

# THE CHRISTIAN CYNOSURE.

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

EZRA A. COOK & CO., PUBLISHERS,  
NO. 18 WABASH AVENUE.

CHICAGO, THURSDAY, SEPTEMBER 26, 1878.

VOL. X., No. 52.—WHOLE NO. 444.  
WEEKLY (post paid) \$2.20 A YEAR.

## Contents.

	Page
TOPICS OF THE TIME.....	1
EDITORIALS.	
Action; Political and Religious.....	3
The Odd-fellow Grand Lodge.....	3
CONTRIBUTED AND SELECTED.	
Breakers Ahead (Poetry).....	2
Falling from High Places.....	2
System Needed.....	2
Admissions of Masons.....	2
A Whole Village Hoodwinked.....	2
What is Odd-fellowship?.....	3
What are we Coming to?.....	3
REFORM NEWS.	
Notes from Wisconsin: From the Gen- eral Agent; Great Effect of Exposi- tions in Warren county, Indiana; Ro- nayne at College Springs, Iowa; From Miami county, Indiana.....	4, 5
CORRESPONDENCE.	
The Advance and Freemasonry; Mis- souri Masonry on the Right Road; Where are the Religious Leaders? The New Departure; Wants to Settle; Rev. E. P. Hammond; Our Mail.....	5, 6
POLITICAL.	
J. Q. Adams on Anti-masonic Political Action; To Pennsylvania Voters; W. Virginia Leads off.....	12
Is there any Sunday Masonic Teaching?.....	9
Obituary.....	12
Home Circle.....	10
Children's Corner.....	11
Home and Farm.....	11
Sabbath School.....	7
Religious Intelligence.....	12
News of the Week.....	18
Publisher's Department.....	16

## Notices.

**THE NATIONAL CONVENTION** has been appointed at Worcester, Mass.; subject, of course, to necessary change. The time will be announced hereafter.

THE MISSOURI State meeting will be held on the 16th and 17th of October in some town on the Hannibal and St. Joseph railroad not fixed upon at our latest information.

ELDER D. P. RATHBUN announces that he has returned to Iowa to remain until after the State Convention, the Lord willing. His address will be Clarence, Cedar county, Iowa, care Alvin Hall. Arrangements can also be made for lectures with James McCleery of Marshalltown. Let Iowa be thoroughly canvassed this winter. Send for Bro. Rathbun.

### MICHIGAN.

Friends of reform in Michigan will please take due notice that the State meeting will be held about the third week in November. Place to be agreed upon after hearing from our friends. Jackson city does not afford us a suitable house, none but Free Methodist church, and inasmuch as we want Ronayne to work the degrees, we think it best to have a large hall. Let us hear from all.

E. MATHEWS, Sec'y.

Brooklyn, Mich.

### INDIANA.

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

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

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

Signed on behalf of the executive committee.

DR. G. W. CHAMP' Chairman.

## KANSAS.

The Annual Convention of the Kansas State Christian Association opposed to secret societies, will meet at Topeka and not at Ft. Scott, as was announced last week, on Monday, Sept. 30th, being the day after the close of the Wesleyan Annual Conference, as directed by the last annual meeting. Come one, come all, the friends of light and truth.

R. LOGGAN, Prest.

## Topics of the Time.

The idea of domination so characteristic of the papal church has an unexpected display at the great marble cathedral now building in New York. Over the right and left entrances at the front of the building are placed respectively the arms of the United States government and the State of New York while the grand central entrance supports the arms of the Pope of Rome. The supremacy of the papal power in things temporal is thus set for a sign to all and an educator to the ignorant multitudes that prostrate themselves before the crucifix within.

The speech of Vice President Wheeler last week at a county fair near his home in northern New York, contains some sensible words on the financial condition of the country which are more to the point than long columns of figures and estimates which it is plain few understand. No one can misinterpret such words as these from Mr. Wheeler's speech: "The fact, hard as it is, remains, that we can never regain our old-time prosperity without a return to the old paths. We must have soberer views of life. We cannot regain this prosperity until after the stronger portion of our people become willing, through patience and manly toil in the useful and productive arts of life, to earn every dollar they receive. Our young men must learn that they cannot, with impunity, ignore the lower rounds of the ladders on which their fathers climbed with patient, toiling steps, and come to property and reputation with a bound. In manly occupation and manly independence only can be laid the foundation of honorable, permanent prosperity."

The Maine election, with its Republican defeat will be a current topic until the October elections. Congressman Hale, Republican, says in the midst of his disappointment and defeat that the result "is attributable the hard times, general depression of industries, and the

fact that the people up there have had no education on the financial question for the past five years. It is the mission of the Republican party to educate them. This it will do. It may take one, two, or ten years for the party to accomplish its mission, but it will accomplish it. The result in Maine will give the greenback movement an impetus for the present, but the people need not be discouraged."

That there is need of some education on financial and social questions in that State must be evident if the *Christian Union* is correctly informed. It finds documents in circulation there more dangerous than the harangues of the demagogue Kearney. They call it says for the organization of a National Greenback Convention, which will represent the people and therefore will have the same right "to ignore the President, Cabinet, Senate and Congress assembled in Washington as the present President, Cabinet, Senate and Congress assembled in Washington has the right to ignore the people and their wants." They call for the appointment of a Committee of Safety "whose business shall be to watch the work of legislators and others, and whenever a President, a Cabinet officer, a judge, a Senator, a Congressman, a member of the Legislature, a Governor, or any servant of the people shall betray the interests of those who elected him, to kill him on the spot." They urge the organization of Greenback Clubs, and their education is the manual of arms under a skilled drill-master. They assert the purpose of making greenbacks a legal tender for the payment of the bonded debt, and declare that if, by 1880, greenback money is not accepted as such legal tender then every bonded obligation of the government shall be repudiated. And they hold in reserve a threat, if their demands are not complied with to "unite the West and the South and secede from a union that benefits only Eastern bond-holders."

