boasted. And this is to be the moral and spiritual, that which the ancients lacked.

"Unless something new is born here which has a peculiar power to save, wherein will America ultimately differ from other parts of Christendom? We must have schools in which the heart as well as the brain is educated, and newspapers which aspire to something higher than to fan prejudices and appeal to perverted tastes. Our hope is not in books which treat infidelity under the name of science; not in pulpits which cannot be sustained without sensational oratory; not in journals which trade on the religious sentiments of the people; nor Sabbath-school books which are an insult to the human understanding; nor colleges which fit youth merely for making money; nor schools of technology to give an impulse to material interests; nor legislatures controlled by monopolists; nor judges elected by demagogues; nor philanthropic societies to ventilate impractical theories. These will neither renovate nor conserve what is most precious in life. Unless a nation grows morally as well as materially, there is something wrong at the core of society. As I have said, no material expansion will avail if society becomes rotten at the core. America is a glorious boon to civilization, but only as she fulfills a new mission in history—not to become more potent in material forces, but in those spiritual agencies which prevent corruption and decay.

"We all know that Christianity is the only hope of the world. The question is whether America is, or is not, more favorable for its healthy development and application than the other countries of Christendom. We believe that it is. If it is not, then America is only a new field for the spread and triumph of material forces. If it is, we may look forward to such improvements in education, in political institutions, in social life, in religious organizations, in philanthropic enterprise, that the country will be sought by the poor and enslaved classes of Europe, more for its moral and intellectual advantages, than for mines or farms, and the objects of the Puritan settlers will be gained.

"What sought the then afar?
Bright jewels of the mines?
The wealth of seas? the spoils of war?
They sought for faith's pure shrine.

"Yes, eall it holy ground,
Which first their brave feet trod,
They left unstained what there they found,
Freedom to worship God."

REFORM NEWS.

IOWA.

The Iowa Christian Association opposed to secret societies will meet at Albia, Aug. 25, 1883. An unusually interesting programme is prepared and it is designed to make it the best of its kind. Hon. S. C. Pomeroy of Washington city, is to deliver an address; other noted men appear on the programme. Prohibition, Sabbath observance, Christ in government, and other living questions will be presented by able speakers.

AN IOWA "DECLARATION."

The following declaration of purpose is being circulated in south-western Iowa, and a long list of subscribers is promising some earnest work when time for action comes:

"DECLARATION."

"Viewing with grave apprehension and deep concern the encroachments of the lodge and rum powers, and believing them to be evil in their nature and practical workings against society and good government, therefore.

"Resolved, That we, the undersigned citizens of Page county, Iowa, do hereby pledge ourselves not to support by either vote or influence any candidate for any civil office knowing such an one to be a member of any secret society, clique or clan, or who is not a temperance man and positively committed as favoring prohibition. We further recommend the organization of American clubs in this county."

PAGE COUNTY, IOWA.

The work put into the hands of Bro. M. N. Butler, in south-western Iowa does not slacken for heated term or harvest hurry. The *Iowa American* gives this hopeful account of the onward march of the truth:

In Page county the parties are wheeling into line and the American cause moves rapidly forward.

The lodges realize that unless something is quickly done to retard investigation their early demise is certain.

The lodge element would intimidate Mr. M. N. Butler. Recently he was locked out of a school-house by a Freemason. The night of July the 12th he was again debarred the right of entrance to a church west of Clarinda, although promised its use. In one place it is whispered by "Hiramites" that "he might go under the sod;" in another he is threatened with a "wooden overcoat;" and at a third it is suggested that "he will be obliged to leave this section." But we say, If this is not God's free country the sooner the people find it out the better.

The list of names to the "Declaration," is led by prominent ministers of six different denominations in Page county—i. e., United Presbyterian, Wesleyan Methodist, Congregationalist, United Brethren in Christ, Brethren in Christ, and Free Methodist. It is also believed that the Reformed Presbyterian and Lutheran churches will ere long be well represented.

While a lecturer was lately putting up bills, a burly bully, just fined for pummeling three men, said: "Young man, you better get out of this town and d—n quick; the sooner the better!" The prompt answer was, "Young man, I've seen whole towns just like you. I'll get out of this town whenever I get ready." About five minutes thereafter a stalwart young fellow came up, read a bill, and volunteered. "That's right; give 'em h—ll!" One Mason said: "Young man, you were born too late to ever destroy Masonry." Another grey-haired sinner when invited out, angrily bawled: "I don't want to hear a perjuror talk."

Whitelaw Reed, speaking of re-organizing the Republican fragments, says: "The way to do this, in my judgment, is to give Republicans the right of self-government."

The ridiculous absurdity of the above is simply stunning. The idea of actually giving Republicans the right "self-government" would antagonize the lodge power and do away with Freemasonry.

Napoleon said: "I fear no evil that I can see." Would the son of Corsica have dared to join battle with Masonry?

PERIL.—The M. E. Missionary Society is in danger! William Taylor's vast and wonderful God-ordained system of self-supporting missions "threatens to deplete the funds of the society." This is the hypothesis upon which church despots oppose Taylor's triumphant and world-wide progress! Their "craft" is in danger. One man called from the plow, like Elisha, the son of Shaphat, so rapidly and so far outstrips them in effective and permanent work, that their heavy, lumbering machinery and costly, but stringent red tape, are left in the lurch! This is the puerile plea for proscribing Taylor. This explains all the Jesuitical attempts to lasso this irrepressible world's missionary. As well might a Board of Supervisors raise an out-cry against a man who should abolish our heavy poor taxes, by converting all paupers into self-supporting, wealth-producing citizens! We do not disparage the work the missionary society may have done, but we do insist that the self-supporting principle, so signally owned of God in William Taylor's world evangelism, is the *only* true, common sense and scriptural missionary method.—*The Vanguard*.

There are some inns which are never empty; but as fast as one guest goes out, another comes in. Such is the heart of an unregenerate man.

CORRESPONDENCE.

HOW HAVE THE MIGHTY FALLEN.

The great, deep, broad, all-prevailing Freemasonry, dating back its "ancient and honorable" institutions to the very first dawn of light upon the chaos of this unshaped globe, which brings civilized men and savages, rumsellers and totollers, deacons and gamblers, ministers and bawds, politicians and thimble-riggers under one great religion much better than Christianity, and which has laid the corner-stones of capitols and cathedrals, court-houses and obelisks, post-offices and school-houses etc., etc.—this great, magnificent body of men has utterly failed to put in an appearance on the greatest occasion of modern times, viz., the opening of the New-York and Brooklyn bridge to the public. Not a single sheep-skin apron, mallet, or pair of compasses made its appearance on the grand occasion. Ministers of religion and of state were present; the militia, the navy and army officiated; high and worthy names in all the higher departments of human affairs illustrated the ceremonies, but not one trace of Freemasonry of any kind can we discover in the ceremonies, except perhaps that a few policemen whose duty it was to prevent people from going over the bridge without paying toll allowed some of their friends to slip through scot free. These men were probably Freemasons engaged as usual in working the lodge, as they do on all similar occasions. It is one of the privileges of their "order." Where is the use of being a Freemason, subjected to all the disgrace of initiation, unless one can receive some advantage in return over and above that of mere ordinary American citizens?

But it is evident to us that the mighty are falling (if it was possible to go lower) and for that let us rejoice.

SO MOTE IT BE!

AN EXPERIENCE IN EAST TENNESSEE.

An incident in the experience of the writer well illustrates the persecuting spirit of this institution. Some years ago, when resident in East Tennessee, and, at that time, a member of the "Religious Society of Friends" a certain person, also a member there and an active Mason took measures so to influence the other members of the society, that we (wife and self) might be cast out not only from our right of membership in the meeting, but also throughout the whole society in the United States. The principle cause of offence was that we had openly declared ourselves opposed to the secrecy and the practices of the Masonic order, to belong to which is contrary to the discipline of the Friends. Anxious as we were for the proper observance of all the rules of the society, we could not but warn young men who had been solicited to enter Masonry, to have nothing to do with it in any form or degree. Hence the storm of persecution, which became fiercer and hotter.

Contrary to the discipline of the society in which we were born and were brought up for more than half a century and contrary to every sentiment of honor, morality and religion, we were thrust out from membership, with no redress except through law. Rather than subject ourselves to its uncertainty, we attended the meetings of another religious denomination. We sought to show our persecutors that we forgave them; but at the same time, would not abandon the pure scriptural principles and practices in which we had been educated.

Not satisfied however, with severing us from our loved religious communion, this Masonic spirit continued to manifest itself more violently. An anonymous communication was shortly afterward received advising us to leave the place for our own good, accompanied by a threat, that, unless we did so, we might some night be taken out of bed and tarred and feathered, or, possibly hung up to the nearest tree.

We paid no attention to this threat, but endeavored to live down this malicious spirit, not allowing it to interfere with the mission work to which we had been called in that country.

Years passed—our work was ended and we returned to our Eastern home. Such, however, was the effect of these undisciplined proceedings by a minority of the meeting, that never from the time of our disownment, was good order, and Christian brotherhood maintained. The very name of "Friend" or "Quaker" began to stink among other societies. In time, however, new members were added to the meeting, through whose influence, discipline was re-established and those who had ejected us who would have done them good have lost their standing in the church and are trusted no longer.

Endorsed by our Christian friends in Philadelphia and

having means at our own disposal, our time and energies would have been devoted to benevolent and religious work in East Tennessee; and our declining days been spent among those who needed our help and sympathy.

We do not know of another instance in which the bitter spirit of the secret order among the Friends was more signally shown than in our own case and hope that it may prove a warning to all, far or near not to "touch the accursed thing."

J. C.

OREGON TRIBULATIONS.

SILVER CREEK FALLS, Oregon, July 2, 1883.

We are having a serious drouth here. Oats are heading out five to eight inches high, two to three and five grains in one head. Almost every thing is drying up; grain sowed last fall and winter was nearly all frozen out and a great deal will not be worth cutting; but very little will be much over half crop. It looks as if we would have very serious times here. Oregon looks better on paper than it does with the naked eye; this country is as much dried up as ever I have seen Kansas, and I lived there nine years. Many are coming here to be bitterly disappointed, and many would like to go back if they were able.

I like the *Cynosure* very much; will try and get some more subscribers. In *Cynosure* of June 21 you spoke of Dr. Livingstone's death in Africa, and carried by his faithful servants so far that he might be buried in his native England. Was England his native land? You also spoke of Cromwell among good men, and hold him as a patriot. I do abhor such blood-thirsty tyrants as he was. He is only worthy to be named with murderers. If reformers do have to embrace such tyrants, then I am no reformer, and I have been that this last forty years, and a subscriber to the *Christian Cynosure* almost ever since I first saw it about eight years ago. May God direct you aright.

JOHN HEPBURN.

[David Livingstone was born in Blantyre, Scotland. Bro. Hepburn cannot surely be a Catholic. Outside that church few speak so severely of Cromwell, and with so much assurance. We advise him to read Macauley's and Knight's histories of England, and D'Aubigne's and Carlyle's biographies of Cromwell for better information respecting that great man.—Ed.]

POINTS FROM LETTERS.

OLD WORLD LODGERY.

Why is mankind in general so slow to learn from the experience of others? We read of the conspiracy of the Nihilists, the evils of Socialism, the outrages and violence of the Land-league and other secret societies in the Old World; all arrayed against government and order, with dagger and dynamite they slay and destroy; crowned heads and high officials the chief objects of their fiendish malice. Even Russian severity, and Gladstone's milder measures and stupendous influence have as yet failed to subdue these; while Bismarck, knowing something of the power of the beast of Rome by actual contact, has yet said, that, "Masonry out-Jesuits the Jesuits." If such is secretism in the Old World, what of good can this many-headed dragon bring to our country? I hope that last effort of Mr. Weed may equal the last effort of Sampson, in the destruction of his, and Israel's enemies.

THOS. C. HAINES.

BEAUTIFUL APOSTROPHE TO THE BIBLE.

When the editor of the *Cynosure* had the discussion upon slavery with its champion, Rev. N. L. Rice, in Cincinnati, thirty-eight years ago, his righteous indignation was aroused at Mr. R.'s attempt to make the Bible sanction the great iniquity of the land, and he thus burst forth, addressing the Bible which lay on the stand:

"O, thou Blessed charter of human hope! Thou sweet pole star to the Voyage of Life! Thou bright beam of the ineffable effulgence of God! Would they dive into thy glorious brightness to draw from its charter of human liberty their title deed of slavery? Gracious and compassionate God! they vaunt that they will thrust their hand into this blessed book (holding up the Bible) to fetch hence fetters for our feet and manacles for our minds! . . . But shall they prosper who do such things, never! never! That impious hand which is thrust into God's Word to bring out chains and fetters for our race shall yet be as the hand of Jereboam at the altar of Bethel when he stretched it forth against the prophet of God. And the day cometh, etc." Aye, the day has come and has past, as we all know.

