

# THE CHRISTIAN CYNOSURE.

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

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## Notices.

### THE ANNUAL CONVENTION

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

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

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

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

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

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

H. H. GEORGE,

Pres't of the National Convention.

### WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxiliary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Wednesday, Thursday and Friday, November 21st, 22nd and 23rd next. Rev. J. P. Stoddard, Agent and Secretary of the National Christian Association, is expected, with Edmond Ronayne and other distinguished speakers. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.

U. D. LATHROP, Sec'y.

### THE ILLINOIS STATE ASSOCIATION,

Will hold its annual Convention at Streator, LaSalle county, beginning December 4th. Just after Thanksgiving the friends will be ready to begin the winter campaign. The churches will soon then open their protracted meetings. Let us hold such a meeting as will assure every Christian pastor that this reform can be taken up in the midst of his revival work with a blessing on himself and his church. Let all prepare for this meeting.

PAST MASTER RONAYNE attends the Indiana State meeting next week at Plainfield and then goes on to Dayton. After the National Convention he desires to spend the month of November in Ohio and Pennsylvania opening the lodge to the public. The great success of his meetings and their increasing popularity will make his services in great demand so that arrangements should be made with-

out delay and correspondence begun soon so that the few weeks succeeding the Convention may be used to the greatest advantage. Pittsburgh, Oberlin and other points of importance have been entertaining the subject. Let the friends at such points get ready. Such meetings as those at Marengo, Waverly, Birmingham, Marshalltown and others purify the moral atmosphere like a revival, or a Murphy visitation.

### INDIANA STATE CONVENTION.

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

PETER RICH, Chairman

## Topics of the Time.

The Atlantic coast has been visited by another of those terribly disastrous storms that periodically threaten the commerce of the seas. On Thursday last a cyclone swept from Chesapeake Bay to the New England coast, extending inland and adding the wrecks of trains to those of shipping. Along the New England coast numerous small craft were sunk but no loss of life reported. The damage by the storm in Brooklyn is estimated at \$100,000. Houses were unroofed and blown down, cellars flooded, sewers overflowed and trees uprooted. One of the finest buildings in the city was flooded, and merchandise to the amount of \$20,000 ruined. Washouts occurred on almost all the railroads and several trains were wrecked causing in two or three cases sad loss of life. Such accidents took place on the Hudson River road; another on the Wilmington road near Coatsville, Pa.; another passenger train was plunged into the Delaware river near Frenchtown, N. J.; and an excursion train dashed down a washout nearly one hundred feet near Phoenixville, Pa., and twelve persons were killed and fifty wounded. At Washington the Patent Office, partly burned a fortnight since, was flooded and great damage done to the portions of the building unroofed by the flames. Along the Jersey and Delaware coast shipping suffered heavily. In one harbor a hundred and twenty small vessels foundered and their crews were rescued at great peril. In Long Island Sound the steamer Massachusetts with two hundred passengers ran ashore and was lost though all on board were saved. The fatality of

this storm seems confined remarkably to the land traffic, and where we have usually looked for long lists of drowned there providentially appears none.

Ex-President Grant will find little occasion to thank the Edinburgh correspondent of the New York Herald for reporting his remarks upon Sumner and Motley; if, indeed, the reporter has not drawn largely upon his imagination for his statement. It is represented that Motley disobeyed the command of the President in respect to the treaty with England for the Alabama claims and fell in with Sumner's theory of indemnification, and as minister for the United States misrepresented his government, and was therefore first snubbed by Grant and then removed. The ex-President then goes on further in self-vindication by charging Sumner with deliberate falsehood, with pigeon-holing treaties and hampering the State department for months, etc. Mr. Grant may be a brave man generally, but such aspersions of two men now dead is cowardly and vain. The circumstances of this report are suspicious and we hope for the sake of the living rather than the dead that it is untrue.

In the early part of the Russo-Russian war a painful theory was broached, that the conquering Russians would sweep all opposition before them across Asia Minor, recover Palestine, and turn it over to a Jewish dynasty. Foes in front and rear have postponed the interesting event, and the London Times suggests that the latest idea is not a Jewish but a papal occupancy of Judea. The Jesuits of Europe, it is said, are dissatisfied with the condition of things in Italy and there is a movement on foot to make Jerusalem the head of the Latin church. Commissioners have been appointed to negotiate for the territory; engineers have surveyed a railroad from there to Jaffa. Money is being collected for the erection of a magnificent palace for the Pope on Mount Zion, to which the wealth of the Vatican is to be transferred. Here the successor of Pius IX. is to be installed, and the "City of the Great King" is to be the future head of the Pontifical see. The first plan has more "poetical justice" about it, and deserves support for that if for no other reason. But poetical speculation does not annihilate Turks, and such prophecies must await fulfillment before they have many believers.



## THE GOOD MASON.

Young Americans are taught to say by the Jesuits of the lodge, with a serious and impressive manner, "Well, if a man lives up to the rules of Masonry, he must be a good man."

From the manner in which this sanctified piece of stupidity is repeated, one can see that the impression of the speaker is that the rules of Masonry are *not* lived up to by its members. Nor indeed are they lived up to at all except as a pretext for covering wickedness and depravity.

The laws of Masonry, as such, are nothing but ceremonial law, the origin of which can be traced to the Eleusinian mysteries, the institution of Jesuitry, and the cradling of the "ancient and honorable" in a London grog-shop in 1717. These laws are nothing but gross impositions, devised for playing upon the feelings of superstitious men, for the benefit of sharpers. They have nothing in common with the ceremonial laws prescribed by Moses, which were laws of some dignity and value when compared with those of the lodge. There is not one single moral law that receives any sanction or force from the laws of Masonry; on the contrary, the very foundations of moral law are sapped and destroyed by them. The object of the ceremonial law of Moses was to give a clear comprehension of moral law, and insure its observance, while the evident object of Masonic law is to confound moral distinctions, in order that sly, speculative rogues may prosper thereby.

But even the ceremonial law prescribed by Moses, was done away with by the coming of Christ, and much more should the wicked trumperies of Masonry be done away with by that coming. Masonry is infinitely inferior to the ceremonial law prescribed by Moses; for that law was the work of a great, serious, earnest soul, laboring to elevate humanity above the level of slaves and brutes, while Masonry is, to all appearance, the coarse horse-joke of a set of toppers, whose chief idea of human excellence never rose above the arts of brewing strong beer or gin.

But the lodge goes farther still in teaching young Americans parrot-talk. It teaches them to say, with great unsuspecting innocence, that "A good Mason must be a good Christian." A man might as well say that a good round dozen is a good full one thousand million; or that a good toper is a good temperance man. Christianity must be at a very low ebb indeed where a Mason can be thought to be a good Christian.

As an evidence that the Head and Author of the Christian religion did away with the ceremonial law of Moses, and for a greater reason still that he did away with the wicked blasphemies of Freemasonry,

we give the following parallel between the moral law, which Christ came to save, and the ceremonial law, which he abolished:

THE MORAL LAW.	THE CEREMONIAL LAW.
1. Was spoken by God. Dent. 4: 13.	Was spoken by Moses. Dent. 1: 1-6.
2. Was written by God on tables of stone. Ex. 34: 13.	Was written by Moses in a book. Dent. 31: 24.
3. Was "right," "true" and "good." Neh. 9: 3.	Was "not good." Eze. 20: 25.
4. Was a law, "which if a man do, he shall even live in" it. Eze. 20: 11, 13, 21.	Was a law "whereby they should not live." Eze. 20: 25.
5. Was a "perfect law." Ps. 19: 7.	"Made nothing perfect." Heb. 7: 19.
6. God declares that it shall stand forever and ever. Ps. 111: 7, 8.	"The apostle declares 'there is made necessity a change.' Heb. 7: 12.
7. Christ did not come "to destroy." Matt. 5: 17.	He "abolished it." Eph. 2: 15.
8. He came to magnify and make honorable. Isa. 42: 21.	He took out of the way at his death. Col. 2: 14.
9. Every "jot" and "tittle" of this shall stand "till heaven and earth pass" away. Matt. 5: 18.	Was only "added till," and passed away when the seed came. Gal. 3: 25.
10. Of this Christ says, "Whoever, therefore, shall break one of these least commandments shall be called the least in the kingdom of heaven." Matt. 5: 19.	Of the other, the apostle said, "We gave no such commandment" that ye should "keep the law." Acts 15: 24.
11. Was a "law of liberty." James 2: 12.	Was a "yoke of bondage." Gal. 5: 1.
12. Paul delighted in it. Rom. 7: 32.	Neither he nor the fathers could bear. Acts 15: 10.
13. Is established through faith in Christ. Rom. 8: 31.	"Was our schoolmaster to bring us unto Christ." Gal. 3: 24, 25.
14. Is spiritual. Rom. 7: 14.	Is the law of a carnal commandment. Heb. 7: 16.
15. Is holy, just and good. Rom. 7: 12.	Is "enmity against us" and "contrary to us." Eph. 2: 15; Col. 2: 14.
16. Was written with the finger of God, and is called the royal law. Ex. 31: 18; James 2: 8.	Was the "handwriting of ordinances." Col. 2: 14.
17. Is written on the hearts of the Gentiles; and to it all mankind are amenable. Rom. 2: 12-15; 3: 19.	Served as a "middle wall of partition" between the Jews and Gentiles. Eph. 2: 14.
18. Was proclaimed by Jehovah himself, and he added no more. Dent. 5: 22.	"Was ordained by angels in the hand of a mediator." Gal. 3: 19.
19. All the commandments of one law, David says, "are righteous, and true," and are "founded forever." Ps. 119: 162, 173.	But the other law Paul says, "stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9: 10.
20. Contains the commandments of God, which it is the whole duty of man to keep. Eccl. 12: 13, which are brought to view in the third message, Rev. 14: 13, which the remnant of the seed of the woman were keeping when the dragon made war upon them, Rev. 12: 17, and which will secure to those who observe them access to the tree of life. Rev. 22: 14.	Is "the law of commandments contained in ordinances," Eph. 2: 15; "a shadow of good things to come," Heb. 10: 1, and was disannulled "for the weakness and unprofitableness thereof."

It will be observed that under the heading of the ceremonial law it is said that "The law was our schoolmaster to bring us to Christ." Now how can this be said of the ceremonial law of Freemasonry, which rejects Christ in order that it may live in harmony with Jews, Mohammedans and infidels? It respects Judaism more than it does Christ. How can a man be called a good Christian who abstains from confessing Christ in a pretended temple of God out of respect for Jews who regard him as an imposter?

How can a good Christian respect an institution, or remain in it one day, which teaches that a pair of compasses has a mystic value that worthily associates it with the Bible, the Word of God; that the symbol of innocence is not the Lamb offered up by Abel, but the mere dead skin of a lamb; that "the all-seeing Eye" has anything to do with that lamb-skin, worn perhaps by a tipler diseased in more ways than one; that the proper source from which to derive the blood of salvation is from the skull of a dead infidel, or pirate (may be) instead of from a living

Saviour; that the true way to lead men in the way of righteousness is to teach them systematically the arts of fraud and imposition, etc., etc.? We know that Masonry has been used to maintain slavery. What is the object of the men who are keeping alive the imposition now?

AMERICAN.

## THE CARDINAL AND THEOLOGICAL VIRTUES.

BY J. H. H. WOODWARD.

All Masonic monitors inform us that Masonry possesses and inculcates four cardinal and three theological virtues. The cardinal virtues are denominated Temperance, Fortitude, Prudence and Justice. The theological, Faith, Hope and Charity.

The terms cardinal and theological are *exoteric* in character. So employed to mislead and deceive the uninitiated in the matter of their reference. The virtues called cardinal are so designated because upon their strict observance depends the life of the initiate, if his obligations are to have any force and effect. The theological receive their designation from the fact that they constitute the creed of the Mason, and are the means whereby he exemplifies his religious duties.

In esoteric Masonry the cardinal are known as the *moral* virtues because they strictly allude to the penalties of the obligations, which constitute the moral law of the institution in its secret nomenclature. The theological are called *social*, because they prescribe the duties which all Masons are specially enjoined to observe toward each other in the discharge of their fraternal relations.

The Mason is enjoined to the practice of temperance, lest, through the stupor of his faculties, superinduced by excessive indulgence in intoxicating beverages, he should unwittingly and inopportunely divulge the secrets of his institution and thereby incur the throat cutting penalty imprecated upon himself through the assumption of the obligation of the first degree of his order.

Fortitude is enjoined upon him, lest by yielding to persuasion or extortion, he should disclose those secrets and incur the penalty stated.

Prudence is enjoined upon him, lest through incautiousness he should disclose them and incur the penalty.

Justice is enjoined upon him as a divinely inspired principle emanating from his Masonic Creator to be strictly observed in all his relations with his brethren of the mystic tie. But with them only.

Justice is said to flow from the square of morality and virtue, which as an emblem in Masonry is dedicated to the worshipful master as the proper implement of his office, for the reason that the square, in all ages of antiquity, was regarded as a

symbol of divinity, and therefore dedicated to the gods. From it is derived every due guard and sign inculcated in the rites of Blue Lodge Masonry, and these due guards and signs, as they recall their obligations and mark their penalties, constitute a part of the religious worship of the lodge—the work thereof being Masonically denominated worship.

Faith, as a theological and social virtue, may be defined to be a firm belief in the promises of the brotherhood as exacted in the obligations revealed at the Masonic altar, by the godhead of the lodge.

Hope, a firm belief in the fruition of those promises from their divine and consequently immortal nature.

Charity, a duty of practical relief unlimited in its operation, and to be extended to every brother in good Masonic standing, without regard to the character of his distress or the nature of his imperilment—whenever demanded by the proper sign manual of the order.