Another proof that the Berlin Congress has not finally settled the Eastern question comes from the northern boundary of India. Not long since a Russian legation was reported at the capital of Afghanistan. England, taking the alarm at this threatening approach toward her Eastern empire, sent a commission to counteract the Russian advance, but too late. The mountain

passes were fortified against their passage and the viceroy turned back chagrined to find that Russian strategy had preoccupied so important an approach to India. It is sadly evident that England and Russia are not at peace and their movements all tend to a future crisis. It is not too late to avert such a calamity by wise and Christian statesmanship. With all the expectations from English supremacy over Asia Minor, it must be evident that the counsels of Gladstone and Bright would have been wiser for the nation and the world.

The Paris Exposition, though well patronized does not attain to the figures of our Centennial; neither is the display so large nor generally satisfactory on account of French monopoly. It was to close November 1st, but a late decision of the management puts off the time till the 20th in order to sell off the exhibits. The distribution of prizes took place last Wednesday. Correspondents state that dissatisfaction is general among foreign exhibitors, and charges of unfairness in favor of the French are not unfrequent. The effect may be to abolish the prize system altogether. An illustration of its operation is thus given by one writer as the experience of an exhibitor of machinery: "Apart from the expenses of my stand, I have spent nearly \$15,000 in bringing my machines before the public." "I suppose, I observed, "this was in advertisements." "Not a cent of it," he answered. "It was in lunches and dinners to jurors, to commissioners, to ministers, and to people connected with the press. Nobody has been coarsely bribed; but every one thinks kindly of me, and if there is a prize going, I shall be man to pick it up. At Vienna I spent nearly as much, and I am afraid I spent a good deal more at Philadelphia. Were I older I should think exhibitions and the cost they entail a bore. But so far I have enjoyed them. I feel all the excitement of a man engaged in a race for a prize, and know that if I mind myself, and make no blunders I am sure to win."

—The Masonic authors of the great disturbance at the Baptist church near Burlington, Iowa, at Elder Rathbun's visit on the 5th inst., are greatly ashamed of their work, but have to bear it. Their own violence has cured them of ever repeating it, while the friends of the truth, though tried for the moment now greatly rejoice at its success.



## BREAKERS AHEAD.

BY ALEXANDER THOMPSON.

Ha! land of freedom, where the soul aspires  
With manly purpose and with strong desires;  
Ha! happy land, by varied blessings crowned,  
Where poor men prosper and wise men abound;  
Where wisdom calls and loyal thousands hear;  
Where pleasure brings a smile and woe a tear.  
Illustrious land, from whose fair bosom first  
The living fount of human freedom burst,  
Whose blessed spray descends on many a shore,  
Till tyrants rage and kings control no more.  
Much do I love thee, and with loyal pride,  
See thy brave banners float above the tide,  
Whose starry folds to many a wretch have given  
Domestic bliss and governmental heaven.

But as the sailor sees his gallant ship  
Deep in the cyclone's seething cauldron dip,  
And then ascending lift her stately form,  
And ride majestic with the raging storm;  
Yet knows full well that should the rocks that  
loom,

Where scream the sea-fowl and the breakers  
boom,

Oppose her progress, then her lofty pride  
Shall fly in fragments scattered o'er the tide,  
And her brave banners dabbled in the brine  
Shall be destruction and disaster's sign.

Thna while we see o'er many an adverse tide,  
Our bannered bark in lofty triumph ride,  
Still greater dangers deepen into view;  
With each succeeding wave she dashes through;  
And God alone can give her sailors skill  
To steer securely past the threatening ill.

## I.—THE LODGE.

In this fair land where happy freedom reigns  
With even justice o'er her wide domains;  
Where each unchallenged may his powers ap-  
ply

To useful purpose or ambition high:  
Where all may speak, or read, or think, or act,  
Without a tyrant's bayonet at their back,—  
Does it not bode some inauspicious doom  
That men seek shelter in the midnight gloom,  
In grips and signs and every trick and art  
That hide the purpose and deceive the heart,  
And cause suspicious men cannot define  
Of hidden purpose and of dark design?

There may be cause in Russia or in Spain  
For midnight meetings and the mystic train,  
For hidden hands with power to overawe  
The graceless minions of a tyrant's law.  
But even there the noble patriot part  
Is open conflict, though it rends the heart—  
Is freedom won and human wrong redressed  
By hidden champions of the poor oppressed?  
By those dark means by which advantage came  
Shall utter ruin spread her wide domain,  
Till tossed by revolution's endless wave  
Fair freedom finds an everlasting grave.

Then surely here in our fair, favored land,  
The hidden purpose and the hidden hand,  
The midnight meeting and the bloody code  
Of laws, defiant to the laws of God,  
The mimic satrap with his lofty tone,  
The partial dealings, always with their own,  
But ill comport with all our high pretense  
To even justice and to manly sense.

## II.—SPIRIT OF CASTE.

Show me a man whose large and genial mind  
Gives shelter to the lowest of his kind,  
Whose "color line" is drawn where virtue falls,  
Whose race inferior with the vicious sails,  
Who never turned contemptuously the back  
On any humble brother white or black,  
And I will show you one who will not bend  
Before, or call a tyrant o'er his friend.

Where far the Southern sunny fields extend,  
And noble streams in one great river blend,  
Where wooded mountains lift their verdant  
crests

O'er theanres hidden in their rocky breasts,  
Where fervid days with steady beam unfold  
The silky cotton and the fruit of gold;  
Why lacks the enterprise which chains the rills  
That gnab among the wild New England hills,  
And makes their stormy energy impart  
A thousand comforts to the human heart?

Why down her vales springs not the iron horse  
With those fierce snortings of his tireless force?  
Why on her noble rivers hear we not  
Trade's shrilly scream from steam's expansive  
throat?

Why is each country village tumble-down  
Like some old relic of a feudal town?  
O! Soul of slavery, restless and remorse,—  
'Tis this tangle all her silver into dross,  
Saps all her strength, clips trade's ambitious  
wing,  
And poisons freedom at her natal spring.

WHEATON, III.