T. H.

"THERE ARE MANY GOOD MEN MASONS."

Yes, but will that excuse their Masonry? If Masonry is only another name for Deism, which denies the glory of Godhead to the only begotten Son and to the Holy Ghost, will the fact that the Rev. Dr. Soho has given his patronage to the lodge make it scriptural? Certainly not: for he who does not worship the Jehovah of the Holy Bible as the Almighty God of Abraham, Isaac, and Jacob, does not worship the only living and true God. He is therefore WITHOUT GOD; and until he confesses his sin and gives evidence of true repentance, he is "without hope in this world."

Who will not admit that Solomon was the wisest and most successful king that ever reigned during the Jewish Theocracy? Was he not divinely inspired? Are not his writings in the Holy Scriptures to be highly prized as models of instruction. But will that either justify or even palliate his sins of pride, lust, ambition, cruelly maiming the bodies of men, of incarcerating the same mutilated eunuchs with his seven hundred princess-wives, and three hundred concubines, within the walls of his harem, which was but a hell on earth and a sink of idolatry and pollution? Was not his life proscribed by the law of God—and that of every one of his heathen princesses who practised idolatry in their secret harem with him, who yet went up to the temple to worship the God of Israel. Nothing but his public confession of such wickedness is "vanity of vanities" and his warning to others, against such sin saved him from ETERNAL DEATH. Where are the good Masonic Solomons who will come out manfully like Bro. VanDeventer of Delavan, Ill., in the 7th of June (No. 37) *Christian Cynosure* confessing his sin in all its enormity and vowing in the strength of God to forsake the same.

JAMES DONALDSON.

HELP PHILADELPHIA.

Will not the N. C. A. do something for wretched Philadelphia this coming fall or winter. I must tell you how the Lord has used me in keeping three young men from joining the lodge; by loaning them my books to read they became disgusted. Bro. Hinman wrote me some weeks since that he had ordered tracts sent from Chicago for me. My days here cannot be many, and I am willing to work on if you will send me the tracts. I have but little of this world's goods, but plenty of time to work.

CHARLOTTE BOCK.

FROM GLIDDEN, IOWA.

I have been working for the cause for many years, yet having little means. But I am not discouraged; if the Lord wills I will do more than ever. I am alone as a worker, but there are many about who are in sympathy with us, though afraid to say so, lest they hurt somebody's feelings. If we could get some one to come and organize for the American party I believe we could get hundreds of votes.

A. J. LOUDENBACK.

BIBLE LESSONS.

LESSON VII.—August 12. The last Days of Joshua.—Joshua 24: 14-29.

GOLDEN TEXT.—Choose you this day whom ye will serve.—Joshua 24: 15.

"Joshua."—Nearly 110 years old; living at Timnath-serah, not far from Shechem. Here he lived in retirement, after the end of the conquest, for 18 years.

"Intervening events."—1 After designating the cities of refuge, 48 cities were set apart for the Levites, who had no other inheritance (chap. 21).

2. Then the men of the two and a half tribes, who had helped their brethren conquer Canaan, returned to their own inheritance east of the Jordan (chap. 22).

3. The people are greatly excited about a supposed danger of schism and departure from God. The excitement is wisely and quickly settled (chap. 22).

4. Nearly 18 years pass in peace (chap. 23:1).

5. Then Joshua, being soon to die, makes a solemn address of encouragement and warning to the leaders of the people (chap. 23).

6. Finally he has a solemn gathering of representatives of all the people, to impress them with his dying words, of which to-day's lesson is a part.

"Fear the Lord." Fear of God means *paying him reverential awe*; it does not designate *terror*. Not even the beginning of true knowledge can be made without the reverence in question. The first Arabic proverb in the collection of one hundred proverbs by Erpenius, runs thus: "The beginning of wisdom is the fear of God."—Stuart.

"Put away the gods which your fathers served." We thus learn that idolatry lurked among the Israelites, and that it was that form of idolatry which had been known in the family of Terah of old (ver. 2). It must have existed among the Israelites in every generation,—a traditional evil, for there had been no recent opportunity to learn it anew. It had been so far repressed, usually, by the sentiment of the better class, that it kept itself in secret; but it had not been wholly destroyed. We find many traces of it where we should little expect them (Gen. 31:19, 30-35; 35:1-4; Deut. 32:16; comp. Lev. 17:7 with Ezek. 20:7 fl.; 23:3, 8, and Amos 5:26).—Johnson.

"As for me and my house, we will serve the Lord." A resolution truly worthy of so great a prince and so good a man, in which we have a double pattern for us: first, of the brave resolution of a good man; namely, that if there were occasion, and things were brought to that extremity, he would stand alone in the profession and practice of true religion. Secondly, of the pious care of a good father and master of a family, to train up those under his charge in the true religion and worship of God.—Abb. Tillotson. When we cannot bring as many as we would to the service of God, we must bring as many as we can, and extend our endeavors to the utmost sphere of our activity; if we cannot reform the land, let us put away iniquity far from our own tabernacle.—Henry.

"And my house." The grand inference to be drawn from this mode of address is, that the service of God is a matter of voluntary choice, and that it is his will that we should all seriously and solemnly make this choice. He would have us weigh the matter well, compare the respective claims of his service and the service of sin and the world. As the evidences in favor of religion are so clear and indisputable, and its infinite advantages so obvious,

the man who declines making the choice here enjoined must be considered as deliberately preferring Satan to Christ, death to life, hell to heaven. He who acknowledges the paramount claims of God and his Gospel, and yet does not act accordingly, does not sincerely and solemnly choose his service as that better part which cannot be taken from him, must stand self-condemned both here and hereafter.—Bush.

"Ye cannot serve the Lord." God does not want any soul to accept his service without knowing fully what it is. Joshua, therefore, warned the people that Jehovah was exceedingly strict. The speaker did this not only in fairness to the people, but also in order to render their decision more sober, and take from it any character of mere momentary impulse which it may have had. Decisions which are to effect the eternal destiny of the soul should be made at once, but soberly, and with the fullest knowledge.—Johnson.

"He will turn." Not in himself or in his dispositions towards his creatures, for we are elsewhere told that with him there is no variableness, nor the least shadow of turning. But the character of his dispensations, the course of his providence towards them, should be entirely changed, in view of the change in their conduct towards him.—Bush.

"Put away strange gods." The words import that there really were amongst the people, even in Joshua's days, those who were idolaters in secret, as there were in the days of Jacob before him and of Samuel after him.—Cook.

"Joshua made a covenant," i. e., he solemnly ratified and renewed the covenant of Sinai (Ex. 19:20) as Moses had done before him in the plains of Moab (cf. Deut. 29:1).—Cook. At Sinai the covenant was solemnly ratified with (1) burnt-offerings and peace-offerings at the foot of the mount; (2) the reading of every word of the law in the ears of the people; (3) the sprinkling of one-half of the blood of the victims on the altars and the roll containing the covenant conditions, and the other half on the people (Ex. 24:3-8; Heb. 9:19, 20). This covenant Moses had renewed in "the field" of Moab (Deut. 29:1). Joshua, who had been present at the ratification of both the previous covenants, renews it now, and doubtless with august ceremonial.—Cambridge Bible.

BAND OF HOPE BIBLE LESSON.

THY SOUL AND BODY SHOULD BE PURE.

19. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. 1 Cor. 6:19, 20.

16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

18. Let no man deceive himself. If any man among you seemeth to be wise in this world let him become a fool that he may be wise.

19. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20. And again, The Lord knoweth the thoughts of the wise, that they are vain.

21. Therefore let no man glory in men, for all things are yours;

22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come: all are yours;

23. And ye are Christ's; and Christ is God's. 1 Cor. 3:16-23.

GOLDEN TEXT.—And ye are Christ's; and Christ is God's.

CENTRAL TRUTH.—We are to glorify God in body and in soul.

1. Our bodies are called temples, because God made them for his Spirit to dwell in.

2. We can glorify God in our bodies by not injuring or defiling them by any bad habit.

3. A great many boys as well as grown men defile their bodies with using tobacco.

4. Tobacco, when a person first begins to use it, makes him deadly sick.

5. If he keeps on using it, it deranges the action of the nerves after awhile. You will sometimes see the hand of a confirmed smoker shake. It is for the same reason that the hand of a confirmed drunkard shakes. He has lost the control of his nerves. Real cases of delirium tremens have been known to result from the use of tobacco.

6. Nervous prostration, paralysis, heart disease, and other serious and fatal complaints result from its use. It sometimes causes cancer. The late Senator Hill of Georgia died of cancer on the tongue caused by the pressure of his cigar.

7. If no such terrible results happen the smoker has an offensive breath. Not only his clothing but his whole body becomes saturated with the smell of the vile weed. He is thus a nuisance in decent society. But this is not all. It is impossible to be a confirmed smoker and not be injured in health by the habit, though the person may not know it.

8. Men are deceived by tobacco just as they are by opium or liquor. They imagine it does them no harm. They feel soothed and easy under its influence, when the fact is the nerves are only stupefied.

9. Men very often learn to smoke because it is the fashion, and boys of ten or twelve will acquire the habit from a mistaken notion that it is manly.

10. Sir Walter Raleigh first made the use of tobacco fashionable in England. He also introduced the potato, so important an article of food on every table. He made numerous voyages of discovery, and was one of the foremost men of his time. It is likely that he did not fully realize the vile and poisonous nature of the weed he was introducing or the evils its use would inflict on the human race.

11. God has a right to our best services of mind and

body. When we knowingly do anything to injure them we defraud him. When we defile them with tobacco or any other vice we insult him, and incur his just indignation.

PRACTICAL TRUTHS.

Our bodies should be temples for God's Holy Spirit. He cannot dwell in bodies defiled by evil habits. Tobacco is a deceiver like alcohol. Sometimes it deceives even wise men. Our bodies were bought at an infinite price—we must keep them pure for God.

LESSON TALK.

Sir Walter Raleigh, who was a favorite courtier of Queen Elizabeth, was sometimes allowed to smoke even in his sovereign's presence. The Queen probably regarded the weed as one of the curiosities of the New World, and had no thought that the habit of smoking would become so general in her successor's reign as to cause poor James I., in his annoyance and disgust, to write a book against it.

On one occasion Sir Walter laid a wager with the Queen that he could tell her the exact weight of the smoke. This he did by weighing, first tobacco, then the ashes left in his pipe, and subtracting the amount of one from the other.

It would be a good plan if all who smoke cigars and cigarettes at the present day would not only weigh the smoke with which they poison the air for others, but would seriously reckon up the sum which this smoke costs them per annum. One who smokes five good cigars a day at ten cents a piece must expend three hundred or more dollars a year. But there are many who smoke eight or ten a day. Eighty millions are expended every year in this country alone on tobacco. Now if this all ended in literal smoke it would be a terrible waste of money that should have been better spent. But loss of health, moral purity, and often a decided appetite for strong drink is left behind, with a heritage of enfeebled brains, suffering and early death transmitted to the next generation. There may have been some excuse for those who used the weed before science had fully demonstrated its poisonous nature. There can be none for those who enter into temptation with their eyes open.

LESSON HYMN.

What can I give my Saviour Who gave so much for me?

MOVING APPEAL FROM THE CHICAGO BIBLE-WORK ROOMS.

DEAR CHRISTIAN FRIENDS:—More than ever before, have I this year tried to obey our Lord's command in Matt. 9:37, 38, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

(The harvest indeed, is great, but the workmen few; beg ye therefore of the Master of the harvest, to-the-end he may urge forth workmen into his harvest.—Rotherham).

This language is urgent. It is a plain command given to us by our Lord, with reference to his work; and it is one which every man, woman and child, in the entire church can obey. Any Christian, shut within the four walls of a sick room can, by it, work for Christ; every maimed Christian, not himself able to go either to the heathen abroad or to the heathen at home, may, by it, send or help to send a representative; every man too poor to give much money for missionary work, may, by it, give living help to Christ's cause. Every Christian ought to work for Christ by obeying this promise. I wish to ask, Christian friends, how many of you will, obediently, earnestly, EARNESTLY take up this prayer as a part of your faithful service for Christ, while earthly service lasts? will you?