From these statements a pretty clear idea of the religious character of Free and Accepted Masonry may be deduced. Such religion will never carry a man beyond the realms of the Blue Lodge heaven.

## A SPECIOUS SELF-DECEPTION.

BY THOS. HODGE.

As in common life we find men with remarkable differences of body and mind; some blind, or deaf, or lame, and others to whom an assertion is as good as overwhelming proof, or a jest is heavier than an argument; so in their moral constitution are the sad discrepancies apparent. But alas! how fearfully unconscious many of them are of the absurdity of applying one faculty to do the work which only another can perform. It is here that skepticism finds supporters. It is quite a popular fallacy, that what a man does not see he is not bound to know; as if he had a right to remain in ignorance if he choose, in order to keep himself irresponsible! As if he had a right to keep a wrong idea when the right one is quite within his reach! As if law could have no claim and no penalty on such as choose to neglect to know it!

The Divine law, as revealed in the Scriptures, is especially treated in this manner; and yet how easy it is for any one of common intelligence to see that the law of our city government, or of the State, should exact the taxes, whether the owners of property knew the rate or not. *Law must reign* and the nearer the human comes to the Divine the better for every one under it. Neglect either and there is penalty, but with this difference that while man's laws may be evaded with impunity, there can be no escape from the Divine, except in the way that has been mercifully spoken to man. How shall we escape if we neglect the great



salvation? Assuredly not by Masonry, which as a substitute for Christianity is another gospel which perverts that of Christ—a delusion and a snare and ought to be the horror but is too often the opiate of the Christian. Masonry cries, "Peace, peace, when there is no peace." Many members of churches are being poisoned by the wide spread malaria of secretism and their spiritual life becomes torpid and expires.

The exposition stand of the N. C. A. would furnish excellent lessons to divinity students or any one who desires to know the phases of thought which human beings speaking our language indulge in. The delusions of history, or of idolatry, ancient or modern have their manifestations occasionally and reveal the great truth that man is now the same as the good Book has recorded, and that there is the same tendency to self-righteousness and deeds of law and to render the cross an offense to the wisdom of man. The hour is at hand when the church must be purified, and have "Jesus" only as the "Captain of Salvation."

#### SECRET SOCIETIES.

[The following article was published sixteen years ago, when the writer, J. W. Wood, of Baraboo, Wisconsin, was a student in the University of Michigan. Every college where secret societies exist has verified its truth and force.—ED. CYN.]

What prying curiosity is excited by the bare mention of the name! What a powerful secret that must be which requires twenty athletic young men to hold it! No one but cheerfully pays a quarter to see the live elephant, although he may have seen the picture, large as life, upon the show bill.

But here is a nondescript kept closely caged; is it because it is ferocious and unsafe when running at large? Has it four legs, or five,—hair, wool, or fur? Has it a long tail with which it furiously lashes its spotted sides; or does it thrust it ominously forward over a back beautifully striped with black?

It is sometimes vaguely hinted that Wisdom sits there enshrined, having ceased her brawling in the gates of the city, as of yore, "Unto you, O men, I call; and my voice is to the sons of men;" and gone to dispensing her favors to a select few, by lamp-light. Some of the uninitiated have whispered a suspicion that it is but nonsense wearing her guise.

We do not know what it is; but we believe that it was more necessary for the prophet Kohrassan, than for Moses, to veil his face. We might mention, as an abstract fact, that a society of horse-thieves has more need of secrecy than the Bible Society.

Perhaps we ought not to speak lightly of that of which we know so little, for we were never "initiated." It may be that if the mystic veil were drawn aside for a moment, giving us a faint view, even, of the wonders within, we should forget the second commandment ourselves, and so fall down and worship; but the mysterious glories, if there are

any, are kept effectually concealed. We are left to the old-fashioned way of judging of the tree by its fruits.

Our practical acquaintance with them commenced in this way: It was early in our freshman year, while our estimate of seniors was still at its most exalted point, that one of them called at our room, and with condescension which we thought wonderful, seemed willing to make our acquaintance. He proposed a walk, and taking our arm tenderly in his, we started. He evidently took a deep interest in our college welfare. We communed pleasantly together of various things. At length he spoke of secret societies, and he cautioned us against the most of them as being decidedly disreputable; but there was one, he said, that was all that could be desired. It lay in the highway of promotion. He pointed to professors, doctors and politicians who belonged to its membership. It had furnished presidents to the Lecture Association and literary societies. In fact, all of its members were either promoted, or were exceedingly anxious to be. He had been fortunate enough to gain the honor of admission, and he told us that it was their custom to offer a few opportunities every year to meritorious freshmen. We asked him tremblingly if there was hope in our case, and he kindly gave us encouragement. Before we had consummated our union, however, we received other like calls, and our mind became at length confused as to the comparative merits of these institutions, each of which claimed to embody all of the wit, wisdom and decency of the College. Since that time we have had ample opportunity for observation.

They have constantly aspired to the chief control of public opinion among students, using of course, secret means, to accomplish this end; but fortunately, they are too numerous to agree among themselves—their bickerings forming the most prominent element of college politics. These bickerings are incessant, and give rise to so many artificial likes and dislikes, that no expressed opinion can be properly estimated without first observing the badge worn by the speaker.

Their influence is also observed where it ought not to be. It is weighty in determining praise and blame. The laurels won at Junior exhibitions, and on Commencement days, are generally raised in secret society hot-houses, and the blame is likely to be a fungus from the same place.

We cannot now go into detail, as space will not permit; but if it is necessary, we may at some future time give a bill of specifications. Let it suffice for the present to say, that at length even "waters drunk in secret" have palled, and many connected with them have unhesitatingly pronounced them a humbug. A large proportion of the students do not believe that the true spirit of scholarship is consonant with such arbitrary and fanciful distinctions. It is world wide, and breaks down the barriers of exclusiveness and prejudice, rather than builds them up. While they are willing to engage in all generous competition with their fellow students, they at the same time desire to ignore all tricks and clap-trap of secrecy. They are not willing that their persons should be labelled with a badge, by which many unblushingly declare that they are no longer their own, but have surrendered themselves to a corporation.

From the Lutheran Standard.

#### THERE IS A DUTY IN REGARD TO SECRETISM.

If it is true, as there is abundant evidence to believe, that a Mason's obligations are what they are said to be in the oaths recently published in the *Standard*, then there is a duty to be performed. Our children, our young men, and all ought to be instructed, so that they may know and avoid that which is wrong and sinful in Masonry just as well as any other wrong and sin. It is wrong and sinful to take an oath, as every Mason does, to do that of which he has no knowledge. Lev. 5:4, 5. Such an oath itself is a blasphemous use of the name of God. It ought not to be taken, for it binds one in the name of God, to do that which he has forbidden. We have an example in Herod. He took an unknown oath, and in keeping it committed murder. It is wrong and sinful to take an oath, as every Master Mason does, to do that which is in itself wrong. Every Master Mason binds himself to do certain things whether right or wrong, except treason and murder, and this at his option. An example of this are the Jews who bound themselves under a curse to kill Jesus. Acts 28, 12. It is wrong and sinful to deny the Lord Jesus Christ. Math. 10, 33. Every Mason does that by which he virtually or actually denies Christ, when, as required by the rules of the order to satisfy those who do not believe in Christ, he excludes, or agrees to excluding his name from prayers, passages of Holy Scripture and other religious ceremonies. This is actually denying Christ in the lodge, although the persons who do this may confess him in the church. Once more, it is wrong and sinful to swear in the name of God under such horrid and shameful penalties as it is practiced in Masonry.

Now, I conclude that our children, our young men, and all over whom God has made our ministers overseers, ought to be so thoroughly instructed in all these things that they may see them at a glance, know them without a doubt, and avoid them without fail. Any minister of the Gospel who is not willing, from whatever motive, to warn the wicked from his ways, ought to remember what the Lord says, through the prophet Ezekiel, 33: 8, to a watchman, that the soul of the wicked be not required at his hand, and a congregation should discharge a watchman who will not warn the people. And a congregation that will prevent or in any way hinder him in the discharge of this duty, may be assured that it will have to account for the sin of not giving warning.

#### ENGLAND'S FOLLY A CENTURY AGO.

When George III. and Lord North were making history, they little dreamed what rich reading they were furnishing to Englishmen of a hundred years later. Sir J. G. T. Sinclair, M. P., in a letter to the *London Times* of July 4, argues the folly and bad economy of fighting to retain the Queen's Indian Empire, and caps his argument with this appeal to history: "A signal instance of the folly and wickedness of going to war for supposed or inadequate 'British interests,' without previously calculating their real value, is furnished by the American war of independence, which we under-

took in order to extort from our colonies a paltry tea duty of three pence per pound, which at the same rate per head of population as the produce of the present English duty, would have produced £150,000 a year gross; but which, as tea was then enormously dear, and our colonists were then poorer and less luxurious than we now are, would probably, after deducting the cost of collection, not have realized more than £50,000 a year. Lord Chatham and most of our greatest statesmen, held that we were not entitled to tax the colonies for our benefit, and we do not now attempt to do so in case of any of them. Yet we fought for nearly ten years for this wretched stake, and even let loose the red Indian savages to scalp, mutilate and massacre them, and in the end, our armies were compelled to surrender and we were obliged to make peace little more than ninety years ago, after an outlay on the war of £124,000,000.—*Christian Register*.

At the beginning of our late war there was a disposition to indulge in a military sensationalism that exhibited itself in dress parades, flashy uniforms, and trumpet music. It was under the feeling that there was not much of an enemy to fight, and that the work of putting down the rebellion was only a holiday pastime. As the contest deepened the spectacular exhibitions disappeared, and within a year or two it was grim war, about which there was nothing but the solemnity of a battle for life. Success only came with a proper realization of the work to be done and the spirit for doing it. The sensationalism of the churches just now would lead us to think they do not understand the evils they are called to resist and destroy, and the truth they are to maintain and press upon the world. It suggests that the devil and his assistants are not appreciated. There are too many banners afloat—too many bands, stereopticons, picnics, excursions, and other signs of holiday; and there is too little of strong, resolute, earnest work with the old, tried and trusted instrumentalities of the Gospel.—*United Presbyterian*.

The morality of the government policy of employing a secret detective force can hardly be defended. Such a course of falsehood, hypocrisy and perjury as must have been necessary for M'Parlan to worm his way into the membership, the secrets and the confidences of the "Mollie Maguires" was grossly criminal, and it is doubtful whether the government did right to take advantage of it even in the interests of justice. The *Cincinnati Gazette* says: "For more than half a century we had no such machinery as spies, detectives, etc., attached to the government of the United States. It was supposed that the American people could carry on their own government in the open daylight, and if they were cheated sometimes, they had power enough to support the government and punish crime. It was never supposed necessary to resort to the secret police of Germany, the spies of Rome, the *lettres de cachet* of the Bourbons, or the star-chamber arrests of the Stuarts. We undertook to found a republican government upon different principles. These were, first, to make a government like that of a family, in which everybody had rights, interests and community; and second, that this government should be open, above-board, honest and virtuous.



That is the government we tried to found. For more than half a century these principles were carried out in the government of the United States. It is of no use to inquire how and under what unfortunate circumstances all this was changed. — *Christian Statesman.*

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

Two Masons stopped, one admired Moody, yet claimed that he was wrong in his views of Masons. We had quite a lively chat, but both denied the application of Lev. 5:4, to the Masonic oath, and one said Herod was a fool. Mackey was shown on the NEW BIRTH, mutilating 2d Thess. 3:6 and 12, applying idol names to God and sanctifying a graven stone. Point blank denials were given, and one was so persistent that I challenged him to put some of his talk in writing. He agreed, but before signing the following his companion read the whole of "The Shock of Entrance." I feared he would back out, but his pluck was greater than his prudence for I had told him that nine in every ten Masons who came along would admit the book as authority. Here is his letter:

"Having heard you read from a book called Mackey's Ritualist regarding the new birth, and an extract from Scripture, 2 Thess. 3:6 and 12, omitting the name of Christ, I hereby deny that book is a Masonic book of authority.

E. P. JONES, Dayton, O.

The other gentleman denied that he ever prayed in the lodge without doing so in the name of Christ even if Jews or unbelievers were there. But he claimed also that he could so pray even in the Jewish synagogue! I quoted Paul to the Galatians and charged Masonry with teaching "another Gospel." They maintained wonderfully good temper and gave us credit for sincerity, so we put that to the credit of Masonry in one scale against the execrations of the 32d degree gentleman which are in the other. After all it will be pleasant if we shall find that their compliments outweigh the curses!

A Presbyterian got some tracts, and beginning to be profane was checked, and then avowed his church relationship in Chicago but continued his "cursing and bitterness" as his parting salute.

Another "Disciple" made his appearance, an out and out free speech man, a man of gentle manners, yet he scorned with honest indignation the pretences of Masonry, and had quite a load of proofs against its manifestations in the State of Michigan, whence he came. His talk would have filled a column or two of the *Cynosure*, and his censures were as hearty as those of Mr. Woodward in his vigorous little pamphlet. If the fruit of Masonry in Michigan has such an effect as to turn the stomachs of such men as this its fate is already sealed there. It may

stand while men regard it as an "angel of light." But when the True Light shines, the forgery may be easily detected. Men are deceived because they do not open their eyes to the True Light; because they love darkness rather than the light, indulgence rather than self-denial, sin than holiness.

Two Englishmen, as I judged, one a church member and Odd-fellow, the other a skeptic and a Mason. I tried to get such admissions from the Odd-fellow Christian (?) as would bear against his skeptical friend, but alas the plainest language of Scripture, or Mackey's Ritualist, were alike denied, and the skeptic recommended me to study Voltaire and Paine, without a word of objection by the Christian Odd-fellow!