The Holy Scriptures the Book of  
books, which is worth more than all  
the literature of Greece and Rome,  
the training book of nations, the

divinely human book of life, is the  
common book of instruction and  
edification for all churches and sects,  
and is found on all pulpits and altars,  
in all families, on the steamboats,  
and in the parlors and bed-  
rooms of every respectable hotel;  
on this book the officers of the  
republic take the oath of office; it  
is daily read in schools of all grades;  
it pervades the American literature,  
and even the political speeches of  
our greatest statesmen. In short, it  
is the veritable national book of  
Americans of all classes.

## FALLING FROM HIGH PLACES.

BY T. K. BUFKIN.

How often in the past few years  
have we seen in high Christian so-  
ciety the fall from rectitude of some  
of the eminent members of the  
church into infamy! Yet methinks  
this is no wonder, when so many  
ministers are so much more willing  
to labor to please the natural man  
than to preach Christ and him cru-  
cified; and desire the praise of the  
creature more than that of the Cre-  
ator. For this reason many have  
shamefully belied their profession.  
Too many, both of our ministers  
and members, take more pleasure in  
attending festivals, lodges and  
Knight Templar processions, where  
they think they are making them-  
selves conspicuous in the eyes of  
the world (they loving the praise of  
men more than of God), than in  
preaching Christ and helping to  
gather lambs into the fold. Indeed  
the whole matter is getting to be  
horrible to dwell upon. 'Tis plain  
much of this has been learned and  
practiced in secret, and now they  
are beginning to gather fruit of their  
own sowing. Why 'tis no uncom-  
mon thing, when a minister who  
*is willing* to preach the *whole* Gos-  
pel of Christ, stops at some popular  
church and is invited to preach, if  
he touches on the popular sins of  
the day, the bell is immediately tap-  
ped, a halt is called. "Why," says  
the minister in charge, "you would  
soon drive my members out of the  
church; such preaching will not  
do." Would to God we had a thou-  
sand more like Moody who would  
cry, "*Separation! Separation!*"  
Fired with the zeal of God he says,  
"Let them go; hundreds of better  
men and women will take their  
places."  
I believe that these un-Christian  
practices are but the out-croppings  
of an underlying mass of infidelity  
to truth and honor. No wonder  
the scoffers of religion are heard to  
say, "If this is Christianity I want  
none of it." No wonder the good  
and earnest men and women of our  
land are beginning to ask, *What  
shall we do*, seeing such disgrace is  
falling on the Christian churches.  
Ah! Christianity undefiled has a  
hold on men of honor, and it will  
give them strength to follow the  
Lord Jesus under all circumstances.  
Oh, how I pity that minister, or any

man, who either by lodgeism or  
otherwise, has his mouth so  
muzzled that he is afraid to  
speak against these public sins for  
fear his character or reputation may  
be assailed! Would to God more of  
us would remember, "He that hum-  
bleth himself shall be exalted, but  
he that exalteth himself shall be  
abased;" and "that the fearful and  
unbelieving shall have their part in  
the lake that burneth with fire and  
brimstone."

## SYSTEM NEEDED.

No man ever conducted his  
business successfully, whether in  
farming, manufacturing, mechanics,  
ordinary trade or commerce, without  
a systematic use of means, well de-  
vised plans of action and intelligent  
aims. That which is so true in  
physics is equally true in morals;  
and the sooner we who are engaged  
in this anti-secret reform come to a  
lively and intelligent appreciation  
of this truth and act upon it in our  
various State, county and other or-  
ganizations the better will it be for  
the cause, for the lecturers and all  
concerned.

We now have, in name at least,  
some twelve or more State associa-  
tions, with a great number of dis-  
trict, county and town societies, with  
presidents, executive committees,  
etc., with a long list of State and  
other lecturers and agents. But  
after years of laboring, publishing,  
lecturing and organizing what have  
we accomplished, and what are we  
now doing to advance the work to  
which some of us have given much,  
and a few their all?

It may truthfully be answered,  
Much has been done already, and  
something is doing in some parts of  
our great field of operations by  
which individuals and communities  
are in the process of enlightenment  
as to the growing danger to the  
state, to the church and to the best  
interests of society generally, from  
the existence among us of Freema-  
sonry and its multiform spawn of  
secrecy continually hatching into  
active life and mischief all over the  
land. But while this is true it is  
equally true that our work is grow-  
ing on us and but little is done in  
comparison with what might and  
ought to be accomplished by the  
proper use of the men and means  
within our reach. I say within our  
reach. We have men—competent  
men—who are fitted to go before the  
people and give all needed light;  
but these men have families to sup-  
port, and are themselves of the earth  
earthy. They need food and cloth-  
ing like other men, and these things  
call for money and money, must be  
had or the work must cease—has  
ceased already in many directions  
where it is greatly needed, because  
the funds are withheld; or because  
no proper systematized effort has yet  
been devised to draw them out suc-  
cessfully. New York, Michigan,  
Ohio and other States have had good  
men in the field; but one after an-

other they have been compelled to  
withdraw for want of support, while  
the enemy with better working or-  
ganization and an abundance of  
means makes a mock at our baffled  
efforts and sneers at our apparent  
paucity of means to carry on the  
reform we have inaugurated.

True, our success in raising the  
\$30,000 publishing fund, and the  
possession of our publishing house  
—the gift of Mr. Carpenter—has  
given the enemy a shock, and cor-  
responding encouragement to our  
friends, yet is there an appalling lack  
of zeal and interest in our work,  
calculated to encourage only those  
whom it is the interest of every  
true patriot and Christian to dis-  
courage.

As workers we have in the field,  
the indefatigable Stoddard, our Gen-  
eral Agent; Cook, of Indiana; Rath-  
bun, in Missouri; Hinman, in Wis-  
consin, and these not half supported.  
Besides these Ronayne is doing his  
peculiar work unapproached and un-  
approachable.