It is computed that Christians may, by faithful, earnest service, carry the gospel to the entire heathen world in the next twenty years. Let us hasten the work; let us do all that we can to accomplish this end; let the aged obediently pray; let the middle-aged obediently pray; let the young obediently pray; and let us all obediently ask—"Lord, what wilt thou have me to do?"

Young Christian, are you ready to say, "Here am I, Lord, send me?" Send you where? Are you already earnestly working for Christ? Are you doing heartily as unto the Lord, all that you can do for him? Are you doing "with your might what your hand finds to do, in Sunday-schools and missions, in mother's meetings and sewing schools, in sewing classes, in hospitals, by visiting the sick and the poor, by a simple, loving Christian ministry and service, are you obediently doing now all that you can do for Christ?" "The harvest truly is plenteous; Behold, I say unto you, lift up your eyes,—look on the fields, for they are white already to harvest." Do not wait to be sent to foreign fields; hasten to obey our Lord's command to "preach the Gospel to every creature." Obediently take the first step, and the next will come easier. Enter the first open door, and others will open, and fields will widen, and your work will grow, and you will gather imperishable worth out of this perishing world, to lay at

the feet of Jesus Christ, when he calls you to his presence.

If any young woman desires to give a year to Christian work, as preparatory to a consecrated Christian life, in home or foreign lands, I shall be glad to hear from her. And may our Lord urge us into his harvest. In the hopes of the Gospel. Miss E. DRYER.

Bible Work Room, 150 Madison St., Chicago, July, '83.

A brilliant "Thirty-third" of Rochester, N. Y., was not long since despoiled of his Masonic jewels at a hotel in New York city by a burglar. He lost his watch, his cross, his diamond shirt-studs, etc., etc. The burglar had taken a higher degree than he had.

The man who fears to vote against a Freemason lest the Democracy or Republicans should come in power, may live to bet his vote away on a horse-race, or sell his birth-right for a lottery ticket.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 2, 1883.

LIFE AND TIMES OF FREDERICK DOUGLASS.

This is a book of more than 600 pages, issued by a company in Hartford, Conn., 1882. We have read it through page by page, to the appendix, with tireless admiration.

Of course the book cannot be characterized in a brief editorial. But it gives us the satisfaction that it was and is wise in some way to seek the alliance of Mr. Douglass with the American Party. The only hesitation we have in encouraging the readers of the *Cynosure* to purchase the book is the partial and we hope temporary mental apostasy of Mr. Douglass from the religion of Christ, as given in the Bible: though his clear discernment of men; his proud humility in adhering to the colored half of his blood, because that is the half that is down in life's fight; and though his colored friends (?) envy and desert him;—but, above all, his tender, though vague reverence for the Almighty, are traits which distinguish, and would distinguish him among the distinguished men of the earth.

The one radical, terrible error of Mr. Douglass and his book is, his steady, unconscious, ignoring of Christ. He treats Christ as if he had the small-pox or was a colored man and a color line separated the two. Indeed, one would think to get through his 600 pages without once meeting the name of Christ; and it does not appear till on page 557, almost at the end, there is a single allusion to "Jesus," such as Ingersoll or Theodore Parker would have made. This is the more astonishing in that the life of Douglass, like that of Christ, has been devoted to the welfare of thankless and down-trodden men. One would think the Saviour would be such a man's favorite. But, more wonderful than all, Douglass reads and reveres the Bible; and employs Christ's parables as speeches to Sabbath-school children!

Now that Bible declares that Christ "shall judge among the nations;" that he, in short, rules and controls national destinies (Isa. 2: 4, etc.); and yet Mr. Douglass in his 600 pages, on the two leading nations, England and America, treats Christ as coolly as Mr. Hilles of New Hampshire treated Douglass when he went there to lecture; that is, gets into his abolition phaeton, and drives on without him!—and that too, when the horror of selling Christ, who dwells in Christians, white or black, (Christ's least brethren) was what overthrew slavery at last!

Mr. Douglass explains this treatment of the "Son of God" as well as the "Son of man," when, on page 583, he says: "Schooled as I have been among the Abolitionists of New England, I recognize that the universe is governed by laws which are unchangeable and eternal; that what men sow they will reap, and that there is no way to dodge or circumvent the consequences of any act or deed."

In the mouth of a Christian, the above is sound scripture and sound sense. "With him is no variability or shadow of turning" (James 1: 17); and Christ is "the SAME, yesterday, to-day, and forever" (Heb. 13: 8); and, that God in Christ, answering prayer, should do "what law could not do" (Rom. 8: 3); that is change and alter the fixed course of law which makes sin its own chastizer, is no more absurd or wonderful than that Mr. Douglass at the prayer of his grand-child, should by a pump, change the fixed law of gravitation, make water run up hill and give the child a drink.

But the most amazing of all is, that Mr. Douglass, if we understand his case, is a regenerated person, "renewed by the Holy Ghost" (see page 11). He tells us he "was a poor, broken-hearted mourner traveling through doubts and fears;" and that he found relief. He says now "I loved all mankind, slave-holders not excepted; though I abhorred slavery more than ever." "I saw the world in a new light", etc.

This certainly is conversion, "born of God;" and if so the explanation of Douglass' life of toil for "the evil and unthankful," is that Christ has been with him, as with those two disciples on the road to Emmaus, whose hearts burned within them as they walked by the way though they "knew not that it was Jesus" (Luke 24: 16). Lucretia Mott, Lydia Maria Child and others of his teachers may have been for aught I know in the same boat with these Emmaus disciples; but one old ignorant colored man Lawson were worth a thousand such, with Sumner and Garrison thrown in. And if this theory of Mr. Douglass' eternal status be the correct one, it is more than possible that the world has not heard the last of him; but like the old musical composers, he may end his life-anthem in the note on which it began, viz., in Christ. Satan is never so much a devil as when he

acts in the role of orthodoxy. It is then he would "deceive if it were possible the very elect." And proslavery orthodoxy was orthodoxy with Satan in its saddle. No wonder Douglass shrunk from it.

Isaac Hill ruled New Hampshire for slavery by the Democracy. Hon. Moses Norris, to gain office by pleasing Hill, Pierce & Co., collared and dragged Rev. Geo. Storrs from his knees, at prayer, in an abolition school-house meeting. Of course he was abhorred, or his act was, by Abolitionists. Negro-phobia was at its height; Douglass went to lecture in Norris's town; who, seeing him alone in the graveyard, shunned by the white people, executed a flank movement on the Abolitionists, and saying, "I am not an Abolitionist," took Douglass to his house; and gained at once saintship with Garrison and office with Isaac Hill Democracy.

"CAUTION."

Under this head, the *Telescope* deals out unstinted condemnation to Prof. W. O. Tobey of *The United Brethren in Christ*. Though some of the *Telescope's* charges against Bro. Tobey are specific, we regret to notice that some of them are mere pointless railing; hinting without saying that Prof. Tobey had "sought employment in a sister denomination" (E. S. Chapman sought employment in the Presbyterian church and the *Telescope* followed him with benisons); and vaguely charges him with "malice and ugly temper", etc., which is certainly "railing accusation."

We last winter conversed freely with Prof. Tobey and the Chambersburg brethren. They were asked specifically whether they were willing and desirous to live and walk with the Brethren church, if adhering Masons were put out of it? And every one answered in the affirmative. If any of them, despairing of this result, are anxious to divide the church, we have no information of it.

But whatever Prof. Tobey and the King Street Brethren desire, it is utterly impossible for them to rend their church if the Freemasons are turned out of it. If the *Telescope* will prove its sincerity and redeem its pledges by an open, manly and Christian advocacy of the expulsion of Freemasonry and Freemasons, all troubles with the King Street brethren would be ended. The yearly Friends' Meeting of Maryland, appointed a day after which all slaveholders among them should be read out. They lost but a single member in the whole State.

But "fine words butter no parsnips." The dark deceptive cunning of the lodges have, once "possumed" and deceived the churches of the United States. "The first time a man deceives me the fault is his: the second time the fault is mine." Does the *Telescope* suppose "the accursed thing" is to be got rid of by any measures less searching and thorough than the methods which removed Achan?

"THE WATCHED SNAKE LIES STILL."

Josiah Quincy, class of Harvard, 1821, and the fifth prominent Quincy of the early New England aristocracy, died, an octogenarian, a few months after writing the introduction to his book of reminiscences, published this year, 1883. His book is entitled "Figures of the Past." It is a kaliedoscope giving pictures of men and events. John Adams, J. Q. Adams, Webster, Everett, Judge Story, all Anti-masons, are the chief pictures in his panorama.

Mr. Quincy went to Washington in 1826, the year Morgan was murdered. His hero statesman, J. Q. Adams, was President. In Mr. Quincy's own words, "A combination of brilliant, if unscrupulous, political leaders had opened its batteries upon the administration, and was thundering forth the grossest charges." Adams' administration fell at the end of four years, and Jackson came into power in 1828-9; the then only instance, but one, of a President being denied a second term.

Mr. Quincy was young, ambitious, observant, and on intimate terms with the Northern, and well knew the Southern leaders in Congress; and he attempts to give the causes of the overthrow of his friend's administration, and this is the sum of what he says: A Panama mission was proposed to meet delegates from the new South American Republics formed under Bolivar. John Randolph opposed that mission on the ground that, "The South would never consult with nations who had put the black man on an equality with the white." "From this opposition," continues Mr. Quincy, "arose the party which placed Jackson in the Presidential chair."

Now let us see what facts this Mr. Quincy suppresses or ignores. He had witnessed the rise and fall of Anti-masonry. He had read his own father's answer to a Boston committee denying the claimed antiquity of the lodge. His father was then President of Harvard, and he himself an undergraduate.

He had read Webster's oracular utterance that the "lodge is wrong in the principle of its formation and its oaths ought to be suppressed by law." He had seen his favorite J. Q. Adams' letters to Edward Livingston, high priest of the lodge and Jackson's Secretary of State. He had seen 228,000 Anti-masonic votes cast for Wirt and Ellmaker, equivalent to four times that number now! He had seen that lodge erect its poison crest, hiss at, and successfully defy the judiciary of New York, with John C. Spencer for its attorney! He had seen 1500 lodges go down in the North and rise in the South with General Jackson, a Royal Arch Mason at their head, and Livingston and J. R. Poinsett his right hand and left hand supporters. He had seen the pure administration of Adams fall; and the lodge-and-slavery power seize the reins of government and hold them with a firm grasp for thirty-four years, until in answer to prayer, and "by act of God" the Anti-masons, Seward, Stevens, Chase, Stanton, Lincoln and Charles Francis Adams, were sent to rally the country, overturn that power and drive the smoke-breathing locusts back to the North from which they had fled!

All this history Mr. Quincy, or his publishers for him, ignores—positively passes over in silence! That is to say: there is a system whose temple-walls overshadow alike the tall churches of the cities and the little mechanic shops of the villages; a power which fascinates women by its plumes, awes statesmen by its numbers, silences argument by its braying, and carries elections by its "still hunt!" And this Mr. Quincy, a representative of Puritanism in decay, gives us the political forces in play during his long life with this secret power left out! There is but one explanation of this suppression. *The lodge serpent is watched and it lies still!* Does any rational man suppose that this ubiquitous and terrible force among us, does nothing? is paralyzed? dead?

SKIES BRIGHTENING.

The Religious Telescope has come to our table weekly for many years, and never fails to be taken up and placed to our eye, that, through it, we may scan a portion of the moral heavens. The last number, July 25, editorially discourseth thus, "of the lodge, which the *Telescope* tries openly and ceaselessly, in the spirit of the Master we trust, to condemn, and from all affiliation with which we would save even the weakest of our people." And, in the same article, the editor adds of the anti-secrecy law:

"Furthermore, we believe that there is a growing sentiment in our churches generally against secret organizations and the evil effects of these organizations upon religion and society. It is not disloyal for us to say that we know in many places where formerly vigorous opposition was welded against our law now many are laboring to lead the people up to a conformity to the requirements of the law. In this lies the future hope and safety of the church and the perpetuity of its principles and laws."

It is known to our readers that, several years since, a paper called *The United Brethren Tribune* was started at Harrisburg by open nullifiers of the anti-secrecy law. See now how the *Telescope* editor hits that dead *Tribune*: "*The United Brethren Tribune* served as a medium for the bitterness of the human heart"; and likens that paper to another sheet which he charges with "fanatical ravings," "volleys of wrath," "slander," "vilification" and the like.