Two members of the press, one rejoiced to see Sumner's motto: "Freemasonry is a conspiracy against God and man and should not be allowed to exist in our government." He had the Life of Sumner and was enthusiastic over that great statesman. He told of his own narrow escape from being entrapped, and the Great Fire intervened just in time, but he had found out quite enough to decide him against Masonry forever. The other had dealt with Mr. Stoddard who had arrived from his Western campaign. H.

—Some of the papers made merry last spring over the appointment of a day of prayer in Minnesota for the deliverance of the State from the locust plague. They asked whether in this nineteenth century any one supposed that prayer would make any difference. Perhaps now they will be good enough to report the fact that the wheat crop of the State is variously estimated from thirty to forty million bushels. A section some two hundred miles long and thirty broad was devastated by the locusts, parts of it utterly. But just at the time when the worst was to be feared the young hoppers went no one knows whither. Rumor says millions of them have drifted ashore on Lake Superior, and they are heard of in Ohio and in Vermont. Wherever they are Minnesota is delivered. There is little or no apprehension for next year, as no eggs are being deposited. — *Christian Union.*

—The order of Alexander II., czar of Russia, in 1870, notifying the Mennonites that the contract by which they were exempt from military service would cease at the expiration of ten years, has given his country ten thousand first class emigrants, who come to these shores with money, and going West take up land and follow their occupation of farming. They profess a religious faith gathered from the tenets of the Baptists and the Quakers, being non-combatants, opposed to war, and disapproving settlements of personal difficulties by courts. Petty quarrels are seldom known among them and lawyers are tabooed. Although the czar has modified his order, making it less severe, he cannot stay the tide of emigration. They are industrious, temperate and wealthy, and add a profitable and productive class to our people.

Notes by the Way.

NOTES BY THE WAY.

BUNKER HILL, Ind., Oct. 6, 1877.

DEAR BRO. K.: On Sunday, Sept. 30th, I preached to a fair audience in the U. B. church at Etna Green, and in the evening gave a lecture on Africa to a full house. Having obtained consent of a majority of the trustees, I announced that on Monday evening I would speak on secretism, but was told that it would not be permitted for the janitor would hold the key and not suffer the house to be opened. Accordingly arrangements were made for a meeting in the Christian church and it was announced by bills. Some of the leading members of this church have been Masons, but have ceased to be lodge attendants, and are practically on the other side. I spoke in the evening to a fair and attentive audience, and found that the threats of eggs, etc., were not fulfilled.

From there I came to Rochester where I spoke in the Advent church, and from thence here, where I met a cordial welcome from our friend Dr. H. Jenness, who took me to the hotel to stay until other arrangements could be made. The hotel keeper treated me civilly, and I have personally no unkind feelings, but confess that I sympathize with the Psalmist (Ps. 139:21 and 22): "Do not I hate them that hate thee! Am I not grieved with them that rise up against thee? I hate them with a perfect hatred; I count them mine enemies." For this man keeps a depository of the vilest and most malignant infidel books and papers for sale and distribution and devotes his time largely to the ridicule and abuse of Christianity. In perfect accordance with what is done upstairs the basement is devoted to a saloon and gambling house. Here a short time ago a man was killed by a gambler and on the same Sabbath evening the proprietor in a fight with one of his customers threw six beer glasses at his head. The Boston *Investigator* which lies on his table, the organ of such men as Underwood, Ingersoll and men of that class, is professedly devoted to "Reason, Philosophy, Humanity and Progress;" and yet such is the legitimate fruit of their teachings. I spoke here last night in the M. E. Church to a small congregation.

To-night they have a Murphy meeting in the Baptist church and it is hoped that much good will result.

I expect to spend about a week in this vicinity and to speak several times.

Yours for righteousness,  
H. H. HINMAN.

ANOTHER SIGNAL SUCCESS IN IOWA.

BIRMINGHAM, Iowa,  
Sept. 29, 1877.

DEAR CYNOSURE: Mr. Ronayne was here on the 24th, 25th and 26th inst. and delivered three lectures in connection with the working of the first three degrees. The College Hall, the largest in the place, was

filled to overflowing and many went away the first two evening unable to find standing room even. The third evening at the urgent request of many friends of the movement, he consented to kill and raise "Hiram" in the public park, a thing which he had never before done, but was willing to try the experiment. Accordingly the park was fitted up with rostrum, preparation room, etc., and before the hour for the performance had arrived, more than two thousand people (estimated) of both sexes and all ages, some from a distance of twenty miles, had assembled around the stand eager to hear and see Masonry "done for" in such a way as I believe no other man on "top of the ground" can do it. Although the performance was in the grove and without any kind of police whatever, be it said to the credit of the craft here that there was not the least noise or disturbance during the whole four and a half hours—but the audience remained as if spell-bound under the inimitable rhetoric of the speaker, whose hot shot flew thick and fast and never fell short of the mark.

Many who were halting between two opinions before, now express themselves as being perfectly satisfied that Masonry is a humbug, a swindle, a blasphemy; injurious to the best interests of society, dangerous to liberty and corrupting to our holy religion; and from henceforth they are forever done with Masonic preachers, Masonic politicians and Masonic everything else. I do believe that if every city, town and village in the land could but have done for them what Mr. Ronayne's expositions have done for this place, the slimy thing called Freemasonry would die of simple inanition, for it would be difficult to find a young man or boy in this community now foolish enough to do it reverence. In vain is the net spread in the sight of any bird. Proverbs 1:17. And let me say in vain is the Masonic net spread in sight of any young man or boy here; since Mr. Ronayne has so completely uncovered it and so thoroughly exposed it in all its hideous deformity, that the blindest must see it clearly and for all time to come, if we but prove true to God, to our country, to ourselves and to our fellowmen.

When it was understood that Mr. Ronayne was really coming here, the Masonic pot began to boil and cast up all sorts of filth. One of its dodges was "that no decent lady would go to see the degrees worked; that it would be immodest, indecent," etc., etc., and its opposition finally culminated in a foolish attempt to prevent the meeting being held in the public park; there being with suit at law for trespass and damage.

When we take a survey of the whole field it does look like a Herculean task for a few God-fearing men to undertake to break the power of Freemasonry, the most widespread, despotic, irresponsible and



intolerant organization of men that ever cursed the governments of the world; yet it is not stronger than was that "sum of all villainies," American slavery; and I have faith to believe that if we all work together in dependence on Omnipotence, the monster can be made to bite the dust as did that nefarious institution.

J. N. NORRIS.

FROM WAYNE Co., OHIO.

SULLIVAN, Ashland Co., O.,  
Sept. 28, 1877.

DEAR CYNOSURE: I will give you and the readers of your excellent paper a short account of a visit to Cedar Valley on the first of this month, and on the 23d, 24th and 25th. On the first instant I preached in the forenoon and evening in the church of God (or Winebrethrenian) meeting house; in the evening I contrasted the religion of the lodge with the religion of Jesus Christ, to a crowded house and had very good attention inside, but there were some "jacks" without who brayed loudly and kicked some when the elders of the church tried to have them be quiet. On the whole the meeting was a success. The chairman offered me their house farther up the valley, that of the United Brethren in Christ, in case I would give them a few lectures. So we gave out the appointments for three weeks from that time. This place is seven miles northeast from Wooster, Wayne Co., O. I went down on the 22d, preached on secretism on the evening of the 23d, Sabbath, on the evenings of the 24th and 25th I gave an exhibit of the initiation, signs, grips, etc., of blue lodge Masonry to a large and respectable audience. It was something new to them; they had never seen nor heard such things before. I found some warm friends among the old and young. I distributed copies of the *Cynosure*, tracts and leaflets bountifully and they took them with a zest and read them with a will. May God bless the truth to bring forth fruit to his glory!

We expect to hold meetings near West Salem soon to take into consideration the propriety of forming a subordinate association.

We organized by appointing a chairman and secretary each evening; Mr. Smith being our chairman at all the meetings, and Henry Landaw secretary the first, and the Rev. Daniel Landaw the other evenings. I met with a minister who was on his way to eldership meeting, at Peter Warner's where I stopped the last evening. We discussed secretism until midnight, and in the morning before I left gave him a copy of the *Cynosure* and sold him a Hand Book, a Scrap Book and a grange expose, and encouraged him, although a novice, to cry aloud against the wickedness he would find revealed in the books he had just bought. He pledged me that he would do so, for he saw things in

another light from what he had seen and heard before. I told him to read secretism just the reverse from what he saw and from what he had heard from its members if he wished the truth. I expect to go to Dayton, O., if I am spared. I found four who belonged to secret societies, two of them had left and the other two promised me that they would leave. So the good work is going on. May the good Lord speed the day when secretism shall be numbered among the wicked things that were. I am yours in Christ,

J. B. CRESSINGER.

### Correspondence.

FROM THE VENERABLE ENOCH HONEYWELL.

[The following from a late letter to our publishers will be read with great interest:]

ALTA, N. Y., Sept. 27, 1877.

MY EVER DEAR BROTHER: Peace be with you and all your friends who are working for the Lord. I have your letter of 20th inst., and now say that as I get in but little interest money it seems to me best to not ask for more printing till I can pay promptly. Although my 90th year is now begun, my zeal in defending Gospel law is not abated. While I live my help (as God gives ability) shall be had in warning our youth to beware of masked batteries.

A. Honeywell of Hoopstown, Ill., wrote me that he sent you \$30 for me as payment of last March's issue of tracts. I send this \$2.20 for the continuance of my *Cynosure*.

I am with B. T. Roberts on currency till our national debt is paid. The present arrangement is dragging hundreds of millions out of taxpayers and bloating the coffers of millionaires. This national blunder has collapsed thousands of pockets, and mine is one of them—just now.

The total amount of Anti-mason matter gone out to the world over my name during the last eight years is, as tally shows, 900,000 double column pages. I now ask those recipients to give me a furlough for —months, to replenish pockets.

ENOCH HONEYWELL.

REV. E. ENGLAND, OF LOSTANT, ILLINOIS.

• LOSTANT, Ill., Oct. 1, 1877.

An item appeared in the *Cynosure* last winter stating that "Rev. E. England, M. E. minister of Lostant, had promised never to enter a lodge again." He took occasion in his farewell sermon last Sunday to denounce the author of that report as "a liar." The undersigned wishes now to say that Rev. E. England did, a few weeks before the aforesaid item appeared, tell him "he had not attended lodge since moving out of Lostant and did not intend to go

back." His assertion that, instead of the above he told me "if I would prove there was anything about Masonry that did not agree with the Bible he would renounce it," is a poor invention. Had he made such a proposition he would have betrayed a consciousness that I had a knowledge of Masonry such as would enable me to make the comparison. \* \* \*

S. J. WHITE.

AN INTELLIGENT FREEMASON MINISTER.

[By request of one of the parties in the following correspondence it is given to the world to show the difficulty in some cases of dispelling the infatuation of the lodge. ED. CYNOSURE.]

MT. VERNON, Ohio, April 13, '77.

MR. ALEXANDER NEEDELS—Dear Brother: I received a letter from you yesterday making certain inquiries, etc., of me, and I hasten to reply. I will frankly say that I am a Mason; and I furthermore say to you, that I do not propose to renounce or to denounce the institution of Masonry. And as to your refusing to take the sacrament at my hand or paying your money for my support, I leave that to yourself. You must meet it at the judgment and not me. I regret that you feel as you do. I am aware of the fact that there are many unworthy men who are Masons. There are also many unworthy men who are members of the church of Christ. It is so with every institution of the age. This cannot be avoided. I am aware also of the fact that many of the best men, and some of them filling the highest positions in the church, are Masons. I think, my dear brother, that when you get to the better country, and I have no doubt but what you will get there if you are faithful, you will mingle with those whom you have refused to support as ministers of the Gospel of Christ.

I hope, my dear brother, that you will not feel grieved at what I have written. I am not hurt at what you have said, for I feel as Christian and as a Mason, to throw the broad mantle of charity over the frailties of our poor humanity, and am willing to live and let live.

With kind regards to your family I subscribe myself, yours truly,

J. A. KELLAM.

MT. VERNON, Ohio, Apr. 17, '77.

MR. ALEX. NEEDELS—Dear Brother: Yours of the 10th is before me. I am sorry, my dear brother, to have you misapprehend the language of my former letter, or at least to misconstrue it. I did not intimate, nor does the language I used justify the conclusion in the most remote sense, that I hold Masonry as equal to the church. With me religion and the church are first. I have never suffered anything to interfere with my duties to God and the church of my choice. Other things are held only as subservient to these.

You ask, "have you studied or looked into Masonry until you are satisfied that you are an intelligent Mason?"

This is certainly a singular question for you to ask. I hope you regard me as an intelligent Christian minister. This ought to be a sufficient answer to your question. But I will go farther and say, I have been an adhering Mason for thirty-one years; I have in my library many of the standard works on Masonry which I have examined with care; I have passed through all the regular departments of the order in the State of Ohio. I now leave you to judge whether I may not claim to be an intelligent Mason. I hope, my dear brother, that you will take back what you said in your last letter, viz., "You confess Masonry equal with the church." If you do so it will be all right. If you do not see fit to do so I want you to regard this as the close of our correspondence on this subject.

I keep a copy of my letters and file yours, so that I may not make mistakes. Yours truly,

J. A. KELLAM.

REPLY.

SPARTA, Morrow Co., O.,  
May 2, 1877.