These are mighty but are almost  
lost in the immensity of the field  
needing labor. Every State organ-  
ized should have its agent and lec-  
turer, who should have his salary  
assured to him without concern on  
his part. This is a matter of the  
first importance and requires system  
and systematic labor to secure it.  
*I believe it can be done.*

In the States I have mentioned I  
believe I hazard nothing in saying  
there are Anti-masons enough to  
give a good lecturer in each a salary  
of \$1,000 per year—and no properly  
qualified man should be asked to  
take up the work for less—and not  
a man need pay more than a dollar!  
All that is needed is a system by  
which these dollars may be drawn  
out and utilized. Who will tell us  
how this shall be done? I will wait  
answer from the wise ones. It must  
be done. J. L. BARLOW.

## ADMISSIONS OF MASONS.

BY A NEW ENGLAND CLERGYMAN.

A Mason conversing with the  
writer upon the subject of joining  
the fraternity, declared that there  
were things connected with the ini-  
tiation into the lodge that I should  
consider beneath my manhood. Af-  
ter learning from those who have  
experimental knowledge upon the  
subject, I believed that his state-  
ment was true. Indeed, I have rea-  
son to believe there are frightful  
scenes to which the candidate is  
witness. In a town where I have  
been pastor, a young man who was  
not very robust went to the lodge  
for initiation and was carried home  
a corpse. The knowing ones of  
course did not tell the cause of his  
death. But there is hardly a doubt  
in the minds of those outside. He  
unquestionably died of fright.

Some Masons are unwise in say-  
ing that Capt. Morgan, or any other  
person, deserves to be killed for re-  
vealing the secrets of the order. Of



course this is only the natural fruit of secretism which binds to sustain the honor (?) of the lodge at all hazards.

An honorable Mason, and himself a minister, admitted to me that Morgan was probably murdered by Masons; but he did not believe that it was done by the advice or approval of the lodge.

Intelligent Masons admit that the former views in regard to the antiquity of Masonry are without proof. Indeed that the lodge is a modern institution.

A sea captain in eastern Massachusetts stated under oath, while on his death bed, that he witnessed the murder of a man in open lodge who had been considered guilty of the betrayal of some Masonic trust. He could not die in peace without making the murder a matter of history.

Ministers of the Gospel have acknowledged that their connection with Masonry was seriously disadvantageous to their spiritual state. Some have seen so much corruption in the fraternity and have been so nearly ruined personally by their relation to it, that they have renounced Masonry and have faithfully warned people against it. We are aware of the fact that such are published as perjured villains, etc., because they solemnly swore that they would never divulge any of the secrets of the order. But candidates for admission are assured in the preliminaries that Masonic obligations will not interfere with their duties as citizens, etc. It is found untrue, and those who are deceived and hoodwinked do not feel that they are obliged to carry out their part of a fraudulent contract to the injury of others.

#### A WHOLE VILLAGE HOODWINKED.

I know a whole village of four thousand inhabitants that is wholly under the Masonic hoodwink. The people are as much under the control of the lodge as if they had a garrison among them whose orders they were bound to obey. They are taught by the lodge the parrot talk that one "must obey orders and break owners," the lodge, of course, being the one to give the orders. This was the Freemason Tweed's doctrine, who gave orders to pay for things never furnished to the city of New York, and shared in the proceeds. Obey orders and break owners, as the Freemason said when he robbed the city. What a set of slaves a pretended free people must be who run their necks under such a yoke! The Masonic lodge would like to have every body obey its orders without questioning.

I venture to say that there are not three persons in the whole village alluded to who take the *Cynosure* or any other Anti-masonic paper; or who have any rational knowledge of the lodge by which they are controlled. They are hoodwinked and never lift the bandage

from their eyes, believing that the lodge will bring them out all right, though things keep getting worse and worse.

What can a people know about Masonry unless they look at both sides of it? The leading men of a village might make fortunes out of stolen patents or illicit whisky, and yet be men of good and regular standing in the church and in the lodge, and a hoodwinked people would never know but it is all right; for such is the morality that the lodge teaches.

I have seen similar characters strutting over a Republican victory at the polls with the regular old slave power strut, showing that it is politics, and politics of the foulest kind, which sustains such men—politics whose soul and mainspring is the Masonic lodge. And for politic reasons such men are sustained in a Christian community! The community is hoodwinked by them, and will not read the *Cynosure*! Men who glory in the disgrace of Masonry do not care to know the truth. They are happy under the idea that Masonry possesses a magic virtue which can reconcile rascality with the Christian religion.

Neither a man nor his family can long remain respectable with the Masonic blinders over his eyes and the Masonic bit in his mouth. He may be a deacon in the church "in good and regular standing," and fancy that every body else is hoodwinked because he submits to the bandage; but not even a whole village can shelter him from the consequences of his self-stultification if it persists in rejecting the truth. Men who begin by suppressing the truth will end in downright falsehood.

They say Masonry don't commit murder, though sworn to do so. They claim as an exemption from censure that their oaths are *vain* oaths; don't require the execution of what they prescribe. Have not the Mormons, the Molly Maguires, and the Ku-Kluxes committed murders? To say that secret societies of all kinds are not Masonry, is as much as to say that rum, whisky, gin, etc., are not alcohol. Masonry is to all other secret societies what alcohol is to all other liquors. It is the intoxicating, maddening, poisoning principle of them all.

The Christian American woman does not know what she is doing when she allows her husband to keep secrets from her in obedience to the orders of the Masonic lodge. If he begins to keep secrets from her, the source of unhappiness, where will he end?

OBSERVER.

#### WHAT IS ODD-FELLOWSHIP?

How many people, alas! take the position, in our day, that no person can know anything about secret societies, unless he joins them. But is this true? How is it possible to take such a position, when these

societies have again and again published to the world what the *main object* is which they seek to attain. The writer of these lines had the privilege of listening to some public speeches in a grove, in which it was clearly stated, that the object of the Odd-fellows is not a mere *personal* benefit, but the following was clearly stated as the great end which this order wishes and seeks to attain:

"Odd-fellowship aims at removing vice from the human heart, and it elevates and ennobles the whole man; it is to enlighten the mind and to give the most nourishing food; nothing on earth exceeds it; what nothing else can accomplish, it can accomplish, and it will go on till crime, bloodshed and wars are wiped away from earth; all religious creeds are here brought into harmonious affiliation, and whilst in the churches strife and contention are found, based upon mere human opinion, at the door of the lodge all conflicting elements are laid aside. Orthodox preachers and churches were ridiculed, and held up to the public as persons who neglect the poor, the widow and the orphan, whilst Odd-fellows will hear, at that great day, what they have done: "I was an hungered and ye gave me meat, naked and ye clothed me," etc. One speaker said that Odd-fellowship is *not* a religion, nor a substitute for religion, whilst another one said that it is founded on the Bible.