This is the first hint or note of censure, rebuke, or condemnation we have noticed in the *Telescope* under its present management, for the nullifying organ or even its successor, *The Observer*, which walked in the same spirit. Surely the skies brighten.

"REMEMBER MY BONDS."

Paul's admonition is good for many cases. Letters from Greece and Florida remind us of the trials which must yet be endured by the children of God before the Lord comes. Bro. Zaphonithes had by diligence and faith in God made his school in Smyrna a success. Ninety-six pupils attended during the week and thirty were in the Sabbath-school. Late in June agents of the American Board desired him to vacate the building, since it was under their control. What reason could be found for breaking up so successful an adjunct to Gospel work we cannot imagine, unless it was a politic measure to put a board employee in charge now that Bro. Zaphonithes had made the enterprise profitable. A letter from him, dated July 2, says that having to leave Smyrna, they were returning to Andros, but being too late for the weekly steamer from Syra, they attempted to go in a small boat from the latter port. A storm drove them ashore where they had been encamped for six days at the time of writing. These disheartening circumstances let us all pray may be overruled for the accomplishment of some good work for the kingdom of Christ through our brother's agency.

From Bro. Galloway also comes word of trial. The

threats of violence against him have constrained him to give up one of his preaching appointments. There seems to be some kind of a conspiracy to get him involved in a quarrel or in the law, and the effort may for a time surround this brother's path with difficulties, and even dangers. Without helpers among men, he asks for grace to rely on the arm of his God, who is well able to deliver either from the jaws of lions or the rage of evil men.

—Bro. Hinman reports that he has participated in several street meetings in Washington lately which were orderly and evidently profitable. Tracts and copies of the *Cynosure* were distributed through the crowd and thankfully received. The meetings at the N. C. A. building are being maintained through the hot season and are profitable to all.

—Prof. W. H. Fischer of Wheaton College and J. J. Dunkleberg, member of the last graduating class, have purchased the *Illinoian*, the local paper at Wheaton, and will devote their energies to making it a useful agency in the community. Both, while students, had a successful but brief experience in journalism in connection with the *College Record*. The *Cynosure* extends to them a cordial hand.

—Our thanks to some unknown friend for a copy of the last report of proceedings of the Illinois State Board of Health. The quarterly meeting of the Board was held in Springfield June 29th, Dr. Newton Bateman, President of Knox College, being in the chair. The first business was the quarterly report of the secretary, Dr. John H. Rauch, in which appears the case of a quack "specialist" named Flowers. The evidence on file in the office of the secretary shows that Flowers began a career of infamy some twenty-five years ago as an abortionist, killing a young woman in Lee county. He was arrested, but escaped from jail through the connivance of a deputy sheriff, who aided him as a brother Mason. The reading of this part of the report must have been very agreeable to President Bateman, who is well known as a Freemason.

—The New York *Witness* does not speak with its usual good judgment when in writing up the telegraphers' strike. It claims that a secret lodge combination was needed to combat the powerful Western Union company. It is self-contradictory also, for in the same article the editor says that Jay Gould would have made some terms with the strikers, had he known the grounds and extent of their complaint. To say that it is necessary for any body of men in this country to combine for the preservation of their rights in secret, sworn brotherhood, is to repudiate the whole theory of our American system.

—The letters in this number from Miss E. Dryer, the manager of the Chicago Bible work, and from Bro. Wm. Hazenberg, faith missionary in Cape Town, give in different ways enthusiasm, courage and hope to every worker in the Gospel vineyard. The Bible work in Chicago has been the means of accomplishing in a quiet way an immense good among the homes of the poor, although no class of people is omitted in its labor of love. A year in the practical theology of Miss Dryer's course will be as valuable as three years study of theory in a richly endowed Seminary to many.

—Letters from Senator Pomeroy state that he has been called unexpectedly to Denver for some two weeks on business. The Grand Army of the Republic was holding its reunion at the time of his arrival, but he found a field opening for our reform which he believes should be cared for. "The people," he says, "are sick of shams and false pretenders, and the evils of the competing lodge systems are exposing themselves. All forms of lodges are here, and 'Who will show us any good?' is still the cry." He mentions attending a Chinese Sabbath-school, and being much interested in the exercises and the scholars.

—It strikes us that when organized bodies of men, like the Freemasons and Odd-fellows, profess to take sinners to the "Grand Lodge above," and to do this without Christ, the coercive plan is the only one that is loyal to Christ and his truth.—*Christian Instructor*.

Convince a man who loves Christ and trusts to him for salvation that the lodge is dishonoring to Christ, and he will need no coercion. Peter thought he was loyal to Christ in drawing his sword, but he was mistaken about it.—*Interior*.

True, Bro. Gray, but how are men to be convinced when the columns of the press, religious as much as secular, are like the *Interior*, closed and double-guarded against facts and arguments which would "convince" every reasonable man in the country that these secret orders should be prohibited both in the church and by the government?

FROM SOUTH AFRICA.

THE TRUTH AND THE SPIRIT AMONG THE MOHAMMEDANS.

CAPE TOWN, June 18, 1883.

DEAR BROTHER:—We can truly say that the Lord prospers us in our work, but our trial in regard to temporal things is often quite severe, though the Lord is keeping us out of debt, and always provides the things which are really necessary to sustain life, without making known our wants to man. Two weeks ago I desired to write a letter for the *Cynosure*, but we could not spare the money for stamps till now, yet we can tell more at present of the Lord's blessings toward us, than we could have done at that time.

For about half a year I have taught a class of Christians in the doctrine of sanctification, but being not satisfied with theory only, I finally grew too practical for them, when I informed them that in order to be actually sanctified they had to leave secret societies, to which at least three of them belong. Two of them were Odd-fellows, and they, as is quite customary with secretists, denied that their order in Cape Town is of the same nature with that which is represented in the books I showed them on the subject. They became angry when I told them that I dared not believe their testimony, stating also my reasons for it.

We, for some time, have had meetings in our house for the lower classes, in which I received the help of said secretist Christians, but after our discussion on the nature of secret societies, they left me, which fact has led me to the conclusion to never again accept a co-worker who belongs to any secret oath-bound society. They were talented men, and from this it might be thought I sustained great loss in my work, but this is not the case. The Lord ordered it differently. One excellent Christian man, before his conversion belonging to the society called "the Red Star," but after that event leaving it, took my part against secret societies, and he, with his two adopted sons, who are also musicians, is still helping me in the work.

While the secretists were with us we had full meetings, but did not see any conversions; but on the first night they stayed away many accepted Christ as their Saviour, and at our first weekly Bible class, after they had left us, we had a room full of new converts instead of them.

This fact has taught us a great lesson. I felt not the least fear about their leaving us, being conscious that quality is a greater thing with the Lord than quantity; a greater work being done with the few who were acceptable in the sight of the Lord than could have been done with the unpurified multitude. I really expected greater blessings than before, though I had to do the work alone, because I knew that I had the Lord on my side; and he has not disappointed us. If the churches in general get rid of their secretist members, they would largely increase in number through the addition of new converts. The Lord cannot work through a church that keeps up fellowship with the evil one.

Since our purification process the Lord is wonderfully blessing our work. Our meetings, which at first we held three times a week, but now every night, are almost entirely constituted of Mohammedans, sometimes there being no less than fifty in the house. At first they remained outside on the stoop to hear the Word, but now they take up nearly all the room inside. They are often quite noisy, but the Lord who brings them to us gradually subdues them also, and we are expecting soon genuine conversions among them. One young Mohammedan, being an officer in his church, a couple of days ago accepted Christ as his Saviour. He is respected among his people, takes them along to our meeting, and helps us to keep order. He appears to be a clever man, and I expect good things through him for his people. He complains of the fact that his fellows are so ignorant of the truth. He told us he would acknowledge us as his father and mother, being anxious of learning more about Christ and the way of salvation.

Last night a priest looked in the house, perhaps to see whether there were members of his church whom he had to warn and to reprove. Some priests, however, are very friendly to us, praising us for healing their sick, first by medicine and now by the prayer of faith; and one priest sends his daughters to my wife to learn the Dutch language, and he even orders them to attend our religious meetings. We really love them with a love shed abroad in our hearts by the Holy Ghost, and they cannot help noticing it. We occasionally tell them about our prayers and sacrifice in their behalf, by which some are moved to tears. We expect great things. Pray for us. Yours in the Lord,

W. HAZENBERG.

TO READERS AND FRIENDS.

Last week I gave a general statement of the Washington fund. This week you have the statement of your Treasurer by States, (page 13) with receipts to date, July 30th. This is your cause, you are responsible for its success and the deed in *escrow* will make the property yours clear of all incumbrance the day it is paid for, whether I am dead or alive. It will take less money to pay for it now than it will to pay principal and interest a year hence. One thousand dollars now is the equivalent of one thousand and sixty dollars a year hence. Is it a wise policy to pay the extra sixty dollars? Brethren, I trust you will keep an eye on this business, know exactly how it stands, and remember it often and *believingly* in requests to Him who giveth liberally and who would have his disciples follow his example.

J. P. STODDARD.

TO THE FRIENDS IN INDIANA.

Shall we have an Annual Meeting this fall, and if so, where and when. I wish to hear from the friends immediately if possible. I know of many good places, but do not know that a house can be had; this must be left to friends in the locality. Now, friends, please communicate soon with me. I think Oakland City would be a good place; I know a house can be had there. Reno or Coatsville are good places. Dear friends, rally.

S. L. COOK.

OBEDIENCE TO UNKNOWN SUPERIORS IN THE LODGE.

"All that I have got to say, standing on the brink of the grave, is that I did not know what was going to happen twenty minutes before the murders were committed. I was bound to go to the park under pain of death." These were the words of Caffrey, one of the two men last condemned to death for the killing of Lord Cavendish and Mr. Burke, when he was asked whether he had anything to say why sentence should not be passed upon them.

A world of meaning lies in those few words, a warning which it would be well if hundreds of others would heed. They told the story of men who join secret societies for the ostensible purpose of working for Ireland by methods of which they know absolutely nothing. They are bound by a solemn oath to obey orders without question, even though it involve the foulest murder. To refuse is death, as they soon learn. To obey is to peril their lives, as in the present case, while those who sent them into the danger, who commanded them to commit a cowardly assassination, remain in safety.

Both Caffrey and Delaney pleaded guilty to being in the park under orders, but claim that they had nothing to do with the murders. Yet as they were present, and did nothing to prevent them, they are counted as abettors and must suffer the consequences.

No man has a right to place himself where he has no moral control of his own actions, yet this is what he does when he joins a secret society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they are right or wrong.—*Toledo Blade*.

—A secular paper not long since affirmed that Freemasonry was being diffused through heathen countries by Christian missionaries who were gathering both converted and unconverted natives into lodges and inducting them into the mysteries of the craft. The statement appears to us preposterous. Missionaries are not the kind of men who attach any importance to the mummeries of Masonry, or have time to practice them. If there be any grounds for the statement, the National Christian Association could render no better service to the cause of Christ than by instituting an inquiry among foreign missionaries of all denominations. We believe the answer would be prompt, emphatic and satisfactory.—*Christian Statesman*.

—Passing the open door of a temple of the Popish superstition, one will see seven candles or gas-lighted imitations of candles, gleaming around the tinselled pile. It is most strange and surprising to recall the fact that these candles are the survival of an idolatrous worship so ancient that its origin far antedates the dawn of history—the worship of fire. The peculiarity of it is that it is an idolatry of an idolatry. The sun was the god of those with whom it originated. But the sun was not always to be seen, therefore fire was set up as his representative. This form of superstition has survived while century piled upon century, and millenniums gave place to millenniums, and yet here it remains, and hundreds of thousands of poor souls yet bow down in awe before the mystic and sacred flame. It is a remarkable instance of the perpetuity of a simple and idle superstition.—*Interior*.

—Bro. T. F. Dolan of the *Sword*, Washington city, has been appointed to a clerkship with \$900 per year salary. He will endeavor to continue his excellent paper with his additional work.

THE HOME.

EVENING.

On velvet slopes the shadows lie,
The crimson pales along the west,
The steadfast stars arise on high,
And labor's weary hand may rest.

So gradual is the twilight's fall,
That day is past and night begun,
Ere we have heard dear Nature call
Her tired children, every one;

Yet homeward fly the little birds,
And homeward fare the laden bees,
And sweet as songs unset to words
The zephyrs murmur through the trees.

Then through the balmy silence—hark!
There sounds the children's vesper chime;
Between the dawning and the dark
There comes no holier, fairer time.

Soft thrill the voices low and sweet,
While little figures kneeling pray,
And trustfully at Jesus' feet
Lay down the burden of the day.