BROTHER KELLAM: With tender feelings and a full heart, I make up my mind to write you once more. If you refuse to reply it shall not be my fault. I have showed your letter to five prominent men, two of them M. E. preachers. All agree you must esteem Masonry at least nearly equal to the church, as you begin with saying there are many unworthy men who are Masons; thus Masonry seems to be first. Now, my dear brother, I must conclude that we as a church, are forsaken by our priests so far as the true spirit of Methodism is concerned. I have many evidences that prove the fact to me. A very prominent man and Mason, and an M. E., told me that the M. E. church was a Masonic church. I said, No. It is only ridden by a Masonic priesthood. He replied, "The priests, as you call them, are the church," and we might help ourselves. This agrees with the contempt the petition to the General Conference received. Again, I held correspondence with an M. E. Masonic priest. At length he told me Anti-masonry was a hobby, and he prayed God to save his children from riding it. I agreed with him that it and Masonry might be called hobbies, and we would put it before a disinterested court and try which was the greatest hobby by the law of God and the law of the Republic. If I failed to sustain my position I would give him one hundred dollars. I got no reply. The same man had said that God would not let an Anti-mason into heaven, thus making Masonry the door to heaven. Now, brother, if your second letter does not make you an intelligent Mason I cannot



tell what it does mean; and I will say and take the affirmative (or have it done) that no intelligent Mason can be a Christian and stick to Masonry. Will you meet the issue on the rules of fair discussion? I will agree it may be done in Mt. Vernon, if you will find a house. Try it by the Bible and the standard writings of Masonry; have disinterested judges; if you beat I will give you \$40. If you will not do this I hope you will not find fault with me for not paying Masonic preachers, or for saying Bro. Kellam chooses darkness in preference to light.

Now I will conclude by saying I held office in the church some thirty years; studied the law of God and the church, and never saw anything like Masonry in the Discipline. If you know where I can find it please tell me. My recording steward politely said to me if he took the stand I did he would leave the church, and he claims to be an Antimason. But I shall neither bow to Baal or leave the church at present. The Masons had me arrested for voting for Walker and Kirkpatrick. If you feel I sin for fighting the Christless institution of ancient, speculative Masoury, charge me, for I conclude the glory and power has already fled from our beloved M. E. church. You will say our numbers are large; I say put the Discipline as it was forty years ago; enforce it one year and half the number is gone. Look at our revivals, I consider them still worse, for in nine months, it may be said, Where are the nine?

ALEX NEEDELS.

#### BE YE SEPARATE SAITH THE LORD.

VASSAR, Mich.

EDITOR CYNOSURE: I am still watching, working and praying for the destruction of the works of the devil in the form of secrecy in this part of God's heritage. I have withdrawn entirely from the M. E. church that I may not be partaker in her sins and receive not of her plagues. The Odd-fellows got a Baptist preacher to come and give a lecture in the church in the interest of secret oath-bound lodges. He extolled them without exception and in the highest possible manner, and perverted the Scriptures shamefully. The preacher would not say anything to oppose it, nor defend the truth of God; nor would he give his consent to have it done in the church.

I was an official member in the church for a number of years until I began to call in question the consistency of the church in her unholy affiliations with the world in belonging to secret oath-bound lodges. I was soon regarded as one that troubleth Israel, but those that considered me such did not come to pray with me that I might see my faults and be turned from my errors. No; but demanded that I should keep silent, without giving a Scrip-

tural reason why I should so do. The preacher said I destroyed my influence in the church by opposing Masonry. I said, if the church had got so low that a Christian destroyed its usefulness by opposing evil, away with it. The Bishops and officer of the church have said by their actions that whoever does not wish to tolerate the practice of the church must get out, without attempting to explain from the Word of God whether it is right or wrong; there is no redress, no appeal, and if we follow Christ and are led by the Holy Ghost, he will lead us out of such an organization as quick as the angels led Lot out of Sodom.

I have been holding meetings in the Adventist church for a few weeks. Those that agreed to stand with me fled when they came to face the enemy of all righteousness, and I am nearly alone, but God is with me. I am a blacksmith by trade. My business has been almost ruined since I took a bold stand for God and the defence of his truth. I need some books, something that is Masonic authority, but I have not money to get them at present.

I keep some papers and a few tracts at the shop and give away at best advantage possible. Many have quit attending the lodge since I commenced.

W. B. McFALL.

#### INTELLIGENCE, MORALITY AND SECRETISM.

The *Friends' Intelligencer*, one of the organs of the Society of Friends, in speaking of the late secret society riots, says: "The Society of Friends have generally held that secret, oath-bound societies have no right place in the Christian commonwealth, and we believe the wisest and most virtuous of our fellow citizens are with us in our position."

Yes, this is certainly true. No reasonable man who is trying to live a virtuous life ever finds it necessary to become a member of any secret ring, society, or organized band, in order to do his entire duty to himself, his family, society, the church or the state. But on the other hand the late terrible riots show us only too plainly that secret associations are institutions that can graduate very expert rioters and mischief makers in general. And it is an alarming fact which every reader of the *Cynosure* should ever remember, that all secret rings or organizations are more attractive to those who are ignorant and vicious than to the more intelligent and virtuous portion of the community.

Secret societies being out of place in all moral efforts and undertakings, it follows that they can only be useful to bad men who have work to do which requires darkness, secrecy, grips and grossly immoral expedients. Reason and conscience both stand firmly in opposition to all sly and crafty dark-lantern operations. And the time has arrived for all true

Americans to take a bold position in opposition to every form of secret association. Delay in this highly important duty is dangerous in the extreme.

E. J. CHALFANT.

#### OUR MAIL.

Mrs. David Alter, Fairfield, Iowa, writes of her husband:

"He died the twenty-third of April. He was a great lover of your paper. While he lived his prayers were with you in the great work you are so nobly contending for."

While we mourn the loss of co-laborers we rejoice to feel that for those who die trusting in Christ death is gain. And as one after another falls out of the ranks and still the battle wages fiercer, the order comes, Close up the ranks! Forward! March!

Rev. R. G. Young, Boonsboro, Boone county, Iowa, writes:

"Secret societies here have such hold on the people that it is said to be risky to say aught against them. Last Sabbath night I read from the pulpit the article in the *Cynosure* on the 'Lutheran Synod Making History' \* \* It is the first I have heard in public in this town adverse to Masonry. In almost all departments of society in this country, Christ is denied his claims. From all parts comes the cry 'Crucify him! crucify him!' Undoubtedly this is the great sin of this nation. Let us kindly yet faithfully uphold the honor of our King."

E. H. Reed, Lake Center, Hamilton Co., Iowa, writes:

"I have just been reading of the grand flourish of the Knights of Pythias in the city of Cleveland. I believe if all the doings of these dark orders were fully known they would not receive the homage they now do. We are in deep sympathy with the glorious cause of reform and pray our Heavenly Father to bless it."

L. Wing, East Douglas, Mass., continues sending the *Cynosure* to a high Mason and writes:

"May the Lord bless it to him and save him from his Masonry. I am longing to get Bro. Ronayne if possible, or Rathbun or Stoddard to come to this place and help to start the ball rolling in this reform as soon as I can procure the money to do so."

L. B. Lathrop, Hollister, San Benito county, Cal., writes:

"I wish all our men would stand up to the rack fodder or no fodder. It would help some."

Jesse Hunter, Freeport, Ill., writes:

"My brethren, look up. God is on our side. He is more than a match for the devil and all his understrappers. Be faithful! Be true!"

J. D. Gallup, Genoa, Ottawa county, O., writes:

"The people outside of the lodge appear to be afraid that their houses or barns or cattle might be burned or some other damage take place if they take the *Cynosure*. I am with you to the end or until that great red dragon, with seven heads and ten horns, speaking marvelous things to deceive, if possible, all mankind, is slain."

Mrs. Ella Reidy, Wallaceton, Clearfield county, Pa., writes:

"I believe the secret empire is one of the evils of the last days, that would deceive if it were possible, the very elect."

Daniel F. Pratt, Reading, Mass., writes commending the *Cynosure* and adds:

"Let us have the truth the whole truth and nothing but the truth. I feel in hopes to send you some new subscribers and orders for books as soon as the times are better."

John Hoobler, Fairmount, Ill., writes:

"I am taking the *Cynosure* with me wherever I go, getting people to send for it. I am doing all I can to circulate it far and near."

W. P. Burke, moves from Upper Lake, Cal., to Cold Springs, Jacinto county, Texas, and writes:

"I go to Texas to fight the battle for the Lord."

J. B. Stinespring, Lafayette, Ind., writes:

"I love the *Cynosure* more and more, and think it the best paper printed. I would not do without it. I remail all my papers to all parts of the Union. My prayer is that you may be able to carry on the work."

Zeba Smith, Montpelier, Washington county, Vt., writes:

"I read and circulate my paper and books as much as I can. One man that I lend them to likes them much and said that he would try to get some subscribers. \* \* Judge Poland is not a Mason as I have been told by his father and brother, but is strongly opposed to Masonry."

A friend writes:

"I would be glad to do a great deal more for the cause if I were able, but I am getting old and infirm and have a great deal of business at home to attend to. I will do what I can to forward the cause of anti-secrecy."

This friend sent in a club of twenty a little more than a year ago. We want one or two hundred young men to relieve these veterans. Who will volunteer?

Rev. A. D. Carter, Deersville, O., orders papers, etc., and writes:

"I am going on a lecturing tour."

Enoch Honeywell, Altay, N. Y., writes:

"Dr. Alley, of Cayuga county, N. Y., says in a letter to me, June, '77, that fifty years ago Esq. Sawyer of same county, an adhering Mason, saw Witherell exhibit Masonry (I saw the same) and he (Sawyer) then an acting justice of the peace, said to him: 'If you will not expose me while I live I will tell you the truth. That exhibit is a true showing of the order of Masonry.' The Doctor says he is now at liberty to report, as Sawyer is dead."

#### Home and Foreign.

#### HOW TO PREVENT DAMP WALLS.

Many, probably the great majority of people, suppose that the dampness on the inner surface of the walls of houses comes through the wall from the outside. Accordingly they take great pains, and try many expedients to prevent its "striking through," whatever that means. Some try the tarred paper, thinking that no dampness or much cold can "strike through" that. Others provide a free ventilation between the outer and inner walls, hoping that, as fast as the dampness "strikes through" the outer wall it will be carried off by a current of air before it can "strike through" the inner wall. They don't tell us how it manages to "strike through" the outer wall, in spite of the greatly superior ventilation on the outside.

I certainly think there must be some mistake about this striking through. It seems to me that it would be just as likely to strike out as to strike in.

The dampness on the inner surface of the walls of houses does not come through the walls in any manner; but is deposited in the form of dew, from the moist air of the rooms, when it comes in contact with walls that are much colder than itself.

The only way that I know of to prevent damp walls is to construct them in such a manner that their inner surface shall never be much colder than the air within the rooms.

I have lived in such a house for the last ten years, and fully believe there has not been a damp spot in any room during that time.

One cord of wood was sufficient to keep the dampness out of six



rooms, and keep one of them, a room 12 by 17 feet, warm enough to live in from the first day of December last till the last day of March. House plants grew well during the whole time. THOS. FILER. Fullersburg, Ill.

HEALTHY HOUSES.

[From the Sanitarian.]

"Sanitation of the Dwellings of the Wage Class," is a powerful plea for the recognition of sanitary science in architectural art and practice, which have hitherto excluded it. Architectural treatises, as a rule, make no reference to it—no allowance for it. Conveniences of living and agreeableness of aspect are regarded and accepted not only as the primary objects, but frequently the only objects worthy of consideration, and to these all others are not infrequently sacrificed. . . . One elementary test of the condition of any class of houses, is the extent of the prevalence of the diseases agreed to be classed as foul air diseases, or of diseases of the epidemic, endemic or zymotic class. Another primary test is that of the infantile mortality, the first of which is the proportion of the deaths of infants under one year to the births of infants within the same year. This has been chosen as a primary test, because infants are to the least degree affected by fluctuations by changes of residences, because they are to the least extent affected by occupations, and because they are most of their time in the house, and because infant life is most affected by vitiated air. . . . A death-rate comprising the infant mortality with the proportion of deaths from the foul air diseases would, if well observed, within a year form a safe basis for comparison. . . .

"It was an early direction of that very able army sanitarian, Sir John Pringle, noted in his work on 'Diseases of the Army,' that for the selection of sites for encampments, observation should be made of the height of water in wells near the surface—for he said he had always remarked of the places where the water in wells was near the surface, that they were bad camping grounds. . . . Assuming that this first condition of the sanitary specification has been complied with, the habitation, even upon a clean, well-dried gravel foundation, should be protected from rising wet or damp, or from earth exhalations, by another provision, viz.:

"The flooring of the house shall be constructed of a material which is impermeable to wet, and so laid as to exclude ascending moisture or damp, and all earth exhalations."

"This ought absolutely to be provided for, and it may be accomplished by several means, as by Portland cement concrete, or most completely by an asphalt covering, or by vitreous tiles laid upon a good concrete.

"One the next question, the 'wall question,' it may be stated that those medical officers who visit the common crowded dwellings of the wage-classes in our towns, even when they are unoccupied, are aware that the walls have a peculiar depressing, musty or fetid smell. On visits after severe epidemic attacks in some of the dwellings a peculiar offensive smell has been perceived, and on inquiry what that could possibly be from, the answer has been that it was the 'dead man's smell,' the body having been kept too long near the

wall in a state of decomposition before it could be removed for interment, and the fetor inherited to the wall.

"In the course of the first service under the Public Health Act in England, in cases where the occupiers were all struck with fever, in some instances all the occupiers were ordered to be removed, and the walls and ceilings to be lime-washed. But it occurred that the performance of this service was obstructed or neglected with respect to particular houses, and in those uncleaned houses, and in those alone, and with fresh occupants, the fever has broken out again—thus demonstrating the condition of the 'leprous house,' the walls of which were required to be scraped all around, and the inefficiency of the work of purification. Walls lathed, plastered and papered are even worse for such tenements. The laths rot, the size of the paper decomposes, and the paper itself harbors vermin. The condition of some of the houses of this construction is horrible. To admit of the cleansing of the walls by lime-washing in various model dwellings, the walls have not been plastered or papered. In some instances, the sanitary orders are that the walls should be lime-washed twice, and in other instances as many as four washings a year are deemed necessary.