In view of such expressions, we ask: What is it? Can no one know what it is, when such sentiments are uttered and proclaimed to the world? Can no one know what it is, when any one can purchase a Pocket Manual and read its boastings of "Friendship, Charity and Truth" and what it aims at accomplishing? How many take the position in our day, that no one not connected with secret societies can know anything at all about them, and therefore the church has no right to oppose them. That would be strange indeed! A person might just as well say: You can know nothing about the Constitution of the United States, or about the laws of our country. What need we care for the grips and signs of secret societies, when we can hear and read their speeches, read their constitutions, periodicals and manuals? Here we find enough to convince us that they are anti-Christian, and that they have a religion, but not the religion of the Bible—the Christian religion—the only true religion in the world. Now, as the Christian makes Christ and his atonement the foundation of his faith, and as faith in Christ, the only Saviour and rock of our salvation, is the only source of real charity and good works, he has no right to connect himself with any other religious society which has not Christ for its foundation. A Christian believes in the Triune God, but the lodge does not. The God of the lodge is designated "a Supreme Intellect, the Ruler of the Universe." In the Odd-fellow's Manual it is said to the members of the lodge: "Followers of different teachers, ye are worshippers of one God, who is Father of all, and therefore ye are brethren." It is further said: "The three great religions of the world (Judaism, Christianity and Mohammedanism) recognize the one only living and true God."

Cannot any person of common sense see from expressions like these that there is a religion, and religious teaching, in the lodge? But cannot also every upright and honest reader of the Bible see, that such a religion

and such teachings are not in agreement with the Bible? The Bible indeed teaches that there is but one God, but it tells us that this God is a Triune God, and that he that denies the Son has not the Father—denying the Son, he also denies the Father. And it furthermore teaches, that no man cometh unto the Father, but through the Son. The Bible teaches that there is no true worship of God, but through and in the name of the Son. In the lodge you find no such worship, as the recognized forms of prayer, which you can read, clearly show.

The name of Christ has no more place in the religion of Odd-fellowship, according to its principles and regulations, than in a heathen temple. Grosch, in his Manual, makes the following declaration: "The descendants of Abraham, the divers followers of Jesus, the Pariahs of the stricter sects, here gather round the same altar as one family, manifesting no differences of creed or worship, and discord or contention are forgotten in the works of humanity and peace." How do they manage to worship together so lovingly? Grosch says: "They leave their prejudices at the door." The thing is managed thus: Whatever is peculiar to Judaism, Hindooism, Mahomedanism, Christianity, or any other kind of religion, is excluded from the ritual and worship of Odd-fellows. But here we ask, What is left? Nothing but deism or infidelity. The religion of Odd-fellowship is infidelity, and its prayers are infidel prayers.

Is not this a serious matter? Are Christians free from guilt, when they countenance such prayers and services? Surely not. Is it right for Christians to sustain any association which puts Christianity on a level with pagan superstition, and which treats Jesus Christ with no more regard and veneration than it does Mohammed, Confucius or Joe Smith, and whose religion is infidel? Who cannot see that it is wrong for a Christian to stand thus connected? Surely every honest and upright Christian will and must see, if he will only take this matter into serious consideration, that a Christian has *no right* to belong to a secret society.—*Lutheran Standard*.

#### "WHAT ARE WE COMING TO?"

It would almost appear to the careful observer as he sends his thought abroad over our own country, and the nations of Europe and the world, that the times of tribulation spoken of in Scripture as annunciatory of the latter days, had already come. The foundations of industry, order and prosperity seem to be tottering. Governments are corrupted, people rebellious, enterprise paralyzed, trade and commerce languishing, and individuals bankrupt. Suffering and distress prevail everywhere to a most unusual degree. Wars and rumors of wars, famines, pestilences and earthquakes in divers places, increasing wickedness, and heart-sickening casualties and crimes startle the community, and large multitudes exclaim, What are we coming to? The answer seems plain.

The world is hastening to its destiny. Prophecy is fulfilling, history completing. The kingdoms of thi-



world are being disorganized that they may become the kingdoms of our Lord and of his Christ. The nations are filling up the cup of their iniquities, which shall turn in their hands into the cup of the Lord's fury. Leaders of false religions are binding upon their followers heavy burdens, and grievous, to be borne, which are destined to be thrown back with crushing weight upon their own heads. Communities are laying up for themselves 'wrath against the day of wrath, and revelation of the righteous judgment of God,' and individuals sinning with a high hand against knowledge and love, are provoking the Almighty to a just retribution. Let the Lord's people be awake, zealous and active for the Master, vigilant and uncompromising against evil, waiting for his appearing, by the brightness of whose coming the man of sin is to be finally destroyed.—*Advocate and Guardian.*

## Reform News,

NOTES BY THE WAY IN WISCONSIN.

TREMPELEAU, Wis., }  
Sept. 10, 1878. }

DEAR BRO:—At Wilton, Monroe county, Wisconsin, I gave two lectures to fair audiences, but with much disorder from some of the audience and excellent attention from others. The U. B. church here I trust was strengthened in its principles while the Masons felt that they were cruelly assailed. In this little village one hundred and forty copies of the *Advocate* are taken. Masonry and all the forms of secretism make common cause with the believers in "fiat money," or in getting wages without labor, and are seeking to combine ignorance, dishonesty and infidelity in one grand effort to undermine the foundations of religion and good government. The *Advocate* is their organ. One of the most eloquent and untiring advocates of this system of folly and wickedness is Mr. Applebee, of Sparta, Wisconsin, the editor of the *Greenback*, of that place. He unites a bitter hatred to Christianity with an untiring devotion to the worst forms of paper money madness. In a speech I listened to he advocated the issue at once of four hundred millions of irredeemable paper, and that all unemployed persons should be furnished with a farm and stock at government expense. He said unless this or something similar was adopted, the country would be *deluged with blood*. This man has been scarcely a year in America and he represents the worst phase of society in the Old World. Some good men are connected with this *Greenback* movement, but it surely represents the lowest and worst principles in the nation, and is the ally of Freemasonry, communism and infidelity.