Then mothers tie the robes of white,
And kiss the lips and smooth the brow;
The happy children say goodnight—
And earth is watched by angels now!

—Mrs. Margaret E. Sangster.

THE GLADSTONE FAMILY.

Mr. John Gladstone liked that his children should exercise their judgment by stating the why and wherefore of every opinion they offered, and a college friend of William's who went on a visit to Fasque, in Kincardineshire, during the summer of 1829, furnishes amusing pictures of the family customs in that house, "where the children and their parents argued upon everything." "They would debate as to whether the trout should be boiled or broiled, whether a window should be opened, and whether it was likely to be fine or wet next day. It was always perfectly good-humored, but curious to a stranger, because of the evident care with which all the disputants took to advance no propositions, even to the prospect of a rain, rashly. One day Thomas Gladstone knocked down a wasp with his handkerchief, and was about to crush it on the table, when his father started the question as to whether he had the right to kill the insect; and this point was discussed with as much seriousness as if a human life had been at stake. When at last it was adjudged that death was deserved because it was a trespasser in the drawing room, a common enemy, and a danger there, it was found that the insect had crawled from under the handkerchief, and was flying away with a sniggering sort of buzz, as if to mock them all."

On another occasion William Gladstone and his sister Mary disputed as to where a certain picture ought to be hung. An old Scotch servant came in with a ladder, and stood irresolute while the argument progressed; but as Miss Mary would not yield, William gallantly ceased from speech, though unconvinced, of course. The servant then hung up the picture where the young lady ordered, but when he had done this he crossed the room and hammered a nail into the opposite wall. He was asked why he did this: "Aweel, Miss, that'll do to hang the picture on when ye'll have come round to Master Willie's opinion." The family generally did come round to William's opinion, for the resources of his tongue-fencing were wonderful, and his father, who admired a clever feint as much as a straight thrust, never failed to encourage him by saying, "Hear, hear; well said, well put, Willie!" if the young debater bore himself well in an encounter.

Another thing which Mr. John Gladstone taught his children was to accomplish to the end whatever they might begin, and no matter how insignificant the undertaking might be. Assuming that the enterprise had been commenced with a deliberate, thoughtful purpose, it would obviously be weakness to abandon it, whereas, if it had been entered upon without thought it would be useful to carry it through as a lesson against acting without reflection. The tenacity with which William Gladstone adhered to this principle, exercised, no doubt, a beneficial moral discipline upon himself, but was frequently very trying to his companions.

"At Fasque," says his friend already quoted, "we often had archery practice, and the arrows that went wide of the target would get lost in the long grass. Most of us would have liked to collect only the arrows that we could find without trouble, and then begin shooting again; but this was not William's way. He would insist that all the arrows should be found before we shot our second volleys, and would marshal us in Indian file, and make us tramp about in the

grass, till every quiver had been refilled. Once we were so long in hunting for a particular arrow that dusk came on and we had to relinquish the search. The next morning as I was dressing I saw, through my window, William ranging the fields and prodding into every tuft of grass with a stick. He had been busy in this way for two hours, and at length he found the arrow just before breakfast. I remarked that he had wasted a good deal of time. 'Yes and no,' he said. 'I was certain that the arrow could be found if I looked for it in a certain way; but it was the longest way, and I failed several times from trying shorter methods. When I set to work in the proper fashion I succeeded.' 'Well done, Willie,' concurred his always appreciative father."—*Observer*.

HOW NATURE SWEETENS OUR FRUITS.

Substances characterized by sweetness are assumed to contain an organic product called sugar. This is a very remarkable substance, and its investigation opens to view surprises and paradoxes not afforded by any other agent in nature. It is highly complex in its organization, having a high atomic constitution, and yet it is the simplest of all compounds when considered in regard to the nature of the elements of which it is composed. In studying the sweet principle of plants, we soon discover that they possess the capability of elaborating more than one variety of sugar, and that there is a curious blending of several forms in the ripened fruits which come upon our tables. We discover also that each plant has the power of manufacturing a special variety, or a combination of varieties, and that this law of their constitution cannot be changed by man. In beet roots, in the stems and trunk of the sugar-maple tree, the sycamore, the palm, in sugar-canes, in the sorghum plant, in the stock of maize, in grasses, we have one kind of sugar, called *sucrose*, which is the sweetest variety; in grapes we have another distinct variety, called *dextrose* or *glucose*; in apples and other fruits we have still another, called *fructose* or *levulose*. In melons we have a sweet which is nearly pure *sucrose*, or cane sugar. We learn from this examination not only that sugars differ widely, but that, for wise and doubtless beneficent reasons, the Supreme Intelligence has not permitted all fruits and plants to be sweetened alike. In that vegetable monstrosity called a beet, which is hidden from the clear sunlight and the air during the whole period of its growth, there are found juices which hold the most noble and valued form of sugar known to man. The crimson tissues of this root contain the snow-white sugar which graces the tables of the kings and princes of Continental Europe, and millions of pounds find their way into commerce, always commanding the highest prices. The humble, earthy beet can hold up its head with pride when its sweetness is contrasted with that of the petted grape, which occupies the foremost place among our delicious fruits. The grape is sweetened with glucose, an ignoble form of sugar, which the chemist can make in the laboratory, where its production does not require the employment of costly or rare materials. Even if it lessens our respect for the tempting fruit of the vine, the truth must be told. The chemist can make the sweet juices of the grape from old cotton rags and old newspapers; and if this statement does not indicate a sufficiently low origin, we have only to state that it can be made from common sawdust as well. But human art has not yet been able to number among its triumphs the production of the sugar of the beet, the maple, or the cane. It is probable that the peculiar delicate flavor of the grape could not be secured by any adjustment of quantity of *sucrose* or cane sugar, or by any mixtures. It requires glucose, pure and simple, to act in conjunction with the delicate acids, that we may have this fruit in its highest perfection. The water-melon would not be the fruit it is if it had not the capability of manufacturing cane sugar in large quantities; neither would the apple, the peach, the cherry, the strawberry, or the pear be what they are if the plants and trees upon which they grow had not the power of bringing into play a subtle chemistry, by which is produced a mixture of distinct forms of sweets which no art of man can imitate.

But Nature does not, in the bestowal of her fruits, spontaneously or of her own free will sweeten them for us so acceptably. Not one of the fruits in their wild or native state holds any considerable quantity of sugar of any kind,—not enough to make them acceptable to the taste or to fit them to serve as foods. It is only by skilful cultivation, by hybridizing, by budding and grafting, that we have secured the sweet principles in fruits. We have, as it were educated the dumb chemists in the vegetable cell, and fitted them for the work which Nature made

them competent to perform under man's guidance. The beet, for example, under ordinary care, will afford from four to six per cent. of sugar, but by scientific and generous culture the percentage can be nearly or quite doubled.

Cane sugar is a combination of water with carbon,—absolutely pure water with the elements of a diamond. Starch can be transformed into glucose by the addition of one molecule of water, but the glucose cannot be transformed into sucrose. A potato is but a mass of starch, which can be changed almost entirely into sugar. When starch is changed into sugar it requires the aid of diastase, which is a starch solvent, provided for a specific purpose. Sugar cane two weeks before it is ripe contains no sugar; after it is ripe it contains no starch. Sugar is not an exhaustive product; the refuse from the manufacture of beet sugar returns all inorganic matters to the soil.

But while it is possible to increase the saccharine principle, and also to modify the hydrated malic acid constituent in fruits, it is entirely beyond our power to change the fixed nature of vines or trees by any methods of cultivation or fertilization. There is nothing more wonderful in nature than the persistency with which vegetable structures adhere to their original bent or design. We all know that two trees growing side by side, from the same soil, breathing the same air, and precisely alike in external and internal substance, will produce fruit totally dissimilar in chemical constituents and physical appearance. If a young sour-apple tree is cut off low in its trunk, and scions of another kind are inserted, it is changed only above the point where they are placed. The chemical reactions below continue true to the original instinct, and if fruit comes from a sprout it is charged with the acid juices of the parent tree. We have thus the bewildering fact brought before us that the sap circulating through one portion of a tree culminates in the production of excess of acid in the fruit, while in another there is found an excess of sugar. It is not unusual to observe a newly set scion bud, blossom, and bear fruit the first year. The fruit may weigh ten times as much as the frail scion which held it up and supplied the nutriment necessary for its growth. But the little twig, transplanted to an alien limb, will set up a laboratory of its own, and from the strange juices brought to it will manufacture fruit totally dissimilar to its companion branches.—*Dr. James R. Nichols*.

HOME AND HEALTH.

LOOKING OUT THE BACK DOOR.—A friend of ours wished to hire a farmer for a wealthy neighbor, and we mentioned one who was wanting an engagement. Knowing that our friend had been to see this farmer, we asked the result. His reply was, in substance: "Yes, I went there; I went around to the back door and came away, knowing that he would not suit." The front doors of many farm-houses are rarely opened. The back door is in constant use. One need not go far in any locality, to find the outlet of the kitchen sink ending in a sort of ditch, which is supposed to carry off the waste water, but which only allows it to soak away and saturate the ground near the back of the house. The seldom used front door is opened when a small coffin is to be taken out. The minister speaks of "the mysterious dispensations of Providence." They are not at all mysterious. Bad sink drains at the back of the house are sure to bring typhoid fever and other sickness. Let the back door surroundings be looked to. If nothing better can be done, carry the kitchen wastes to a cesspool a distance from the house, where they can soak away far below the surface. Prohibit all throwing out of slops at the back door. The ground soon becomes charged with matters that ferment and breed disease. Where pigs are kept, and that includes every farm, there should be a pail, to receive all animal and vegetable matters and daily emptied. Nothing of the kind should be thrown out at the back of the house. Where there is such a disease-breeding sink spout as we have mentioned, let provisions be at once made to carry off the water to a cesspool, and cover up the saturated ground with dry earth. Let the back yard to the house always be kept scrupulously neat.—*American Agriculturist*.

IVY POISONING.—The "Poison Ivy," also called "Poison Oak," and in some localities known as "Mareury," is often the cause of great distress. The vine is abundant all over the country, one form being low, running along on banks and rambling over stone walls. Another form climbs the highest trees, clinging to the bark by its many rootlets. It is often confounded with the Virginia Creeper; indeed, we have known it to be planted as an ornamental vine, it having been mistaken for that. The two are readily told apart, the Virginia Creeper having its dark-green, shiny leaves five-parted, while the light-green leaves of the poison vine are three-parted. The Poison Ivy is so very abundant, that were all equally susceptible to its influence, we should hear much more of its effects than we do at present. With many, the poison produces only a slight eruption on the skin and an intense itching. Others are more seriously affected, and the face swells up to such an extent that the features are hardly visible. Nearly every locality has its popular

remedies for the poison, and new ones are frequently proposed. As a general thing, most cases are relieved by keeping the bowels open by the use of salts, and washing the eruptions with a strong solution of sugar of lead. The latest remedy, which is now going the rounds, is to bathe the affected parts with lime water, applied as hot as it can be borne. This is simple, the remedy is usually at hand, and is worth trying, as other alkaline washes have been found useful. No harm can result.—*Sel.*

PET IDEAS.—Everyone has a pet idea which frequently occurs to him, and lingers long.

My pet idea is this: *Local affections in our bodies are only expressions of systematic faults.* Whenever people come to look upon their pains and sores as flags of distress calling attention to some sickness pervading the system, as soon as they fully realize that the health of each part depends upon the health of the whole, then *sunshine, temperance, and exercise* will become the popular physicians.—*Dio Lewis.*

RECIPE FOR KEEPING COOL.

Said a physician, yesterday, who looked cool in spite of the thermometer:

It is supposed by most persons that if they bathe in cold water, drink iced lemonade, ginger ale, ice water, etc., sleep with a thin covering over them, eat cold dinners, and rub their faces with their pocket handkerchiefs every few moments, they will be cool, or, at least, as comfortable as the weather will permit. Now, this is all wrong. A cool drink makes one feel exceedingly comfortable for a few minutes, and then the individual will feel warmer than ever and perspire more profusely.

The best way to keep cool is as follows: Do not drink any ice water; take only one glass of soda or lemonade a day; eat a warm dinner, but do not eat quite as much as you want; take hot coffee or tea for breakfast, just as you do in winter; sleep with a very light gauze blanket over you in the night, and take a sponge-bath in tepid salt water before retiring. This makes the body cool, and keeps mosquitoes away. Do not wear a weavy hat or tight collar; wear light flannels, and low cut shoes, carry an umbrella, and above all, do not rub your face too often, because the action only heats the skin to a greater degree, and makes you perspire more freely. If this advice is strictly followed you will be cooler and healthier.—*N. Y. Journal.*

CHILDREN'S CORNER.