The conclusions in respect to 'washable walls' are opposed to extensive observation of the higher and middle class dwellings, which have soft, permeable walls, with lath and plaster, papered, which do not smell. But the cubic space in the better class of houses is usually four times greater, occupied partially instead of constantly, whilst the lower class houses are occupied, night as well as day, by double the number of persons. In the first class of houses, however, on the occurrence of cases of scarlatina or the like, it is prescribed as necessary to re-paper them. Moreover, in larger rooms of the first class houses, it is found that illness is at times occasioned by the decomposition of the size used for papering, and by arsenical and other materials used for paper.

"The condensation of moisture on painted walls, or on walls faced with quick conducting materials, in unoccupied rooms, is often confounded with transuding wet, and objected to as a cause of damp; but washable interior wall-facings have been provided for cottages which are not exposed to this inconvenience.

"The occupiers greatly dislike the bare brick walls provided in some model dwellings. In hospitals the evil is in a great measure prevented by facing the interior wall with some hard smooth surface, generally of the best non-absorbent and washable cement. As a principle, then, the surfaces of all interior cottage walls should be washable.

[Continued next week.]

Now is the time to plant currant and gooseberry cuttings or to set out the plants. They mature early and drop their leaves long before other plants, and as they start very early in the spring it is well to do the planting in the fall. They will be heaved a little by the frost, but are readily settled back again.

It is a good time also to prune out the standing bushes, the raspberries, blackberries, etc., cutting out all dead wood and superfluous suckers. This relieves the plants of an unnecessary burden and leaves them free to ripen up their best wood.

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## The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 11, 1877.

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

### THE GRAND LODGE OF ILLINOIS.

This body several years ago fixed upon Chicago as headquarters and has since held its annual meetings here. The seven hundred and fourteen lodges and 40,472 Freemasons of the State were represented by some 1,600 men, who met in McCormick's Hall last week. Joseph Robbins of Quincy, presided as "Grand Master" and Geo. W. Martin, a Methodist minister formerly residing at Streator, and not in the best repute there, opened by an appeal to the lodge divinity. The annual report of the Grand Master did not indicate anything remarkable in the history of the order for the year. He was in favor of starting new lodges in the vicinity of such old ones as were for some reason dying out, hoping by competition to keep the altar fires of the lodge burning. The aptitude of Freemasons generally to parade themselves on public holidays he had had occasion to reprimand at various times and quotes from a letter written to mollify the temper of an applicant, who had written a "somewhat impatient" rejoinder to the refusal of his Grand Master. Such parades the Grand Master thinks should be restricted to the "narrowest possible limits." He does not give the specific reasons for so hiding the glory of the order, but many can be supplied which very satisfactorily account for his decision.

The report further showed that six dispensations only for new lodges had been given, while five lodges have voluntarily surrendered their charters and the Grand Lodge taken possession of the property. Four other lodges have been consolidated into two, and to one lodge charter and archives have been restored. The number of lodges in Illinois, therefore, remains the same this year as last; let us hope no more to increase.

Theodore T. Gurney, deacon of the disbanded Tabernacle Congregational church of this city presented a report embodying some significant items respecting the Masonic mem-

bership. We shall quote freely from the reports in the daily press:

"The Masonry of 1876 and '77 is in advance of the Masonry of 1875 and '76. Grand Masters are more trenchant in the administration of rebuke, less active in the production of homilies and more active in the enforcement of healthy discipline, and in conserving fraternal welfare."

What is producing this marked change in the spirit of the order? Why not go on enlarging, taking into the Masonic bosom the millions of mankind, transforming them into "good Masons" and excellent men? Does the Masonic system lose its power and virtue after having absorbed just so many individuals?

"Much of the discord which at times unfortunately is found in lodges, and much of the opprobrium cast by the outer world upon the order, can be traced, without deviation, to the too common practice of receiving improper material into the Masonic community."

But the "outer world" has never objected in particular to the lodge receiving cripples, or blind, or old men, women or children. There is yet a further disqualification hinted at here, than is down in the books. What may it be?

This injury, which is constantly perpetrated, occasions more serious results in its effects upon the position, estimation, and propagation of Masonry than have the anathemas of Rome, or revilement, or persecution from whatever source or extent. The standard of qualification is too often departed from, either from hasty acceptance, careless investigation of character, or the mistaken policy of seeking quantity rather than quality.

Some other "standard of qualification" than the "sane mind," the "limbs whole as a man ought to be," than the "irreligious libertine" or "atheist," is becoming necessary. The fascination and power of numbers, or the scarcity of funds in the treasury has overborne the Masonic judgment to the neglect of the unnamed "standard of qualification."

"Candidates ought to possess positive, not negative, traits of character, and be estimated for the good done rather than the evil avoided. As long as these causes exist the effect will continue; but could this noxious element be removed no greater advantage could be acquired. The remedy for this diseased condition will be found in the refusal of the individual member, or the committee to recommend, until sufficient time or trouble is taken to scrutinize reputation, ascertaining not only the recent but the remote conduct of the applicant."

Mr. Gurney calls a certain element in the lodge "noxious," no greater advantage could the order have than to be rid of it, this disease must be remedied.

"If the facts are worth anything they demonstrate that multitudes enter the church and Masonry, professions and trades, without the semblance of adaptability for either. \* \* They never had the 'internal qualifications' and the consequences are that they soon find their presence in the lodge as uncomfortable and unimportant as does epiricism in the presence of science and education."

Now these multitudes who have entered Masonry who have no "semblance of adaptability" for it, never had the "internal qualifications" for it, who are they? Gouley, the late secretary of the Grand Lodge of Missouri expressed the idea that Masonry had no use for a man whose desires went out for a holy life, who found that in Christ was his only hope; this is his idea, not his words. Now there were over 36,000 Masons reported last year in this country and Canada who took demits or were suspended for "non-payment of dues," that is, most of them have ceased to attend the lodge, they had not the "internal qualification" the Masonic sense, the nature which would absorb the deism, the flattery, the idolatry, the sham of Freemasonry. They find themselves disappointed! Indeed!—and well they may. They find themselves forced into a so-called perjury, swearing to they know not what, made to "act the liar's part" continually. No wonder they find themselves lacking the Masonic "internal qualification," and with a nature revolting at the fraud imposed on them they leave as best they can dreading the vengeance of the lodge.

Further notice of this meeting will be continued next week, when the address of the Grand Lecturer will be presented.

—Rev. H. H. Hinman was last week speaking in Miami county, Indiana, at Peru and Bunker Hill. We believe he expects to attend the State convention at Plainfield next week.

—Past Master Ronayne is in Mercer county this week. At Marengo last week he was greeted by an immense audience on all three evenings though a sudden and severe change in the weather was unfavorable. Seceded Masons made up a full corps of officers, and the exposition will not be soon forgotten in that part of McHenry county. Reliable judges of the public interest in the expositions believe that no more Masons will be made in Marengo from the respectable portion of society.

—The conventions of the Kansas State Association and of the Central Kansas Association, which were announced for September 24th and 28th, respectively were held, we suppose, as advertised, though no report has yet reached us from either.

—Rev. A. L. Post, of Montrose Pa., has engaged in a discussion on the question, Is Freemasonry anti-Christian in theory and practice? in the columns of the *Advocate*, of New York, a Masonic journal with departments for the grange, for Friend Quakers, and for news. The *Advocate* claims to have a large circulation, so that the sterling arguments of Dr. Post will be widely read. We have no fear as to their

effect, and that the truth will carry conviction when presented by him. May the Holy Spirit bless it to all who read! We cannot hope to print the whole discussion but shall endeavor to make liberal extracts from it. The first article and reply appear in the last *Advocate*. Bro. Post's opponent is said to be a Baptist minister, whose name is withheld.

—Friends in Iowa write to know whether tickets will be supplied for the State election. We have not learned that this is to be done. If any arrangement of this kind is undertaken we should be glad to inform the friends in that State. The ticket nominated at Marshalltown is as follows: For Governor, Elias Jessup, Mahaska county; Lieutenant Governor, Frederick Nelson, Page county; Superintendent of Public Instruction, E. B. Kephart, Linn county.

—Rev. David Yant, the veteran reformer of Bolivar, Ohio, has made known his intention of devoting his entire property to the founding of an orphan asylum. The Wesleyan conferences through which this benevolent project is to be perfected, are with great unanimity pledging their co-operation.

—A late *Interior* mentions that it has noticed the necessities of an aged Christian and his wife who have been reduced to want and asked donations for them. Having received but \$10 when the editor longed for \$100; he adds a touching exhortation, thus: "If this aged gentleman had been a Mason or an Odd-fellow, and had paid a fourth part to one of these societies that he has contributed to the Presbyterian church, he would not now be left in destitution and want. Those who wish to contribute should do so without delay. Contributions may be sent to our address." Unless the *Interior* circulates wholly amongst Freemasons and Odd-fellows, who are unaccustomed to charity outside their pale, it is no wonder well-disposed Christian people are careful how they entrust money to the writer of such a sentiment.

—The Wesleyan Conferences of Michigan and Illinois have adopted the following request to the Government in respect to arbitration. Let the good example be followed by all our churches:

To the Honorable R. B. Hayes, President of the United States of America:—We, the Illinois Annual Conference of the Wesleyan Methodist Connection of America, in conference assembled, earnestly entreat you as President of our beloved country, to lay before Congress at your earliest convenience, the propriety of requesting Great Britain to join our Government in a treaty, never hereafter to go to war with each other, but substitute peaceful arbitration as a permanent mode of settlement of differences, failing otherwise to be adjusted. We also recommend that the two governments jointly invite other governments, with whom they hold friendly intercourse, to join them in similar treaties.



—Last Thursday evening the friends of reform, led by Drury Holt, debated the question of the compatibility of such secret organizations as Freemasons and Odd-fellows with a good republican government and the Christian religion, with the advocates of the lodge at Reed's Station Delaware Co., Ind. The way is made ready for a good course of lectures or a continuation of the debate by Bro. Cook or some other lecturer.

—A while since some of the European papers published a description of the "Catholic League," an organization said to have its center at the Vatican, and combining every resource of the Catholic world, financial, moral, physical or spiritual for the restoration of the temporal power of the Pope. All the various Catholic clubs, guilds, sodalities, societies and orders throughout the world are to be subordinate to this League which will be able to control every Catholic enterprise and set afoot simultaneous movements in different countries for the accomplishment of this purpose. Romanist papers deny the report, but in such a way as generally to assure the anti-papal press of its general correctness. The *Christian Union* remarks thus upon the order:

"The truth respecting this 'Catholic League' seems to be that the 'League' is in full operation under other names of associations already working for the same end. For example, there is the 'Archiconfraternity of St. Peter'—an association of prayers and contributions for promoting the rights of the Pope. There is also the 'Society of Catholic Interests,' having the same object and having branches in different countries. In fact the whole Roman Catholic organization is a huge secret society, having a Worshipful Grand Master or other form of superior. And this helps to explain the jealousy with which it frowns down the competition of all the other secret societies.

**N. C. A. RECEIPTS FOR SEPT., 1877.**

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Collected by H. H. Hinman in College Springs, Iowa, Jas. Bullock \$5 00, D. R. Pollock \$1 00	6 00
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On note No. 41, A. J. Burgess.....	1 60
" " " 14, P. Barnard.....	7 00
" " " 18, H. W. Cherry.....	1 50
" " " 125, J. E. Wilson.....	6 00
" " " 126, Nixon Rush.....	1 50
" " " 66, Geo. W. Black.....	3 00
" " " 87, Emma Black.....	3 00
" " " 88, Geo. Harvey.....	3 00
" " " 85, Keturah Miles.....	3 00
On Pub. House Fund Loan.....	253 59
Rent.....	117 66
Book Sales etc., at Exposition.....	40 00
<b>Total.....</b>	<b>\$482 85</b>
H. L. KELLOGG, Treas.	

—Elder G. P. Riley of Wyand, Ill., was appointed by the Illinois Wesleyan Conference meeting in Flora recently, as delegate to the National Convention at Dayton and the pastors instructed to take up a collection to defray his expenses. Rev. N. D. Fanning was appointed delegate by the great Tabernacle meeting at Marengo last week.

**News of the Week.**

—It is reported that the new Custom House here now nearly ready for the roof is in bad condition in many parts from defective stone. Part of the corridors have been removed and rebuilt on this account.

—Tuesday was the anniversary of the Great Fire of 1871. A special day was made at the Exposition in commemoration.

—The largest passenger train ever drawn into Chicago came over the Michigan Southern road last week, bringing an excursion from South Bend, Indiana. It consisted of thirty-eight coaches drawn by two engines.

—At twelve o'clock midnight of Thursday the western abutment to the great iron bridge that spans the Missouri at Atchison, Kansas, caved into the river with a terrible crash, carrying with it the entire fifteen-foot wall and about seventy-five feet of the embankment. A gradual sliding of the bank had been noticed for the past forty-eight hours, and Mr. L. L. Todd, Superintendent of the bridge, had a force of men employed day and night doing everything that could be done to avert the disaster.

—Col. Miles attacked the Nez Perces Indians, September 30th, on the Snake Creek eight miles from the Yellow Stone near Bear-paw Mountains, and after a severe battle, in which he lost many officers and men, took about all their stock. The Indians lost seventeen killed and forty wounded.

—The prince of Montenegro will not push operations any further in the direction of Herzegovina, as he has gained as much Herzegovinian territory as he can hope to retain when peace is concluded. It is thought he will now attempt acquisition on the Albanian frontier from the plain of Moratscha down to Podgoretza which territory has long been coveted by the Montenegrins.