At Trempeleau I found a pleasant home with Rev. Jas. Squier and lectured once and preached once in the Wesleyan church near that place. Other appointments were hindered by heavy rains. From there I went to St. Charles, Minnesota, called on friends, but found no opening for lectures, but met Rev. J. K. Billheimr, treasurer of the N. B. Board of Missions, with whom I had labored in Africa and where I first saw him. At Cascade, Olmstead county, I met a most kind reception from Bro. F. M. Waldron, who has "held the fort" single-handed for some years. I gave three lectures here to attentive congregations. I also preached twice on the Sabbath and felt that a deep seriousness was the result. May the Lord bless his truth and make it quick and powerful. From thence to Wasioja to consult with the faithful brethren there about a State meeting; thence back to St. Charles on the same errand; and thence here where I have work to do. So has the Lord led me.

I found in Minnesota about one fourth of the wheat crop had not been harvested and was being burned. That which had been harvested will hardly pay for cutting and thrashing, and hence the people were greatly embarrassed. Still we hope to have a good State meeting at St. Charles about December 1st and put a lecturer in the field.

H. H. HINMAN.

FROM THE GENERAL AGENT.

DEPOT, Tuscarawas Valley }  
Crossing, O., Sept. 18. '78. }

DEAR K.—I left Oberlin at 1:12 for York, Ohio, where there are appointments for me this and to-morrow evenings. At Oberlin I found old friends as active as ever and some accessions to the Anti-masonic ranks as the result of Bro. Ronayne's efforts there last March. Things are rather quiet but friends assure me that much good was effected by the exposures. Bro. Clark met me at the depot with a carriage drawn by "Blessed Charity" and took me to his hospitable dwelling where I fared sumptuously by day and occupied the "prophet's chamber" at night. Our meetings were held in the Second church, and although not largely attended were of interest and will, I trust, be productive of good. The President of the College showed me much kindness and with his lady attended my second lecture. He did not seem offended at my plainness of speech in reference to the imperative duty of ministers and churches speaking and acting decidedly against the lodge system, and in personal conference assured me that there was no essential difference of opinion between us in regard to the moral character of the lodge system. His attitude is one of direct hostility to the secret orders, but like many others he does not apprehend danger to our free institutions from their workings.

Rev. J. M. Andrus, the Baptist

brother who was with Bro. Rathbun when he was shot some years ago, has his home in Oberlin for the present and is waiting for the Master to open for him an effectual door for greater usefulness as pastor or lecturer. I hope Bro. Rathbun and the brethren will keep this in mind and aid this brother if possible in securing a situation where his ability may have ample scope in the field of conflict.

I did not as I had anticipated stop at Wakeman, as Bro. C. C. Cregan wrote me that he thought the secrecy question had been sufficiently discussed in that place. Bro. Hinman must have been very thorough and successful in his efforts at that place, and it is certainly a matter of rejoicing to know that there is one place where they have reached the millennium on so important a question. Bros. Cleveland, Hall, and their pastor are to be congratulated upon their happy attainments and I hope these brethren will not forget to pray for Oberlin, Wheaton, and other brethren and churches at other points who have not yet attained "sinless perfection."

One brother at the U. B. Conference reported to me as a result of Bro. Ronayne's expositions in a town in Michigan that sixty-one members had refused to pay their lodge dues, but when Bro. Cregan reported no call for further light upon Masonry after Bro. Hinman's efforts in Wakeman, I thought Bro. R. would be compelled to yield the palm to Bro. H. unless it should appear on further examination that Bro. C. had himself returned to the mire of Odd-fellowship, from which he had been recently washed, or had been hood-winked and cable-towed by the parent craft. A few facts from Bro. C. or Bro. Cleveland or Hall, in this case would be refreshing.

I don't know as your compositor can trace out these scribbles on the back of a circular torn from the wall, but I will venture an investment of three cents to send it. I shall likely report next from Worcester, Mass., on the 23d inst.

J. P. STODDARD.

YORK, O., Sept. 18, 1878.

A small but interesting meeting here last evening. The P. M. minister of this place is in a very hopeful state and has greatly changed since Bro. Hinman met him some time since. Bro. Baird, of the Congregational church, is quietly with us and God has owned his labors in the conversion of souls during the past year. Dr. Bingham, Bro. Gardner and others have lost none of their zeal, and the brethren here are, so far as I can learn, holding the fort for Christ against the anti-Christ of the lodge. After speaking this afternoon I go directly to Spencer, Mass., where Bro. H. M. Tower has arranged appointments for me for Sabbath. Bro. Leadbetter, of Auburndale is to meet me at Worcester

for consultation on the 24th. The way seems opening for New England. God is leading.

J. P. STODDARD.

GREAT EFFECT OF EXPOSITIONS  
IN WARREN CO., IND.

ANNAPOLIS, Ind., Sept. 13, '78.

EDITOR CHRISTIAN CYNOSURE:—Green Hill, Ind., has recently had a real treat of the sensational sort. Mr. Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago, who has gained such wide celebrity as a worker against secrecy in general and Freemasonry especially, was the chief mover in the matter. By invitation of Mr. Wm. B. Timmons, the son of an old Antimason as I learn, Mr. R. came to Green Hill, and on the 9th, 10th and 11th inst. lectured on and exposed the first, second and third degrees of Masonry. Some came twenty-five or thirty miles to find out by actual sight the true inwardness of this great sham. Good order, with slight exception, was observed throughout.

The craft was stirred deeply but they kept their "jewel." It is believed a special lodge meeting was held just before Ronayne's meetings and that it was there agreed that they should all attend and treat the exposition—the whole of it—as a huge joke, and laugh it off.