OPEN YOUR BIBLES.

BIBLE READING EMBLEMS.—CREATION. Read Gen. 1.

Create in me a clean heart, O God; and renew a right spirit within me. *Psa. 51: 10.*

1. God alone can create. *Isa. 40: 12, 26, 28; Math. 19: 26.*

2. He created by his Word. *Ps. 33: 6; John 1: 13; 1 Pet. 1: 23.*

3. By the Spirit. *Gen. 1: 2; Job 26: 13; Zech. 4: 6.*

4. Creation brought life and light into the world. *2 Cor. 4: 6.*

5. The work of creation was very good. *Gen. 1: 31; Eph. 5: 27.*

6. It gave joy in heaven. *Job 38: 7; Luke 15: 7, 10; Zeph. 3: 17.*

ONE OF HIS JEWELS.

"O mamma, the girls are all going to wear jewelry! Nelly May says her papa is going to buy her a set of garnets, and Annie Brown has her lovely turquoise ring and pin. Hatty Marston has a pearly-white cross, and all the rest have corals or jets or pearls or something. I don't believe there's another girl in school that hasn't at least a ring. Even Alice Horton has a plain gold band that used to be her mother's. She can't wear much to be sure, because her mother's just died; but I haven't as much as she. I'm afraid I shall feel ashamed to stand out on the platform, before everybody, and so plain and bare, with only a white dress on."

Margaret had just come from school, where all was in preparation for the exhibition which would soon take place. The girls had been talking over their dresses, and she had felt that it was hard to be so poor. She knew her mother was sewing, sewing from morning till night, and denying herself many things that she needed, that the hard-earned money might help Margaret to get her schooling. She knew that it had been by severe pinching that the pretty white dress had been bought, and that her mother's eyes had often ached when she sat up long after midnight to make it up. Yet all these things only made it seem harder still, and Margaret wondered why her life was so different from that of others. In fact, she often made herself quite miserable with the thought that everybody else had more things to make them happy than she. She had sometimes said so to her mother, who had told her that she was mistaken.

"We are poor, it is true," she would say; "but the rich are not always happy. If we work harder than many, that is far better than to be idle. And after all, Margaret, God knows just what is best for us. If we love him, we may be sure that we shall not lack anything that would be good for us."

This afternoon, however, her mother did not reply, as Margaret rushed into their cosy little sitting-room. She only looked sad and grieved; and soon Margaret came and took a seat beside her, saying:

"I'm sorry I trouble you so, mamma. I know we can't afford it, and I'll try not to want it."

Her mamma rewarded her with a bright, loving smile, and then said:

"Did I ever tell you, dear why I named you Margaret? The name means a pearl. When God gave you to me, I felt that he had given me a jewel to take care of for him. So I named you Margaret, to keep me always in mind of this. And, darling, I long to have you number yourself among his jewels now."

Margaret knew what her mother meant, for only the day before her Sunday-school teacher had explained the text used as a motto for the paper which had been distributed in the class—"They shall be mine saith the Lord of Hosts, in that day when I make up my jewels." She knew that her mother wished her to be a Christian, and so be one of the jewels in the Saviour's crown.

"How shall I know if I am one of his jewels, mamma?" asked Margaret.

"You would try to honor him. The jewels in his crown will add lustre, beauty and glory to it, and so contribute to do him honor. And one way in which you could honor him would be to have a patient, uncomplaining spirit, even though we have not as many pleasant things in life as some others have."

"I do want to, mamma," answered Margaret, "and sometimes I think I do love Jesus a little."

"I hope you do, darling. But give him your whole heart and he will help you to meet all the trials which will come to you in life, both small and great."

Margaret went up to her own little room, and told the dear Saviour all about it, and that she wished to please and honor him. When the day for the exhibition came, she had asked him to help her specially; and he surely did, for Margaret's face was so sweet and beaming that no one noticed whether she had any jewelry or not. But the minister, who was present, leaned over and whispered to his wife:

"I think Margaret must be one of the Saviour's jewels; there is such a peaceful light shining in her face, which used to look so fretful sometimes."—*S. S. Times.*

DYNAMITE.

What is dynamite? How is it manufactured? We are fully prepared to answer these questions, as we manufactured the first nitro-glycerine ever made in the United States, nearly twenty years ago, and have had some experiences with it not pleasant to recall. Dynamite is simply nitro-glycerine, mixed with an adulterant to render it safe to transport. The added ingredient is usually a fine earth of great absorbent capacity. It has been found that the best kind is the earth which good housewives use to polish their silver with, properly called *infusorial* earth, because it is made up of the fossil remains of minute organisms. Dynamite, then, is a mixture of innocent polishing powder and sweet bland glycerine after it has been acted upon by nitric acid. There is nothing apparently very frightful in this mixture. We can eat glycerine on our puddings and griddle cakes, and grow fat upon it; and a box of silver polish in the house is as harmless as a cake of soap.

In what has been stated a strange law of chemical combination comes into view, a law by which a vast change is produced in innocent bodies by a slight disturbance of their molecular constitution. We disturb the molecular constitution of glycerine by subjecting it to the action of nitric acid, by which nitrogen becomes a constituent of the body, and its whole chemical nature and relationships are changed.

This dull, stupid nitrogen, which exists so abundantly in the air, and which we breathe into our lungs every moment, day and night, becomes the agent which confers upon glycerine the most terrific powers possessed by any agent, save two, known to man. Does not this fact teach an impressive lesson as to the mystery of the forces of nature, and of man's capability of bringing them into action, and we may say, into subjection? If such facts do not cause a feeling of respect for chemical science, it is difficult to conceive of any that will.

In the manufacture of nitro-glycerine, we simply mix with pure glycerine a certain proportion of sulphuric and nitric acids, and stir the mixture until the reactions occur, which is in about twenty minutes. The vessels must be placed in freezing mixtures, for if at any time the temperature rises above thirty-two degrees F. decomposition occurs, and if there is no explosion the whole mass goes off in a vast cloud of nitrous acid vapors, which are troublesome and dangerous.

We never ventured to act upon more than one hundred grains of glycerine at a time, and with this small amount the danger was great and accidents were not a few.

Our method was to arrange upon a shelf, in a refrigerating mixture, twelve beaker glasses, each containing one hundred grains of glycerine, and into each of these the mixed acids were slowly allowed to enter, the thermometer being anxiously watched all the time. If the heat from the reactions rose above thirty-two degrees in any glass, away would go the contents, filling the laboratory so densely with red fumes that no object could be seen six feet distant.

It was regarded as a successful experiment if we saved four glasses out of the dozen. Whilst at present the methods of procedure are not different, the apparatus and appliances are greatly improved. It must be remembered that we were pioneers in the dangerous manufacture, and but little of the product was needed in medicine and the arts. Now, the consumption is enormous, and large manufactories are established in many sections of the country. The United States government chemists make the best nitro-glycerine at the laboratory at Newport, Rhode Island. It is used largely for filling torpedoes.

In what has been said we have endeavored to afford a popular view of the chemistry of dynamite. It does not explode at the touch of fire, as does gunpowder, but it must have brought to bear upon it, or in contact with it,

another explosive agent, a *fulminate*. A fulminate of mercury is better than a fulminate of silver, for the *rhythm* of its detonation is more in accord with that of dynamite. Dynamite *detonates*, and does not explode as does gunpowder. Its action is so much quicker than the movements of air, that it strikes against a column of air with the same force as a hammer falling upon a blacksmith's anvil.—*Journal of Chemistry.*

TEMPERANCE.

STORIES FROM GOUGH.

What is temperance? It is a lawful gratification of a natural appetite. That is temperance. Is the appetite for intoxicating liquor a natural one? No. No one was ever born with a natural appetite for intoxicating stimulants any more than he was born with a natural appetite for tobacco. If you want to have a taste for it you have to use it, and the use of it produces the appetite, and it is not a natural appetite. Therefore, my advice is, total abstinence from intoxicating liquor as a beverage everywhere. People say sometimes, as a man said to me once: "I hate excesses. A man that drinks to excess is a beast." I said: "Are you with us?" He replied: "No. I hate your teetotalism as much as I hate excess. While a drunkard is beastly, a teetotalist is a coward. I stand on moral principle. Moderation in all things, self-control, self-government. Use the article in moderation! Don't make a fool of yourself. You shut a man off, you make him a coward, you make him flabby. Meet it like a man! And develop your highest and noblest manhood." "Yes. All right," I said, "what is excess?" "Drinking too much." "What is drinking too much?" "Excess." "I know it is. I will ask you a broad, plain, plump question: Would six glasses of whiskey toddy in a day be excess for you?" "Well, no; not if I could stand it." [Laughter.] Oh! yes. That means if a man drinks two glasses of whiskey and stands it he is developing his highest and noblest manhood. If he drinks as much as he can hold, and stands it, that is an example of self-control. If he drinks two glasses and don't stand it, there is a fearful exhibition of the want of self-control and self-government in the excessive use of intoxicating liquor. Excess is simply a man's inability to stand it. You don't judge by the number of the man's drinks, but by the effect of the quantity on his brain. There are men in Connecticut who would drink me drunk 365 days in the year, and drink me into my grave in the next five years, if I should attempt to drink as much as they do. I fight the drink, and out of my antagonism to the drink grows my hatred to the liquor traffic. I have nothing to say against the men that are engaged in this business; they may be wonderfully respectable men. A great number of them say: "I must live." I say to them as Dr. Johnson said to a man who said "I must live," "I don't see any necessity for it at all." [Laughter.]

I hate it because we have no redress. There is not a mother here that has any redress. There is not a wife here that has any redress. A woman went into a grog-shop—and I give you facts that I can prove—to plead with the liquor seller not to give her husband any more liquor. He took a tumbler of dirty water and threw its contents in her face. She told her boy, and he thrashed that liquor seller so he was on his back several days. Then the liquor seller prosecuted the boy for assault and battery and got the damages. They tried to prosecute him for throwing water in the woman's face. They failed, because she was intruding on his premises. There is not a liquor seller that can't sell your husband drink, and you may plead with him if you will. You talk about moral suasion. Make it your own case. A young man once said to me: "I believe in moral suasion. I believe we have no right to attack these men." I told him a little fact that occurred and I asked him: "Suppose that was your mother that was kicked out of a rum shop when she came to plead with Mr. Leonard not to give her boy drink, and when he made her little boy nine or ten years old drunk and sent him home out of spite because she tried to prevent him selling liquor to her boy. What would you do?" he said: "I would shoot him as I would a woodchuck." I said: "I would not. I believe in the simple way. I believe in the annihilation of the traffic in intoxicating liquor; and the sooner we get rid of it the better."

I remember hearing of a nobleman who wanted to have a grand entertainment, and he wanted fish and there was none to be obtained. One of his servants said to him: "There is a man in the hall has a very fine turbot; but he asks a very curious price." "Never mind the price. Grant it." "He asks a hundred lashes on his bare back." "Well, he's a fool, if he won't let it go for less than that." They brought him in and laid on fifty lashes pretty lightly, when the man said: "Hold on! I have got a partner in this business!" "Well, bring in the other, if there are two fools." "Your porter wouldn't let me in at the gate until I promised I would give him half of what I got for the fish." [Laughter.] They brought in the porter and gave him fifty lashes, and laid them on well. If you put a man in prison for getting under the influence of liquor, how about the man at the other end; the man that sold the liquor?

The governor of one of the largest prisons in England lately exclaimed to the secretary of the Howard Association, on visiting it: "Oh, the drink, the drink, the drink! If people outside did but see and consider the misery and crime which we, in prison, witness as produced by drink, they would make greater efforts to lessen this national evil. Especially would the women do more. It is to be wondered at that the women of England do not more earnestly exert themselves to oppose the cause of so much suffering to their own sons and brothers."

LITERARY.

AUGUST MAGAZINES.