—The Russians have ordered contractors to construct one hundred and eighty-six miles of railway in Bulgaria, to build huts for a hundred and fifty thousand men, and hospitals for fifteen thousand.

—A timely insurrection in the Caucasus, during the early part of the summer, paralyzed the Russian army in Armenia, and saved Mukhtar's forces from extermination and Kars and Erzeroum from capture. Some weeks ago the resumption of offensive operations by the Russians in Asia was announced. An extensive insurrection broke out in Daghestan—a region lying north and east of the Caucasus, between the mountains and the Caspian—about the middle of September, and all the available forces of the Russians were employed in its suppression. After a short and sharp campaign the rebellion has been quelled and the Russian army is again at liberty to move against the Turks.

—Paris is reported very quiet, but with that sort of calmness which has a passionate feeling beneath it. The French people have been so long on the eve of grave political events that business is almost at a stand-still and the bourse is weak. The three days' prayer for the success of the government is regarded in a very grave light by a section at least of the French liberals. Last evening's *Debats* says that the proceeding is most serious as showing to all beholders that the seat of government of France is not at Paris nor Versailles, but at Rome.

—Grand Duke Michael attacked the Turkish position in Armenia last week and a very severe battle was fought on Thursday. The Turks report a Russian loss of 10,000 killed and wounded, but this is believed to be exaggerated largely. The Russians carried important positions but were obliged to give them up, so that no advantage is gained for either army. From Mukhtar Pasha's latest dispatch it seems that the Russians have withdrawn from the right and center of his line and concentrated their entire army at Aktschak, on Kars-Tschai, fifteen miles northeast of Kars. This is undoubtedly the greatest and most critical affair of the war in Asia Minor. The object of the Russian attack is to cut Mukhtar off from Kars, or to drive him under its walls and shut him up there. If it fails, the second Russian campaign in Asia will be over.



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## The Home Circle.

### REST.

"Thou hast made us for thyself, and the heart never resteth till it findeth rest in thee.—St. Augustine.

Made for thyself, O God!  
Made for thy love, thy service, thy delight;  
Made to show forth thy wisdom, grace and might;  
Made for thy praise, whom vailed archangels  
laud;

Oh, strange and glorious thought, that we may be  
A joy to thee.

Yet the heart turns away  
From this grand destiny of bliss, and deems  
'Twas made for its poor self, for passing dreams,  
Chasing illusions melting day by day;  
Till for ourselves we read on this world's best,  
"This is not rest."

Nor can the vain toil cease,  
Till in the shadowy maze of life we meet  
One who can guide our aching, wayward feet  
To find himself, our Way, our Life, our Peace,  
In him the long unrest is soothed and stilled;  
Our hearts are filled.

O rest, so true, so sweet!  
(Would it were shared by all the weary world);  
'Nenth shadowing banner of his love unfurled,  
We bend to kiss the Master's pierced feet;  
Then lean our love upon his loving breast,  
And know God's rest.

—FRANCIS RIDLEY HAVERGAL.

### YE ARE MY WITNESSES.

A witness is a person that gives testimony. Witness in Greek is martyrs or martyr, and signifies one who gives testimony to the truth at the expense of life. Witnessing was one great object of Christ's mission into the world. Long before he was born Isaiah prophesied of Christ, "I have given him for a Witness unto the people." In the Revelation he is called "The faithful witness." To Pilate he said: "For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." As a witness, he testified the will of God faithfully, plainly and fully, so far as is necessary to the salvation of men. He was a faithful witness, not only because he revealed the will of God for our salvation and bare record to the truth before Pilate, but also because he sealed it with his blood; he died and was a martyr of the truth. This Jesus hath God raised up whereof we are witnesses, says Paul. As he was a witness of his own doctrines and missions, Christians are "His witnesses of these things." As God gave him for a witness, so are his followers witnesses unto the people among whom they live. Of them God says "ye are my witnesses." One distinctive, important and permanent object of the church of Christ in this world, is witness bearing; that she should bear witness unto the truth. The witness is sworn "to tell the truth, the whole truth, and nothing but the truth." This is the testimony the church should give for Christ's truth. But this she cannot do of herself. She needs light to know the whole truth. She needs help to enable her to declare it. God has promised this help. He says, "I will give power unto my two witnesses." While promising help to those who will witness for him, God threatens with his dire vengeance false witnesses and perjured persons. "I will be a

swift witness against false swearers." Witnesses are sworn to tell the truth under penalty of perjury. What a dread punishment do they risk who are false witnesses of God! The church of Christ is as distinctly called to bear witness for his truth and against whatever error opposes that truth as she is to labor for the conversion of souls or the edification of saints. "The Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." The Gospel is to lift its testimony, through the preaching of the living ministry, as a witness against all the moral evils of all nations, before Christ come again. Having obtained help of God, Christians are to continue to this day witnessing both to small and great. They must speak that they know and testify that they have seen of Christ, though men receive not their testimony, and even though like the martyrs of the Revelation, they should be beheaded for the witness of Jesus and for the Word of God.

Witnesses are sometimes afraid to tell the whole truth in human courts lest they should incur the displeasure of those against whom they might testify. The fear of man bringeth a snare, and they are caught in the evil net of suppressing important testimony which the court and jury should hear. So far as they do so they are false witnesses. Just so with the church and the individual Christian. Both should let the light of their testimony shine before men and witness against all wrong doing, as well as for its opposite.

How few Christians are there who do this? How many churches lift up their testimony for the truth as it is in Jesus, and as it is revealed in his Word? How many have for the fear of the wicked, the powerful or great, suppressed their testimony on vital truth? How changed for the better, did all professed Christians bear faithful witness against the prevalent errors and popular evils of society! Many silence the truth, which if uttered would regenerate that society. Many a church is recreant and false to her mission. There is no witness-bearing in it, except it may be for that which all receive as truth. They will not testify for truth at the peril of life or even popularity. They never lead in the van but in the rear of a reform. Their testimony comes in too late when the jury has rendered its verdict, and the judge, an enlightened public opinion, has passed sentence upon the criminal. Such testimony is worthless. It comes too late to be of any value.—*Selected.*

### THE TRUE WIFE.

What do you think the beautiful word "wife" comes from? It is the great word in which the English and Latin languages conquered the French and Greek. I hope the

French will some day get a word for it, instead of that dreadful word "femme." But what do you think it comes from? The great use of Saxon words is that they mean something. Wife means "Weaver." You must either be housewives or housemoths; remember that. In the deep sense you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head; the glow-worm in the night-cold grass may be the only fire at her foot; but home is wherever she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light far, for those who else are homeless. This, then, I believe to be woman's true place and power.—*Ruskin.*

### DISCIPLINE.

Discipline in the church is so severe and dangerous a remedy that it should be applied only in extreme cases. It kills as often as it cures. The awful surgery is in danger of reaching the vitals. The merciful pastor will apply it only when all other means fail, or when there is imminent danger that the gangrene extend to the whole body. To reach the point of discipline is usually to reach the point of death, as the patient in most cases lacks the vitality to survive the operation. And if that were all, the case would be more hopeful. The difficulties and dangers suggest the need of extreme caution in the use of this dangerous instrument, as well as preliminary effort to obviate the necessity of it. Here the old proverb about the ounce of prevention and the pound of cure is applicable. Let not the evil take root, and there will be no call for the remedy.—*Zion's Herald.*

### WHAT IT COSTS TO WRITE WELL.

Excellence is not matured in a day and the cost of it is an old story. The beginning of Plato's "Republic," it is said, was found in an old tablet written over and over in a variety of ways. Addison, we are told, wore out the patience of his printer. Frequently, when nearly a whole impression of the *Spectator* was worked off, he would stop the press to insert some new proposition. Lamb's most sportive essays were the result of most intense brain labor; he used to spend a week at a time in elaborating a single humorous letter to a friend. Tennyson is reported to have written "Come into the Garden, Maud," more than fifty times over before it pleased him, and "Locksley Hall," the first draught of which was written in two days he spent the better part of six weeks for eight hours a day, in altering and polishing. Dickens when he intended to write a Christmas story, shut himself up for six weeks, living the life of a hermit and came out

as haggard as a murderer. Balzac, after he had thought out thoroughly one of his philosophical romances and amassed his materials in a most laborious manner, retired to his study, and from that time until his book went to press society saw him no more. When he appeared among his friends he looked, said his publisher, in the popular phrase, like his own ghost. The manuscript was afterward altered and copied, when it passed into the hands of the printer from whose slips the book was re-written the third time. Again it went to the printer two, three, and sometimes four separate proofs being required before the author's leave could be got to send the perpetually re-written book to press at last to have it done. He was literally the terror of all printers and editors.

Moore thought it quick work if he wrote seventy lines of "Lalla Rookh" in a week. Kinglake's "Eothen," we are told, was re-written five or six times, and was kept in the author's writing desk almost as long as Wordsworth kept the "White Doe of Rylstone," and kept it like that, to be taken out for review and correction almost every day. Buffon's "Story of Nature" cost him fifty years of labor before he sent it to the printer. "He composed it in a singular manner, writing on large sized paper in which, as in a ledger, five distinct columns were ruled. In the first column he wrote down his first thought; in the second he corrected, enlarged and pruned it; and so on until he reached the fifth column, within which he finally wrote the results of his labor. But even after this he would compose a sentence twenty times, and once devoted fourteen hours to finding the proper word to round off a period." John Foster often spent hours on a single sentence. Ten years elapsed between the commencement of Goldsmith's fine work the "Traveller" and its completion. Le Rochefoucauld spent fifteen years in preparing his little book of maxims, altering some of them, Segaris says, thirty times. We all know how Sheridan polished his wit and finished his jokes, the same things being found on different bits of paper, differently expressed. Rogers showed Crabb Robinson a note to his "Italy," which he said took him two weeks to write. It consists of a very few lines.—*Boston Times.*

### DRINKING FOR HEALTH.

There is more food in one bushel of barley than there is in 12,000 gallons of the best beer. So says Baron Von Liebig. He adds: "Beer, wine, spirits, etc., furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle." And Dr. T. K. Chambers, who is the physician to Prince of Wales, the heir apparent



to the throne of England—and therefore supposed to be a first class physician, says: "It is clear that we must cease to regard alcohol as, in any sense, an aliment (a food), inasmuch as it goes out (of the body) as it goes in."

Dr. Lees says: "There is more real nourishment in a threepenny brown loaf than there is to be found in a barrel of Allsopp's ale, containing three hundred and sixty-five gallons and costing \$175!"

Liebig says: "We can prove, with mathematical certainty (as plain as two and two make four), that as much flour or meal as can lie on the point of a table knife is more nutritious than nine quarts of the best Bavarian beer; that a man who is able daily to consume that amount of beer obtains from it, in a whole year, in the most favorable case, exactly the amount of nutritive constituents which is contained in a five-pound loaf of bread or in three pounds of flesh."

"It is a mistaken notion," says Dr. O'Sullivan, "that ale, wine or spirits communicate strength, and it is disgraceful to see medical men endeavor to propagate the error."

Says Mr. Parton: "When we have taken from a glass of wine the ingredients known to be innutritious, there is scarcely anything left but a grain or two of sugar. Pure alcohol, though a product of highly nutritive substances, is a mere poison—an absolute poison—the mortal foe of life in every one of its forms, animal and vegetable. If, therefore, these beverages do us good, it is not by supplying the body with nourishment."

Possibly you are of the opinion that alcohol is a heat producing fluid, and use it for that. But this is a fallacy. Says Dr. Lees, "Alcohol cannot possibly yield a single unit of heat to the blood. Everybody must see that, as the coals and chips that fall out of the grate are not the fuel that actually boils the kettle, so a substance like alcohol, which is constantly cast out of the bodily furnace, cannot contribute to the warming of the living house."

Settle it in the mind then, that no spiritous liquors can be conducive of good health. They do not give strength; they do not assist digestion. The best trainers strictly forbid their use to those striving for the highest physical development; and the brute creation are healthy without them. As says Dr. Cummings: "In the natural world, the blackbird, thrush, canary, and nightingale drink nothing but water, and smoke, nothing but fresh air. A grove, or wood in spring echoes with feathered musicians each a teetotaler, ever singing and never dry."

Presposterous is it to imagine that men will thrive on what no other thing can be made to touch.—*Ex.*

The very thing that you dislike in another may be seen in you—exaggerated.

**Children's Corner.**

**TWELVE YEARS OLD.**

Twelve years old! then I ought to know  
My Father's the Father in heaven;  
I'm old enough to know for myself,  
That of such is the kingdom of heaven.

Twelve years old! then I ought to know  
The work of my Father in heaven;  
That caring for all, and doing them good,  
Is the work of the kingdom of heaven.

Twelve years old! then I ought to help  
The work of my Father in heaven;  
In doing good there's some work for a child,  
For of such is the kingdom of heaven.

Twelve years old! then I'll pray to-day,  
"My Father, my Father in heaven,  
I am thy child, do thou help me to love,  
For of such is the kingdom of heaven."  
—*Churchman.*

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

BY AMASA LORD.

[Concluded].

At length, the tide was turned in favor of Prussia. The Empress Elizabeth of Russia, one of the most powerful of the coalition against Frederick, died on the 5th of January, 1762, and her death changed the fate of Europe. Peter the III., who succeeded her, hated Maria Theresa and admired Frederick. He withdrew his troops from the alliance and sent them to the aid of Prussia, for he too was an absolute monarch and his soldiers fought in blind obedience to his will without reference to the merits of the cause. The Swedish Court, which was allied to that of Russia, did the same thing. Frederick was at last successful, and retained Silesia. This success made him a hero, and secured for him the title of "the Great." If he had been unsuccessful, he would have been almost forgotten or remembered only with pity and disgust, and fewer boys would have been named for him both in Europe and America.