They did attend almost *en masse*, but, it is believed it became a serious matter to some of them, at least, as their laughing ceased and their smiles became few and very faint. All in all they did well, however, considering how unsparingly their great idol was attacked, and all his glory torn away, and he left with naught to hide him from the contemptuous gaze of the multitude. The occasion could not pass, however, without some show of resistance. The Master of the lodge said: "If the lectures are taken to the the Seminary Chapel (the first lecture was in the church) I will not patronize the school." He also threatened, in jest or otherwise, to have the constable thrown out of office for acting as Senior Warden during the exposition, as I was told.

All outside the lodge seemed to appreciate both the lecturer and his work very highly, and all, I think, thought him fully able for the very great work in hand. One man told me the Entered Apprentice degree was correctly worked as he could testify from experience. I believe he told the truth as he is a responsible man. As the degrees were being worked astonishment, incredulity, wonder, defiance and shame were depicted in the countenances of the people. Defiance and shame mingled seemed to be visible in the faces of Masons and some of their wives. And well they might be filled with shame, for Mr. R. showed clearly that their darling and ancient institution was utterly Christless and essentially heathen in its



character and practices. He showed most convincingly that the whole system of Freemasonry is only a revival of heathenism, and that every part of the regalia, every symbol of the lodge, even every act of initiation into the lodge is taken from the heathen worship and practices of long past ages.

I cannot speak of the length of the first lecture, not being present, but for four hours the second evening and five the third the speaker held the people as they were never held in Green Hill for so long a time. And as he, little by little, unmasked the "Old handmaid" some said "Is it possible?" "My God! is it so?" etc. And such logic, such argument, such earnest appeals, such fiery eloquence are seldom heard, as Bro. R. poured forth as in turn he addressed wives and mothers, men and particularly his brother Masons.

No attempt at giving a synopsis of the lectures or the work will be made as it would only end in utter failure. Suffice it to say that surely God was with the man and helped him marvelously, and his work will not be forgotten before God, nor by the citizens of Green Hill. I sincerely hope his work, by the divine blessing will ultimate in the downfall of secrecy in and about the village and that a better moral sentiment, one more in accordance with the principles of the U. B. church, may hereafter prevail in the place. Doubtless much good will result to our cause—God's cause rather—from these lectures. Some seem incredulous yet but it is hoped they will see these things in a different light and range themselves under the banner of light.

W. N. COFFMAN.

RONAYNE AT COLLEGE SPRINGS,  
IOWA.

Sept. 19, 1878.

EDITOR CYNOSURE:—Last night, for the third time in succession, Edmond Ronayne held a mixed audience of five or six hundred for about four hours intensely interested by his masterly exposition of the "sun worship" of these United States. I doubt if that feat could be accomplished by any other man in the Union at this time of year.

If you ask for the results here, we may not be able to answer satisfactorily. The College students will soon be repeating in the homes of Missouri and southern Iowa the testimony of the Masonic authorities to which they have listened, a mass of testimony against the iniquity which cannot be impeached. It carried conviction to every candid mind.

It is the general opinion that no mathematical demonstration can be more perfect than was the demonstration of the identity of the Baal-worship of Palestine with the worship of the Masonic lodge in Iowa and in this country. Those who thought they knew a good deal about Masonry have sat as interested

learners, perhaps, as those who never before heard the question discussed.

We especially rejoice that Christ Jesus has been exalted in our midst by the lecturer. "To Him be glory and dominion for ever and ever."

W. P.

FROM MIAMI COUNTY, IND.

PERU, Sept. 7, 1878.

DEAR CYNOSURE:—I am glad to have the chance of sending you another subscriber. Light still beams in spots. The *Cynosure* is doing its part and all the appliances have their effect, but we think in this county that Dr. Cook, our State Agent, is a head-light in our reform wherever he goes. He has been with us for a week and it is generally felt among the friends and enemies that he is faithful to the cause which we have asked him to represent, and in point of ability has few equals. His labors are well received, and we frequently hear the opponents say, "we can't answer that man." He has a full set of weapons and uses them to conquer. This morning at Bunker Hill a Mason acknowledged the correctness of Dr. Cook's exposures, and was astonished that an outsider knew it better than he did. I think and know that the Dr. is not used in the way of support as he ought to be. It is a shame to ask a man to do the work he does for so little. Come, friends, wake up!

Yours in truth,

ISAAC CRANE.

ELDER J. L. BARLOW hereby gratefully acknowledges receipt of seven dollars, collected and sent by Rev. H. S. Limbocker, and one dollar by S. P. Poole. Thirty-six more will bring to Michigan State Association a receipt in full.

## Correspondence.

THE ADVANCE AND FREEMASONRY.

From a Congregational Minister.

TABOR, Iowa.

DEAR BROTHER BLANCHARD:—A few weeks ago a neighbor lent us the *Advance*. I read in it what the editor had to offer prejudicial to you. Up to that time I had heard nothing of your trials. The ring of that article convinced me that the truth, if there was any in it, was so distorted, so abused, so disfigured that it would not be safe to trust it. I used to think a great deal of that journal, but I take no satisfaction in reading a paper whose statements I do not dare trust.

It is more than a quarter of a century since I last saw you in Galesburg. I was comparatively a young man. I had seen a good deal of the world. I had been educated in a school of rigid discipline. The Bible had been my text-book. One leading principle I had seen inculcated throughout; it was put into definite shape by Paul, "Be not conformed to this world, but be ye transformed by the renewing of your

mind, that ye may prove what is that good, and acceptable and perfect will of God."