The *North American Review*, has a spirited discussion of the subject of "Moral Instruction in the Public Schools," by the Rev. Dr. R. Heber Newton, who offers a practical scheme for conveying ethical instruction without reference to religious tenets, and the Rev. Dr. Francis L. Patton, who maintains that the Bible must be made the basis of all moral teaching. Mr. Newton is the Episcopal clergyman who has lately attained a cheap notoriety by assailing the inspiration of the Scriptures. His facts are valuable, his logic like that of the old woman who taught her inquiring son that the earth was flat and rested on a big stone. "What does the stone rest on?" "On another." "And what holds that up?" "Why, it's stones all the way down." Of course a man who has made a name by attacking the Bible would look far and long before allowing that book as authority in the school-room. Dr. Patten wields a Hercules club, but not so dexterously as the giant himself. His reply would hit a class in theology, but will miss many ordinary readers. Henry D. Lloyd exposes the tricks and frauds of speculation in grain, which operate to make bread dear, and maintains that they should be repressed by law, as being flagrantly in opposition to public policy. "Woman in Politics," by ex-Surgeon-General Wm. A. Hammond, is a caustic discussion of certain facts of nervous organization which in his opinion render the female sex unfitted for participation in public affairs. Hon. Francis A. Walker reviews "Henry George's Social Fallacies," criticizing in particular his doctrines regarding land-tenure and rent. Other articles are "Crude Methods of Legislation," "The Unsanitary Homes of the Rich," and a discussion of "Science and Prayer," in which President G. A. Anderson of the Chicago University takes part.

The *Century* gives us its "midsummer" number with an article on the quail, exquisitely illustrated by James Beard. Mrs. Jackson's last contribution upon the Indians of Southern California, among whom the Jesuit missionaries began to work years before Elliot labored at Nouantum and Natick, speaks of the present condition of these tribes, and is profusely and finely illustrated. "The Oldest Club in America," "Under the Olives" and "Mr. Watts at the Grosvenor Gallery" are other illustrated articles. In "Topics of the Times" the editor discusses "Caucus Reform," "Vicarious Benevolence" and "Vagrant Parsons."

Mastery is a new illustrated weekly magazine, published at 842 Broadway, New York, and designed to interest young people in pastimes which combine utility and instruction with recreation in home handicrafts, household affairs, rural occupations, industrial arts, amateur mechanics and experimental science. The twelfth number, if a fair one, carries out this purpose excellently. The publishers offer to young people fourteen cash prizes, amounting to *one hundred and fifty dollars*, for the best fourteen pen and ink sketches that may be submitted, illustrating any of the International S. S. Lessons of the current quarter, reserving only the right to purchase the successful drawings at market rates, the payment thereof to be in addition to the prizes. The object of this offer is to encourage among young people the study and practice of the useful art of free hand drawing with pen and ink.

Dio Lewis's Monthly is the latest venture of the indefatigable reformer of American dress and luxurious living. The first number, in which the Dr. is well supported by other contributors, yet has the unmistakable and characteristic style, with which the American reading public have been more or less familiar for twenty years. The large pica type used in the magazine makes an agreeable page, and the agreeable variety of topics written in an easy style afford a pleasant change after a summer siesta. Dr. Lewis has himself articles on prenatal impressions, woman's figure, pale young men, weight of brain, function of sunshine, and a hygienic department. The magazine is published by Clark Bros., Bible House, New York, at \$2.50 per year.

The *Wheelman* as an advocate of bicycle locomotion resembles, in mechanical appearance, the beautiful machines which are becoming popular with the young men of our cities. It is believed that 12,000 of them are used in this country and many more in England where they are used largely by physicians and others who have occasion to make frequent brief journeys. In the Contributor's department the question is raised, "Shall the Bicycle be used on the Sabbath," and the good advice is given that while the wheel is yet regarded by most people as simply a means of recreation and enjoyment, a noble self-denial will be the rule, and God will be honored in its observance. Published at 608 Washington St., Boston.

In general practicalness of operation, Mormonism is away ahead of Romanism, if we can judge from the way the two sects deal with infallibility. The Roman church, in order to make its head infallible, had to gather all its bishops at great expense of time and labor, from the four quarters of the globe, and discuss the question in Latin for weeks. The Mormon church, when it wants the same thing done, just gets a special revelation from the Lord made to order at no expense whatever.—*Independent*.

Repeat it, again and again: A leading manufacturer in Philadelphia, who has lived fifty-two years in that city, says: "I never knew a man among all the business men whose lives are failures, who gave his heart to God in his youth."

THE CHURCHES.

—The pulpit of Lincoln Park church in Chicago was again occupied by Pres. C. A. Blanchard on Sabbath, while Bro. C. W. Hiatt of the Tonica church preached in the Chicago Avenue (Moody) church.

—Mr. Moody has seldom been so long away from his old home and friends in this city after a foreign tour as this year. It is said he now expects to visit Chicago about September 20th.

—For some time we have lost sight of the stalwart brother, Samuel Irwin of Brooklyn, who was introduced to the Syracuse National Convention in 1873 by Bro. James Mathews. His testimony for Christ against the lodge, of which he had been a member while unconverted, will be remembered. Jerry McAuley's *Newspaper* mentions several visits from him at the Cremorne Mission, and valuable assistance in the meetings held there for the salvation of the lost.

—Prof. G. W. Northrup, president of the Baptist Theological Seminary at Morgan Park, has been invited by the Board of Regents to the presidency of the State University of Kansas, at Topeka.

—The press reports the death of Rev. James Kilbourn of Racine, Wis., on Tuesday of last week of heart disease. Bro. Kilbourn was engaged in city missionary work at the time of his death. He was one of the valued correspondents of the *Cynosure* and most earnestly sympathized in our efforts for a pure church and a State free from the curse of secretism.

—Blanchard, Iowa, was visited most severely during the late storm in the south-west. Almost or quite every building in the place was injured or destroyed. Among the latter was Bro. M. A. Gault's church (Covenanter); the United Presbyterian and Methodist houses of worship were also blown down.

—There are 1,555 Protestants in the State Zacatecas, Mexico, with only two Protestant missionaries. On July 16, 1882, they dedicated to the true worship of God an old Catholic temple that had been abandoned since the Reformation. It will hold 1,000 people. The regular congregation numbers between 300 and 400.

—Roanoke College, Salem, Va., is very proud of the fact that at the recent commencement it could graduate a full-blooded young Choctaw Indian, named William Harrison McKinney. For thirteen years various young Indians of this tribe have been attending Roanoke, but this is the first to complete the course. He will now enter a Presbyterian theological seminary and enter the ministry of that church.

—Corea, with its ten millions of souls, is beginning to engage the attention of the Western world to an unusual degree, especially since our Government has entered into treaty relations with that almost unknown people. At last the door of opportunity for missionary operations has been opened, and Providence has in wonderful ways prepared instrumentalities for the work. A late letter from our missionary superintendent, giving an account of the conversion of a prominent Corean, shows how the hand of Providence is working in behalf of that people. Everything relating to Corea is of special interest to the Christian at this time, and our readers will appreciate the letter on this subject on the first page.—*Evangelical Repository*.

—On June 19th Mr. Spurgeon's forty-ninth birthday was celebrated at the Stock-well Orphanages. The famous preacher is reported as being "somewhat troubled with his old and ruthless enemy, the gout; but otherwise is in splendid form. He was the life and soul of the entire proceedings.

—A striking proof of the advance of Christianity in Japan is that a venerable journal, the *Choya Shimbun*, prints a four column article on religion, in which, after denying to Shinto the reality of a religion, and showing the decay of Buddhism in Japan, it asserts, "Buddhism will never be restored to its former condition." Arguing, further, that Christianity is destined to become universal, it says: "Christianity is advancing with increasing vigor day by day. The reason why Christianity is progressing, gaining power in spite of numerous difficulties, is because it aims at saving the whole human race and not a portion of society. Buddhism cannot contest with Christianity.

—The census of missions to be taken next year will, it is said, show an increase of 200,000 native Christians in India, Ceylon and Burmah for the last ten years—500,000 in all.

During the past twenty years 17,000,000 of Bibles, or Bible portions, in fifteen languages, have been sold or given at the Crystal Palace Bible-stand. One very fruitful branch of the work has been the distribution of Scriptures in Flemish, Dutch, and French by book-post to 1,516 towns and villages in Belgium. Of course, priestly opposition has arisen. The peasants of Zele, in Flanders, were threatened by their *cure* with a nocturnal Satanic visitation on account of the "bad books" in their possession, and assembled one night, well armed, to receive the foe. To while away their tedious watch, they examined the books, and, becoming greatly interested, read them through the night. Their good report spread through Zele, every copy not seized by the *cure* was eagerly read, and application made for a fresh supply.

OLD TESTAMENT REVISION.—Professor Phillip Schaff says that the Old Testament is still in the hands of the American revisers, who are preparing the American Appendix, that is, selecting from all their readings and renderings which the British revisers have rejected those which they deem worth laying before the public for final

decision. The revised Old Testament will probably be published before next spring. Then the Convocation of Canterbury, which originated the movement, will subject it to official judgement. If the work in revising the Old is done in the same manner as was in the New Testament, then the fate of the former will be the same as that of the latter. The revised New Testament has received no official recognition anywhere, and the book trade reports that scarcely any more copies are sold. Of the work of the English committee we read: The Old Testament Revision Company have concluded their seventy-ninth session in the New Jerusalem Chamber at Westminster. They are making satisfactory progress with their work; the final review having extended so far as Exodus 27. In the course of the current year there is a reasonable presumption that the revision will be completed and the new revised Bible in the hands of the people. This will be the second time that the Jerusalem Chamber will have been the scene of such work. It was here that the King James version was translated. Judging from the acceptance which has been accorded to the New Testament revision, it will be many years before the new version will supplant the old.

THE GENERAL SYNOD'S DELIVERANCE.

The *Evangelical Repository* comments very justly upon the late action of the Reformed Church General Synod at Albany:

There are some church courts which become very nervous when they are called upon to give any deliverance in regard to the nature and influence of secret oath-bound societies. They are unwilling either to commend them or condemn. So it used to be with slavery, but now that slavery is dead any of them are brave enough to approach with holy indignation the hideous carcass and give it a tremendous kick. When amid the dawning splendors of the millennial era all these Christless, oath-bound secret societies shall be driven from the sanctuary as mercilessly as the money changers once were, Christian ministers and churches will not fear them so much as some of them now do.

We are heartily glad that the Synod was sufficiently true to the better and the growing sentiment in the church against secret orders, to declare that "they have become a fruitful source of injurious agitation and division in the church," and to urge their members to "refrain from connection with such societies."

There is, perhaps, hardly any other denomination of Christians, save those like our own, which refuse to admit the members of secret orders to their fellowship, that would have borne as faithful testimony against them as the Reformed Synod did in the resolution above quoted.

In no way is the dangerous power of these orders more manifest than in their ability to close the mouths of perhaps nine-tenths of the ministers of evangelical churches against their enormous evils. While a large proportion of the ministry and editors of the religious press believe in their heart of hearts that these societies are anti-Christian and unlawful, and will not dare to commend or defend them, they will not bear witness against them.

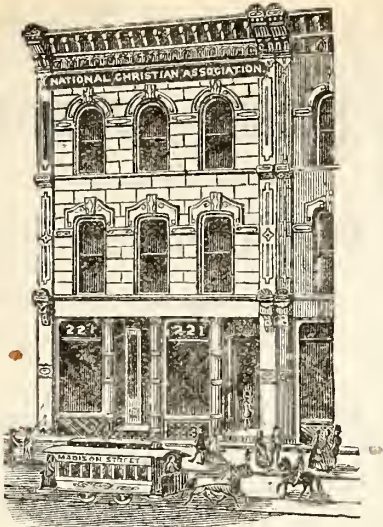
The time seems to be approaching, and we hail its coming, when the voice of church authority will no longer be stifled by a debasing servility to a power as corrupting as it is malignant.—*Evangelical Repository*.

CHURCH ATTENDANCE

The *North American Review* of late published an article from a "Non-church Goer" to prove that religion was a failure because people were no longer going to church. Four replies followed, one from Dr. Ward, of the *Independent*, who gives these figures:

There is in the United States a population of fifty millions of people of all ages. Of these, over ten millions, more than one in five, are communicants in Evangelical Protestant churches. Mind, I say communicants. I do not say nominal members, adherents. I do not count in the baptized children. There are actually enrolled as communicants, who are chiefly adults, by trustworthy statistical reports, by count and not by guess-work, over ten million men and women. These represent five million families which are attendants at church, and the children of which, and many of the adults, are attendants but not communicants. We are within bounds if we say that they represent thirty millions of people who recognize themselves as attendants or adherents of the churches. Here we have at once a handsome majority of our people in this Protestant division of the believing church. But we must add to these, according to the best computations, over six millions of Catholics. And this immense number of communicants represents a rapidly increasing proportion of our population. In 1800, there were, according to the best available statistics, 365,000 Evangelical communicants in the country, being seven per cent. of the population of 5,308,483. In 1850, there were 3,529,988 such communicants, being fifteen per cent. of the population of 21,191,876. In 1870, there were 6,673,396 such communicants, being seventeen per cent. of the population of 38,588,371. In 1880, the communicants had risen to 10,065,963, being a little over twenty per cent. of the population of 50,152,866. The increase in population since 1800 has been ninefold; that in Evangelical communicants has been twenty-sevenfold, three times as great as in the population.