But his greatness was secured by the partial ruin of his own country, and that of others. According to his own computation, the conquest of the province had cost the lives of six hundred and seventy thousand of the allies, and one hundred and eighty thousand of his own troops. The population of Prussia had been diminished five hundred thousand during the seven years' war. The day after the treaty of peace was concluded, Frederick wrote to his friend, D'Argens, as follows: "For me, poor old man that I am, I return to a town where I know nothing but the walls—where I find no longer any of my friends. To form an idea of the general subversion and desolation, you must represent to yourself countries entirely ravaged—the very traces of the old towns hardly discernible: of the towns, some were ruined from the bottom, others half destroyed by fire. Of thirteen thousand houses, the very vestiges were gone. There was no field in seed—no grain for the food of the inhabitants, noble and peasant had been pillaged, foraged, eaten out by so many different armies that nothing was now left them but life and miserable rags."

But the cup of Frederick's iniquity was not yet full. The kingdom of Poland contained a population of twenty millions, and lay between Prussia, Austria and Russia. The monarchs of these countries, like so many greedy wolves, resolved to dismember it and apportion each a part to himself. The man who could rob Austria of Silesia without

any pretext but his own aggrandizement, would, of course, not refuse to aid in the humiliation and partition of Poland for the same purpose. If Frederick was not the originator of this perfidious transaction, he was at least active in its consummation. Partly by bribing the leading members of the Polish diet, and partly by force, the three powers accomplished their purpose, and the kingdom of Poland was at an end.

Soon after this the mortal career of the "Great" Frederick, falsely so called, was also ended. His death occurred on the 11th of August, 1786, aged 74. He died as he had lived, a dreary death of pain and hopelessness. He had no faith in the immortality of the soul, or the existence of any God who takes an interest in the affairs of men, and in the anguish of his dying hours avoided all allusion to religious subjects. The Prussian territory had been nearly doubled under his reign, and contained at the time of his death about six millions of inhabitants. But he left to his country, as a standing curse, a standing army of two hundred and twenty thousand men, which consumed four-fifths of the revenue of the state, and enabled his successors to inflict still further evils upon Prussia and the rest of Europe.

Such was the man whom historians call "Great" and whom even the present generation honors and reveres. We have shown why he is so called but it is only because wrong ideas of greatness prevail that the title is conceded to him. When warriors come to be regarded in their true light, such monsters of selfishness and cruelty as Frederick and his father, will be classed with robbers and murderers and their names and memory will be execrated. If what we have written will tend to divest such men of the halo of glory which surrounds them and teach the boys of our country to be

"Great, not like Frederick, stained with blood,  
But only great as they are good!"

the object of thus exposing his wickedness and presenting him in a different light from that in which he is ordinarily viewed, will be accomplished.

**COMPARATIVE GEOGRAPHY.**

Greece is about the size of Vermont.

Palestine is about one-fourth the size of New York.

Hindustan is more than a hundred times as large as Palestine.

The Great Desert of Africa has nearly the present dimensions of the United States.

The Red Sea would reach from Washington to Colorado, and is three times as large as Lake Ontario.

The English Channel is nearly as large as Lake Superior.

The Mediterranean, if placed across North America, would make a sea navigation from San Diego to Baltimore.

The Caspian Sea would stretch from New York to St. Augustine, and is as wide as from New York to Rochester.

Great Britain is about two-thirds the size of Hindustan, one-twelfth of China and one twenty-fifth of the United States.

The Gulf of Mexico is about ten times the size of Lake Superior, and is about as large as the Sea of Kamshatka, Bay of Bengal, China Sea, Okhotsk or Japan Sea; Lake Ontario would go in each of them more than fifty times.

**The Sabbath School.**

LESSON XLII.—October 21, 1877.—**PAUL AND THE BIGOTED JEWS.**

SCRIPTURE—Acts 22: 17-30. Commit to memory vs. 17-21.

17. And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance: 18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20. And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live.

23. And as they cried out, and cast off their clothes, and threw dust into the air,

24. The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

25. And as they bound him with thongs Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26. When the centurion heard that he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27. Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born.

29. Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30. On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

GOLDEN TEXT.—"But woe unto you scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men." Matt. xxiii. 13.

Having obtained permission to speak, Paul stood on the stairway leading from the temple to the castle, and motioned with his hand to gain attention and secure quietness. A great silence ensued, induced partly by curiosity, partly by the presence of the Roman soldiery, and partly by the commanding appearance of the apostle himself, but chiefly by his use of the Syro-Chaldaic tongue—a dialect endeared to his hearers, not only because it was their mother tongue, but also because it was substantially the language of Holy Writ. Paul's discourse is called by himself an apology, or self-defence, and in it he recounts his early history (v. 3) and opposition to Christianity, (vs. 4, 5) his conversion to the new faith, (vs. 6-16) and his remarkable experience in the temple at Jerusalem, (vs. 17-21) evidently aiming to answer the charge (xxi. 28) that he was an enemy of the Jews and their religion. His tact in conciliating favor is evident in his use of the Hebrew tongue, in the terms of his address, (v. 1) in the facts regarding himself which he presents, in the description which he gives of Ananias, and in his reservation of the most offensive part to the last.

**LESSONS.**

Success in Gospel effort is generally greatest among strangers, vs. 18, 21.

Early sins, even when abandoned, are a fountain of evil, vs. 19, 20. They annoy the sinner, and weaken his power.

God's wisdom and plans are different from ours, vs. 18, 21. Let us submit to his will.

Often God answers prayer in a way different from our desires and expectations, vs. 17-21.

We should avoid needless offence in preaching the Gospel, vs. 17-21.

The most prudent course will sometimes fail, vs. 22, 23.



The virulence and unreasonableness of a mob, vs. 22, 23. Its success even in a good cause, weakens the hands of lawful government.

Let us be thankful if the days of inquisition and torture are past, v. 24.

The value of citizenship in a great country, vs. 25-29. How much more, too, the value of citizenship in heaven! Phil. iii. 20.

We ought not to court persecution or martyrdom, v. 25. So did not Paul.—*Evangelical Repository.*

## DOCTRINES.

Vs. 17, 18.—Persistent refusal to receive the truth is a good reason for ceasing to offer it.

Vs. 19-21.—Not our desire, but God's purpose, should be the rule in seeking a field of labor.

Vs. 22, 23.—The truth faithfully declared often excites the bitterest opposition of wicked men.

Vs. 24-28.—The profession of Christianity does not hinder us claiming all our rights as citizens.

Vs. 29, 30.—Persecution often secures to its subjects grand opportunities to preach the truth.—*Christian Press.*

## BIBLICAL EXPLANATIONS.

V. 17.—Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned to Damascus. Then after three years I went up to Jerusalem to see Peter and abode with him fifteen days. Gal. 1:15-18; Acts 9:23-29.

Two men went up into the temple to pray. Luke 18:10; Acts 3:1.

I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body I cannot tell: God knoweth), such an one caught up into the third heaven. 2 Cor. 12:1-4.

Peter went up upon the house-top to pray about the sixth hour. And he became very hungry and would have eaten: but, while they made ready he fell into a trance. Acts 10:10. He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance but having his eyes open. Num. 24:4; Dan. 8:1; 9:21; Ez. 1:1; Joel 2:28; Lu. 1:9-23; Acts 12:9; 26:19.

V. 18.—And he [Ananias] said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that just One. v. 14. The angel of the Lord appeared to Joseph in a dream saying, Arise... and flee into Egypt. Mat. 2:13. Then let them that be in Judea flee into the mountains. Mark 13:14.

It cannot be that a prophet perish out of Jerusalem. Luke 13:33; Mat. 18:57; 10:14; 23:37; Acts 9:29; Jer. 18:27; Ez. 3:7.

V. 19.—And punished them off in every synagogu. Acts 26:11; 9:1; 8:8; 1 Tim. 1:18. But they were all afraid of him. Acts 9:21, 26.

V. 20.—And the witnesses laid down their clothes at a young man's feet whose name was Saul. Acts 7:58; Mat. 23:31; Rom. 1:32.

V. 21.—And the Lord said unto me, Let it suffice thee; speak no more unto me of this matter. Deut. 8:26. He is a chosen vessel unto me to bear my name before the Gentiles. Acts 9:15; Rom. 15:16; Gal. 2:7.

For examples of similar hesitancy and debate see Acts 9:10-16; Ex. 3:11 to 4:17; Jer. 1:4-10.

V. 22.—And when they heard of the resurrection of the dead some mocked. Acts 17:32; 21:36. But they cried out Away with him; away with him. Crucify him. John 19:15; Thess. 1:15.

V. 23.—Shimei went along on the hills over against him, and cursed as he went and threw stones and cast dust. 2 Sam. 16:18; Acts 7:54; 26:11; Mark 14:68.

V. 24.—And when he had scourged Jesus, he delivered him to be crucified. Mat. 27:26; John 19:1; Luke 23:14; Mat. 28:34; Heb. 11:36.

V. 25.—For I am ready not to be bound only, but to die also at Jerusalem. Acts 18:11, 12; Heb. 13:8.

Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints. Eph. 2:10; Zech. 2:8.

V. 26.—And they feared when they heard that they were Romans. Acts 16:37, 38; 21:39; 23:27; 25:16; Luke 18:7; Ps. 58:11.

V. 27.—Art thou not that Egyptian? Acts 21:38.

V. 28.—Then shall they give every man a ransom for his soul unto the Lord. Ex. 30:12; Job 30:24; Ps. 49:7. The ransom of a man's life are his riches. Pr. 13:8. Ye are bought with a price. 1 Cor. 7:23. The man Christ Jesus, who gave himself a ransom for all. 1 Tim. 2:6; Mat. 20:28.

The truth shall make you free. John 8:32, 36. For he that is called in the Lord... is the Lord's free man. 1 Cor. 7:22. The glorious liberty of the sons of God. Rom. 8:21; Gal. 5:1.

Except a man be born again he cannot see the kingdom of God. John 3:3, 5. But now they desire a better country, that is an heavenly. Heb. 11:16.

V. 29.—See v. 24 and 21:38.

V. 30.—And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council and bound Jesus, and carried him away and delivered him to Pilate. Mark 15:1; Acts 6:12; 4:5, 6; 5:21; 23:28, 29.

## Religious Intelligence.

—The Presbytery of which Greene county, East Tennessee, forms a part, at its last meeting resolved to proclaim itself neutral in regard to the sin of secretism.

—Rev. Wm. Pinkney who has very acceptably filled the Wesleyan pulpit at Wheaton for several years has removed to Sycamore, Ill., to take charge of the congregation there. Rev. Mr. Van Doren from the Flora church has been invited to Wheaton and will probably accept.

—Prof. C. A. Blanchard of Wheaton College, who has been preaching to the Independent church at Streator, Ill., for several months, delivered a forcible address to his congregation against the lodge on Sabbath, Sept. 30th.

—Mr. Moody has determined to spend the month of October in Vermont. At a conference with about fifty Vermont ministers, held at Bellows Falls, he said that he desired rest from the work in large cities, and if the pastors and members of the churches of Vermont desired it, he would begin the first of October to hold meetings in a few of the most important towns of the State. Major Whittle and Mr. Needham will co-operate with Mr. Moody.

—The religion of Brazil is thus described in a recent pamphlet published by the Government: "The religion of the Empire is the Roman Catholic Apostolic. All other religions, however, are allowed, with their domestic or private worship, in buildings consecrated to that purpose, but without any external appearance of temples. In Brazil no one can be persecuted for his religious opinions. It is only exacted that public morals be not offended, and that the state religion be respected, as the state respects other religions, and even punishes with imprisonment and fine those who may, from a religious motive, persecute, abuse, or jest with any religion established in the Empire—the public prosecutor acting for the state. The marriages of non-Catholics are respected in all their legal effects."

—Mackerson's Guide to London and Suburban Churches says that during

the past year 66 Episcopal churches have been added to the number previously in the metropolis of Great Britain. The whole number of churches of the Church of England in London and its suburbs is now 848, of which 245 have free seats: 35 use eucharistic vestments; 465 have the surplice in the pulpit; 16 burn incense; 123 are open for private prayer; 152 keep festival dedications; 58 use altar lights; 152 observe the eastward position; 39 have candles on the altar.

—The Rev. Morris Henderson, pastor of the Beal Street Baptist church, Memphis, Tenn., reports a membership of 3,800 (colored). A correspondent of the Chicago *Standard* says he is truly a remarkable man. "Though wholly uneducated, being barely able to read, he has done a great work. There were scarcely any colored Baptists in the city when he began his work. He has been a leader from the start. His church is the mother of all in the city. During one revival, in 1866, which lasted over six months, he baptized over nine hundred persons."

—The Congregational Methodists is the name of a denomination that has had an existence for thirty years or more, with a membership of 10,000, 150 ministers, and church property valued at \$50,000. The church began first in the separation of a few members from a Methodist church in Monroe county, Ga., in 1852. Their objections to the Methodists were and are that the itinerant system, as carried out in this country, has mainly lost its efficiency, and failed to meet alike the wants and wishes of the church and the world. One of the articles of its constitution restricts suffrage to "free white members."

—One of the incidents of the Eastern war is the demand in the Russian army for Bibles and Testaments. An agent of the British and Foreign Bible Society reports: "More than 60,000 Bibles and portions of the Scriptures have been bought lately by the soldiers of the Russian armies since they crossed the Pruth. The books were sent from Vienna, Odessa, St. Petersburg, and London. It is a strange thing, and yet not less true than strange, when fierce-looking Cossacks, armed to the teeth, thank you ten times over for having brought them the New Testament, and when they can scarce be restrained, in the gladness of their hearts, from taking you up in their bony arms to give you a well-meant, albeit none the less dreaded, hug of gratitude." It is said that comparatively few of the Russian soldiers are unable to read, the government laying upon the subaltern officers the duty of seeing that their men are taught.

—An exchange reports the following legitimate effect of Universalist preaching: "We recently heard of a case where one of their preachers was very zealous in preaching the peculiar doctrines of the church. A committee of the prominent members of the society waited on the preacher and asked him that, if he pleased, he should preach something else for awhile. They confessed that they fully believed the doctrine, but urged, as a reason, that it be not preached so zealously, that its effect upon the young men of the town was seen to be demoralizing, and that it was encouraging them in a life of sin and shame. This they claimed to be visible in their midst."

## SATAN'S GRAND COUNTERFEIT.

BY HIEL LEWIS.

Has the Almighty ever provided more than one Saviour, more than one way or means by which man may be freed from sin? Surely every person who believes the Bible to be the Word of God, will say, he has not.

Every one who believes the Bible trusts alone in this one salvation, and all who try to climb up some other way, or trust in some other salvation, are not true Christians.

The Bible testimonies all point to Christ:

"And to him give all the prophets witness that through his name, whosoever believeth on him shall receive remission of sins." Acts 10:43.

"God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath, in these last days, spoken unto us by his son." Heb. 1:2.

"For God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish but have everlasting life." John 3:16.

"Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

This is God's salvation, taught all through the Bible as the only genuine salvation; and Paul says:

"I marvel that ye are so soon removed from him that called you unto the grace of Christ, unto another gospel, which is not another: but there be some that would trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1.

So if there be any other saviour, or any other gospel, or any other means of freeing men from sin, they are counterfeits and frauds, gotten up, not by the God of the Bible, but by the enemy of God and man, that is the devil. Inspiration reveals his plans. (See 1 Timothy, 4th chap.)

"Now the Spirit speaketh expressly that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."

When Satan had accomplished man's ruin in Eden, God immediately came to the rescue and provided a full and free salvation, promising a Saviour to come, "the seed of the woman," and instituted bloody sacrifices (the beasts whose skins were for clothing) to prefigure the great sacrifice, the death and atonement of Jesus Christ, and to keep this true salvation continually before the eyes of all mankind till Christ should come.

What does Satan now do to prevent man from accepting God's salvation but to issue a counterfeit. So he instituted heathenism and heathen gods, and after the confu-



sion of tongues at Babel, provided the different names and traditions of these gods to suit the language and surroundings of the various nations, and in the esoteric mysteries of all these gods, the death (by some violent means) and resurrection (or at least the finding of the body) of the murdered one, and as paganism was not an institution of the Lord God it could be nothing else than the devil's counterfeit, and the object of its introduction was to prevent man from accepting God's salvation.

By the following quotations it will be seen that paganism and Freemasonry are the same thing, claiming to be the pure religion and derived from the same source. See A. G. Mackey's Masonic Lexicon, page 139, article "Enoch:"

"He (Enoch) appointed festivals for sacrificing to the sun and instructed them in the worship of the true God. He too was the inventor of books and the art of writing. According to our tradition Enoch was a very eminent Freemason, and a conservator of the true name of God."

If Enoch instituted festivals for sacrificing to the sun, and instructed them in the worship of the true God, it follows as a fixed fact that Enoch was a pagan idolator and his true god was the sun.

For further proof of the above see same author's, article "Mysteries," page 321.

"These sentiments, so different from the debasing polytheism which prevailed among the uninitiated, are the most certain evidences that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar. That purer source was the common origin of them and Freemasonry. \* \* \* I conclude with a notice of their ultimate fate. They continued to flourish till long after the Christian era, but at length degenerated; the sun of paganism was setting and its rites became contemptible."

Had this pure source above referred to, been of God, it could never have thus ended in disgrace.

Now, seeing that his pagan counterfeit was being overthrown by Christianity, Satan found it necessary to issue a revised edition, and on the 24th day of June, A. D. 1717, (see Lexicon page 172), "They therefore met at the Apple Tree tavern (in London, England) and having put into the chair the oldest Master Mason, constituted themselves a Grand Lodge." This is the true reason why Masons celebrate the 24th of June as St. John's day, it being the birthday of modern Freemasonry. Here the devil re-organized and started his grand counterfeit and christened it Freemasonry—a universal religion in which all men agree.

Now let us have from Masonic authority a definite understanding of what this Masonic god is, the required creed, and the salvation from sin provided in this counterfeit, but by way of preface, let us first quote Ephesians 5: 11, 12. "Have no fellowship with the unfruitful works of darkness, but rather reprove

them, for it is a shame even to speak of those things which are done of them in secret." Dr. Clark on this passage says: "This no doubt refers to the Eleusinian and Bacchanalian mysteries, which were so impure and abominable, especially the latter, that the Roman Senate banished both from Rome and Italy, the abominations being of the most stupendous kind and of the darkest dye."

These are some of the mysteries of which Mackey says, "They and Freemasonry come from the same pure source." No doubt they did!

In our quotations from Mackey's Lexicon we must withhold some of the essential descriptions of the "Phallus" and "Point within a Circle," the male and female divinities (pagan-masonic) and their united forms, because as Paul says, it is a "shame even to speak of them."

The Lexicon states positively in the articles "Phallus" and "Point within a Circle," that the "Point within a Circle is to be found in every well regulated Masonic lodge. The present signification of the Point within a Circle among Masons is doubtless comparatively modern. We may collect from the true history of its connection with the Phallus of the ancient mysteries, \* \* \* that the Phallus and Point within a Circle come from the same source and must have been identical in signification. \* \* \* That the Phallus was the same as Baal-peor, which was adopted by the idolatrous Israelites who took it from the Moabites when in the wilderness of sin, under the name of Baal-peor." [See Numbers 25th chap.]

"In the Indian mysteries it was called Lingum and was always found in the most holy place in the temple. \* \* \* Among the Asiatics the same emblem under the name of Lingum was, in connection with the female principle, worshiped as the great 'Father and Mother,' or producing cause of the human race, after the deluge. \* \* \* That everything was involved in the common destruction except the male and female principles, which were destined to produce a new race." \* \* \* "The two principles in this 'united' form, floated on the surface of the water during their prevalence on the earth, and thus became the progenitors of a new race of men."

Here we have a brief outline of the Masonic god, or male and female divinities.

Let the reader bear in mind that we have it from Masonic authority that paganism and Masonry both came from the same pure source; that the symbols of these gods are to be found in every well regulated lodge, and that the modern signification among Masons, is but a mask to disguise the hideous features of paganism. Secondly. The Bible, both Old and New Testaments, declare these gods to be devils, and the worship of them, devil worship. This same pagan-Phallic worship was celebrated by the Theosophic (pagan-masonic) society at the funeral of Baron DePalm in the Ma-

sonic temple New York, May 28, 1876.

Let us look at the creed and religion of Masonry, see Lexicon page 102, Article, "Creed of a Mason:"

"It is a creed that demands and receives the universal consent of all men, which admits of no doubt and defies schism. It is the belief in God."

Now whatever this Masonic indiarubber God may be, it cannot possibly be the God of the Bible, the Lord Jesus Christ. No stretch of of the most flexible imagination can suppose that all men believe in Jesus Christ, the God of the Bible, and doubts and schisms on this subject are as numerous as the frogs of Egypt. Masons certainly, should not claim a belief in Jesus Christ for they expunge the name of Christ from all their readings of Scripture in the lodge, and omit all reference to him in their Masonic prayers. And of the Bible itself Chase's Digest of Masonic Law, 1864, page 206, says: "To require that a candidate profess his belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation on the very body of Masonry."

Again, page 208. "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible, if it was it would not be Masonry, it would be something else."

Therefore, Masonry is a religion and all the denial of Masonic ministers is founded on ignorance or falsehood. The Masonic authorities in proof of this are very numerous, and we will notice a few of them.

Lexicon, page 98: "Hence Freemason lodges, which are but temples of the Most High, are consecrated to the sacred purpose for which they were built by strewing corn, wine and oil upon the lodge, the emblem of the Holy Ark."

On page 404, article "Religion," Masonry is declared to be a religion:

"The religion, then, of Masonry is pure Theism on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or connect their truth or falsehood with the truth of Masonry."

This immaculate perfection is equalled only by the infallibility of the Pope. Let us examine these Masonic claims. Here on page 404, Masonry claims to be a "great universal religion in which men of all nations and sects agree." of such vast proportions that all other religions, whether true or false, may be engrafted onto it. But we are immediately informed that the truth or falsehood of all other religions must be disconnected before they can be united to Masonry.

Let us see how this rule must operate on Christianity. The fundamental truths of Christianity are embodied in the atonement and salvation of Jesus Christ, but Masonry requires that all these saving truths of the Gospel of Christ be suspended, disconnected and thrown away before Christianity can be united to

Masonry. The declaration is, "They are not permitted to connect their truth or falsehood with the truth of Masonry."

This rejection of the truths of the Bible shows conclusively that Masonry is at war with the truths of Christianity, else why is their connection forbidden. However, this sweeping rejection of the truths of Christianity, this rejection of God's salvation, is indispensably necessary in order to make room for Satan's counterfeit. Both cannot occupy the heart at the same time; one must give place to the other because Masonry has a salvation of its own, another Gospel which is in opposition to God's salvation. See Lexicon, page 287, article "Lustration:"

"No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt." Again, page 16, article "Acacian," a term signifying "a Mason who by living in strict obedience to all the obligations and precepts of the fraternity, is free from sin."

And what are the obligations and precepts of the fraternity? They may be summed up thus: Always conceal and never reveal the secrets of Masonry.

(Continued next week.)

The Queen of Madagascar has issued a proclamation abolishing slavery in her dominions, accompanied by every circumstance that could give it impressiveness. On June 20 as many as 50,000 people were assembled in a plain at the center of the capital, and the proclamation was read to them. Arrangements were made for reading it at the same hour, in all the large towns of the island. The representatives of the missionary societies were present. While the order was read by the prime minister, cannon were fired to give emphasis to important passages. The substance of the announcement was that as the proclamation of 1874 had been evaded, all Africans, whether admitted to Madagascar before or after the treaty of 1865, should henceforth be free.

AN UNKEPT TRUST.—HON. E. D. Mansfield in an article on the editorial page of the Cincinnati Daily Gazette exposes the dishonesty of the trustees of McMicken University of that city in their violation of the trust committed to them. Mr. McMicken was a wealthy bachelor, and the last years of his life a member of the M. E. church, South. A large portion of his property was left to the city of Cincinnati, evidently for the intention of educating poor boys and girls. One section of the will contains these words:

"The Holy Bible of the Protestant version, as contained in the Old and New Testaments, shall be used as a book of instruction in the College."

This portion of the will the trustees have refused to carry out. Mr. Mansfield describes the Board: "A portion of the Board were opposed to the Bible, another portion were Jews and another portion were moral cowards, afraid to follow the dictates of their conscience." Direct efforts are being made to thwart Mr. McMicken's intention of establishing a Christian school. We trust the Christian men of Cincinnati will maintain their rights against all infidel and Jewish opposition. And yet these directors talk about the rights of conscience!—Central Christian Advocate.







General Washington Opposed to Secret Societies.

This is a republication of Governor Joseph Ritner's "Vindication of General Washington from the stigma of adherence to Secret Societies"...

Are Masonic Oaths Binding on the Initiate?

BY REV. A. L. POST, Proof of the sinfulness of such Oaths and the consequent duty of all who have taken them to openly Repudiate them.

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Is a 2-page double tract, "ILLUSTRATED." The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with an article below, entitled "Freemasonry is only 152 Years Old," and gives the time and place of its birth.

TRACT NO. 9, ILLUSTRATED:

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Copy of a petition for the higher degrees of Freemasonry, in which Blasphemous and Despotic Titles are enumerated and prayed for. The Copy was printed for the use of "Occidental Sovereign Consistory S. P. R. S." 32d degree—a Chicago Lodge—and was ordered by a deacon of a Christian Church who is Grand Orator of the Grand Lodge of Ill.

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A 2-page tract, (ILLUSTRATED) by its "Grand Secretaries, Grand Lecturers, Perfect Prince Freemasons, Grand Inspector, Inquisitor, Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or white Apron," and "the Common Gavel," are given in the exact words of the highest Masonic authority.

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This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unma-sonic conduct in bringing Samuel L. Keith the murderer of Ellen Slade, and a member of his Lodge, to justice, with Judge Whitney's subsequent renunciation of Masonry.

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This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was Deputy Sheriff of Genesee County, and also Secretary of the Leroy Lodge at the time of Morgan's Abduction. A 4-page tract, 50 cents per 100; \$4.00 per 1000.

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By A SECEDING MASON, of Cornot, Vermont. This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character. A 4-page tract at 50 cents per 100; \$4.00 per 1,000.

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BY EMMA A. WALLACE. The author, by wonderfully clear illustration and argument, shows the terribly corrupt nature of Freemasonry. No true woman who reads this will ever speak with approbation of this institution. A 4-page tract 50 cents per 100; \$4.00 per 1,000.

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The principles and teachings of Freemasonry taken from the highest masonic authorities are compared with those of the Bible, several Masonic Oaths are given in whole or in part with the comments of Rev's. Moses Stewart, Nathaniel Colver, and Charles G. Fluney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract, 50 cents per 100, \$4.00 per 1,000.

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TRACT NO. 26.

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This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-Christian religion. An 8 page Tract, \$1.00 per 100. \$8.00 per 1000.

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MARKET REPORTS.

CHICAGO, Oct. 8, 1877.

Table with columns for GRAIN (Wheat, Oats, Rye, Flour), MEAT (Mutton, Beef, Pork), and other commodities with prices.

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