—Mr. Spurgeon, in a recent sermon, is reported to have said: "It was the glory of the Moravians that all their members were missionaries; and such ought to be the glory of every church. Every man, woman and child in the church should take part in the battle for Jesus."



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Table listing donations by state: Ohio \$318.50, Michigan \$85.00, Pennsylvania 2.35, New York \$84.00, Connecticut 30.00, Indiana 36.00, Massachusetts 30.00, Maine 7.75, Alabama 5.00, Kentucky 3.00, Rhode Island 5.00, New Hampshire 1.00, Illinois 303.00, Minnesota 13.00, Wisconsin 211.50, Kansas 19.60, Missouri 6.80, Nebraska .50, Oregon 50.00, Iowa 193.28. Total cash from places whose States cannot be determined: \$26.00.

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Table listing pledges: Illinois \$1051.00, Wisconsin 36.00, Nebraska 10.00, Iowa 132.50, Michigan 55.00, Pennsylvania 7.50, Ohio 20.00.

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OBITUARY.

REV. DENNISON ALCOTT died at his home in Spring Valley July 12, 1883, in the 82d year of his life, after an illness of about six months. For a year or more Mr. Alcott had been growing more feeble, but was able to get about much as usual, until about the first of last January. The disease which terminated his earthly career was called by his physician the progressive palsy. Mr. Alcott was born in Wolcott, New Haven Co., Conn., Nov. 8, 1801, and like all others of that time, he was deprived of many of the advantages so common to the youth of our day. In 1825, June 24, he was married to Miss Emily Blakeslee, at Perryville, N. Y., and soon after started business of his own, having a partner and doing quite an extensive business. Soon after his marriage his religious views underwent a change, and in 1826, Feb. 16, he was received into the Post Street Baptist church near Clinton, in Oneida county, his earlier religious views being those of the Episcopal church. Some years later he felt himself called to the work of the gospel ministry, and his brethren discovering his gifts, gave him license to preach, and later he was called to the pastorate of the church in Florence, Oneida Co., N. Y., where he was ordained, and for four years served them faithfully and well. Then in the spring of 1840 he settled with the church in Westmoreland, serving them nine years, when by the vote of the Association he was made its colporteur—to visit and preach in destitute fields, sell and give away books, and take subscriptions for the Baptist Register, the Baptist paper of that

day. He then accepted a call to the Clinton church and remained with them two years, when he returned to Westmoreland again serving them for two years. Then he removed to Wisconsin, settling in Spring Valley Corners, and soon after settled on the farm on which he died.

But though engaged in farming and the making of a home, yet he did not forget his call of God or the needs of lost men, and in school-houses, as he could, here and there did he preach that Gospel which he so dearly loved.

After some months he organized a Baptist church at the Corners, which he served regularly until the organization of the church at Brodhead, when he and many of his brothers of the Spring Valley church united there, and for a time, a year or so, he served it as pastor.

In 1863 he represented his district in the Assembly at Madison and acquitted himself well. He, however, did not aspire to political office or honors, but did faithfully all the work, and of whatever kind, that was put upon him. He was faithful to his duties whether in his family, his town, his State, or the church of Jesus Christ. He was a man of God, useful and loved in life, and honored in his death, and his memory will be held sacred.

Don't suffer with eczema, tetter, ringworm, or any skin disease. Use Dr. Benson's Skin Cure.

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VACATION-HINTS.

FINDING YOUR WAY IN THE WOODS.— Always follow a path in preference to taking a short cut through the woods. "A short cut is always the longest." If a path is lost, it is in general better to spend considerable time in hunting for it than to try to do without it, or run the risk of striking it farther on. When walking without a path the following axioms should be remembered: "All ridges lead to the summit. All streams lead to civilization." The best guide in the woods is one's shadow, remembering that the sun is constantly moving towards the west. One should never start out in to the woods without a compass and a watch. A card-compass, one-half black, and the other half white, to render it visible in the evening, is the best form.

If one is traveling through the woods without a path on a cloudy day, and has no compass, the best way is to fix one's eyes on a distant tree, and then walk straight toward it. Before long a more distant one in the same direction will come in sight; then, keeping the first one in line, walk towards the second, and so on. Most people have a tendency to walk toward the left—the explanation being that the right side of the body is the stronger, and so outwalks the left. If belated at night, where birch trees are plentiful, a party can gather enough of the outer bark as they pass along to keep a torch constantly burning to light them on their way.—From Guide to the Mt. Washington Range.

HOW TO KEEP FROM DROWNING.—The human body weighs a pound in the water, and a single chair will carry two grown persons—that is, it would keep the head above water, which is all that is necessary when it is a question of life or death. One finger placed upon a stool or chair, or a small box, or piece of board, will easily keep the head above water; while the two feet and the other hand may be used as paddles to propel toward the shore. It is not at all necessary to know how to swim to be able to keep from drowning in this way. A little experience of the buoyant power of water, and faith in it, are all that is required. We have seen a small boy who could not swim a stroke, propel himself across a deep, wide pond by means of a board that would not sustain five pound weight. Children and others should have practice in the sustaining power of water. In nine cases out of ten the knowledge that what will sustain a pound weight is all that is necessary to keep the head above water, will serve better in emergency than the greatest expertness as a swimmer. A person unfamiliar with the buoyant power of water, will naturally try to climb on top of the floating object on which he tries to save himself. If it is large enough, that is all right. But it is generally not large enough, and half of a struggling group is often drowned in the desperate scramble of a life-and-death struggle to climb on top of a piece of wreck, or other floating object, not large enough to keep them all entirely above water. This often happens when pleasure boats capsize. All immediately want to get out of the water on top of the overturned or half-filled boat, and all are drowned except those whom the wrecked craft will wholly bear up. If they would simply trust the water to sustain ninety-nine hundredths of the weight of their bodies, and the disabled boat the other hundredth, they might all be saved under most circumstances. An overturned or water-filled wood boat will sustain more people in this way than it will carry. It would keep the heads above water of as many people as could get their hands on the gun-wale. These are simple facts, easily learned, and may some day save your life.—Ea.

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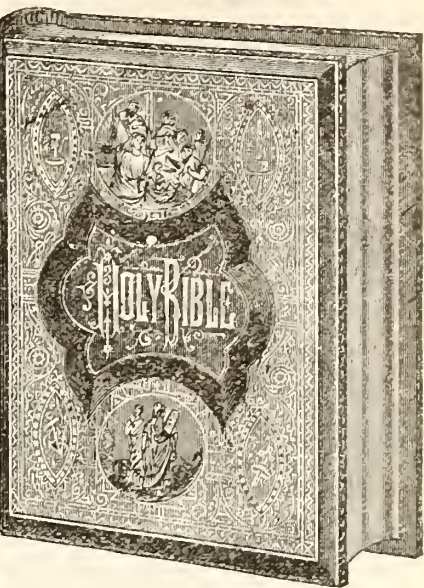


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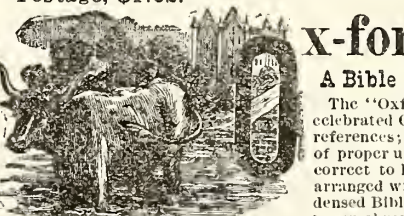
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NEWS OF THE WEEK.

—President Arthur left Washington Monday for his western trip. He stops first at Louisville, Ky., to attend the opening of an exposition there, coming on to Chicago Thursday. From here he goes to the northwest with a select party, and will return after visiting Yellowstone valley.

—M. A. Dauphin, of the Louisiana Lottery Company, on Tuesday last entered suit in the District Court against Walter Q. Gresham, Postmaster General, for \$100,000 damages. His complaint is that the order of the department refusing to allow the mails to be used for the lottery business is interfering with a legitimate enterprise.

—Senor Barca, Spanish Minister to the United States, committed suicide at the Albemarle Hotel, New York, during Friday night, with a revolver. Financial difficulties are supposed to be the cause.

—A terrible accident occurred near Carlton, N. Y., Saturday. An excursion train collided with a freight car which had been blown on the track by a heavy gale. Nineteen people were killed, and over thirty seriously if not fatally injured. Quite a number of the victims were pleasure-seekers from the West. Thomas Hoyne, of Chicago, is reported among the killed.

—Saturday afternoon several cloud-bursts in the region of the headwaters of the Allegheny River produced a sudden rise in the stream that proved more disastrous than any flood since 1861. Eleven acres of boards and timber were sent adrift down the Ohio, causing a loss of fully \$1,000,000.

—Captain Matthew Webb, the noted English swimmer, perished in the attempt to swim the Niagara River whirlpool rapids below the Falls, Tuesday. His body was found floating in the river near Lewiston, N. Y., Saturday afternoon. There was a cut on his head evidently caused by a rock at the entrance to the whirlpool, which was in itself sufficient to have caused death.

—An appalling calamity occurred at a watering place resort on the Potapoco River, ten miles from the city of Baltimore, Md., Tuesday night, by the giving way of a pier crowded with several hundred people—excursionists from the city—nearly all of whom were precipitated into the water, and between sixty and seventy of whom were drowned, most of them being women and children.

—A thunderstorm accompanied by a heavy gale, burst over Toronto, Can., July 27th. Much damage was done. A young lady named Nunden, boating on the bay, was drowned. Several others missing.

—A Friday's dispatch from Galveston, Texas, says, "Details of the storm of Wednesday night from the outskirts of Fort Worth show that it was disastrous all throughout the Southwest. Three men were injured, perhaps fatally. Three buildings were blown from their foundations. Three unfinished structures were blown down. A number of sheds and outhouses were demolished; also, a couple of residences and one warehouse were more or less damaged. A windmill was toppled over, and a tent in use at a temporary hospital was carried away, leaving the patients at the mercy of the elements for some little time."

—The Hon. Montgomery Blair, of Maryland, who was Postmaster General under President Lincoln, died at Silver Springs, Friday. He was 70 years of age.

—The saloon-keepers of St. Louis, at a meeting Friday afternoon, adopted a resolution to disregard the Sunday law and keep their saloons open on Sunday. But one-half were closed, the police taking the names of 900 who will be prosecuted.

—Over a hundred persons in attendance at a lawn party in Joliet Wednesday night were made seriously ill by eating ice-cream, the flavoring in which is believed to have been poisonous.

—The works of the Howe Sewing Machine Company, at Bridgeport, Conn., occupying three sides of a square, were destroyed by fire on Thursday. The loss is estimated at \$350,000.

—The bridge of the Detroit and Grand Haven Railroad, near Grand Rapids, succumbed on Thursday under the pressure

of an immense jam of logs exsending up Grand River for miles. Nearly 100,000,000 feet of logs swept toward the lake taking out every bridge until the Lake Shore railway offered a final resistance.

—There was a terrible accident at a blast furnace at Geddes, near Syracuse, N. Y., last week Monday afternoon. Eight men entered the furnace to construct a new lining when the old lining fell upon them, killing all instantly. A hundred tons of brick and mortar fell upon them. The victims were married and had families.

—Information has been received at the Vatican that the Catholic clergy of America will follow the recent instructions of the Pope in regard to Parnell and his followers.

—A case of sickness, supposed to be cholera, has been discovered in the London docks and another in Wales. Forty members of the army hospital corps have been ordered to Egypt.

—Professor Putilitz of Berlin University killed himself after drawing the death-lot in a so-called American duel, refusing to fight a duel in the ordinary way because his antagonist was shortsighted. His death attracts serious attention to the dueling mania.

—A motion in the British Commons by a Conservative member Friday night, expressing regret that part of the cost of the Egyptian war had been charged to India, was rejected. Before the vote was taken Gladstone explained if the motion was adopted the government would resign.

—Sir Charles Dilke denies that there is Asiatic cholera in England or in Europe. In Egypt the disease continues its ravages, and is gaining a strong foothold among the British troops. Official advices from India state 1,161 deaths from cholera occurred in the Bombay Presidency during the first week in July.

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NEW YORK MARKETS.

Table with New York market reports for July 25. Columns include commodity names (Flour, Wheat, Corn, Oats, Mess Pork, Lard, Eggs, Butter, Wool) and their respective prices.

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