When I reached Galesburg in the fall of 1848 I was beginning to lose faith, not in Christianity but in Christians. Every where I saw conformity to the world creeping into the churches. I was thrown among your enemies. The Lord ordered it so that he might revive my faith. I have always been grateful to him for it. He was about to show me what I had been longing to see, a real genuine non-conformist, and he placed me just in the right situation for me to see him to the best advantage. I had never seen till then where malice would lead men. I had never seen furies let loose before. And notwithstanding I had been raised in the school of non-conformity and had seen it severely tested, I had never realized the immense advantage the man has whose determination is by the help of God not to swerve a hair's breadth from the line of rectitude. And my dear brother, your noble, patient, Christ-like defense of truth then fortified you to my mind so that it would not be possible for the *Advance* to weaken my confidence in you. After I had read in that paper the unkind remarks which I did, another neighbor sent me several copies of the *Cynosure*, and then I could see all about it.

Well, to be short, I am glad that you are no longer connected with Masonry in your church and associational relations. My own opinion is that you were wrong in sustaining that relation as long as you did. You know in the anti-slavery struggle we felt it our duty to preach separation from sin and sinners. Is Masonry any less a sin than slaveholding? And must not Christians and Christian churches take the same position toward it that they did toward slavery? We are constantly informed by the religious press and from the pulpit that the age in which we live is more Christian than any preceding it. It is no such thing. It is a terrible mistake. In the Methodist churches twenty-five to fifty years ago there used to be from one to a dozen classes, meeting regularly and well attended. Now it is rarely that churches have more than one class, and that is attended only by the old members, who, so to speak, were brought up in the class meeting.

There is a corresponding decline in the piety and spiritual strength of the other denominations and there is a reason for it. The reason is conformity to the world, and one cogent reason for this is the introduction of Masonry into membership and into the pulpit which is invariably accompanied with declension in piety, in zeal and in holy living. It would be the height of folly to expect success in a temperance crusade which was conducted by brewers, whisky-drinkers and distillers. It is as great folly to ex-

pect sinners to be conducted to Christ in churches which are controlled by Masonry whose avowed object is the destruction of Christianity. I mean just what I say; its avowed object is the destruction of Christianity. We see how it is accomplishing its object by insidiously introducing the Masonic fraternity into church membership who then undertake to suppress all opposition to that institution, and that sin being tolerated every other sin follows, until from the pulpit right through, our churches which were organized for the subjugation of this world to Christ, are fast becoming the most pronounced auxiliaries to the Masonic institution for the suppression of Christianity. \* \* \*

I can see clearly why sinners are not converted, nor is much keenness of perception needed to tell what the reason is that Christianity and the churches are held so largely in contempt. In the pulpit and in the membership to an alarming extent the teachings of the Bible are wholly set at naught, and what have been taught us by that Holy Book to be among the worst vices of a depraved human nature, are converted into virtues, and the Almighty is made a liar in his own house by those who have crept into his church as his followers, but really to subvert his cause. May God help you to persuade his true followers to come out and be separate from this institution, "for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" Let us labor and pray for the emancipation of all God's people and of his church from the bondage they are now in to this Christ-denying institution.

MISSOURI MASONRY ON THE RIGHT ROAD.

LEESVILLE, Mo., Sep. 16, 1878.

ED. CYNOSURE:—In looking over the proceedings of the Grand Lodge of Mo., A. F. & A. M., for the year 1877, I gather some items that are of interest and very encouraging to workers in the reform. Of the four hundred and eighty-eight chartered lodges in the State, one hundred and thirty-four are reported in arrears with Grand Lodge dues. Fifty cents per member every year is the tax levied by the Grand Lodge, and as there are 23,220 Masons in the State the tax amounts to a nice item.

A decrease in membership of five hundred and nineteen (519) is reported. This settles the boast that the order is "constantly gaining" in this State. It is a favorite statement with Masons here that the expositions and the *Cynosure* and the lectures are just strengthening Masonry. Well, we can stand such "strengthening" as this.

Three hundred and thirty-six



(336) Missouri Masons are reported suspended for non-payment of dues. Masons claim that they never suspend those who are too poor to pay, so I presume the three hundred and thirty-six thought the "benefits" were not worth the cost, and so stopped paying. And now to close this short article please print the enclosed item which I have clipped from the Masonic department of the *Advocate*. Your readers are no doubt able to judge of its merits.

Yours for truth,  
JOHN V. BAKER.

FROM THE ADVOCATE.

Freemasonry is doing a work in no essential way connected with the church of Christ; but, in fact, is a co-worker with the church of God, in that it prepares the mind and fits it for admission into the church, or when lived up to, is in itself a gateway to the Grand Lodge above where the "Great I Am" is enthroned. We are, then, a part of that grand army, marching forward with a steady tramp, forming a shield to the Christian church, and equalizing or forming a balance-wheel to the great religious organism.

#### WHERE ARE THE RELIGIOUS LEADERS?

GOLDEN, Col., Sept. 10, 1878.

EDITOR CYNOSURE:—With my renewal I submit a few thoughts if you think them worth a place in your excellent paper. My sympathies are absorbed in the great work you so faithfully vindicate and labor to advance. Heaven bless you and your co-laborers in the great work of reform!

Many are the devices and sinful practices tending to evil and ruin. I ask, sir, is there any prevailing sin so dangerous to church and state as organized secrecy with the oaths and penalties? If so, let us hear from some one; let us have light.

Who are in those ranks so firmly bound together? I answer, not all bad men; some mistaken good men have been caught in the deceitful trap; but most to be regretted is, a host of professed ministers of the Gospel of Christ are found in the ranks; nay, they are set forward as an argument to the beholder; their position in society is used by the secretists to carry forward their Christless organization and cover up their iniquities. It is said all these men are honorary members, hence the rush to popularity. There is another class of men, aye, and women who vindicate the lodge.

Mark well the court partialities, and church trials, and the treatment of ministers. You have eyes, you can see if you will. We view this last class as the most detestable; doing the dirty work of secretism; allowing themselves to be the cat's paw for more crafty minds.

Their inconsistency we meet everywhere. At our annual conference of Colorado a resolution was offered, acted upon and voted down. Here is the wording of the resolution:

"We as a conference appreciate

the action of the General Conference on the law on secret societies. That we will give our aid and sympathy to the National Christian Association and the *Christian Cynosure* and such literature in keeping with our principles and views on secrecy."

Two of those inconsistent and leading voters on this resolution were trained in one of those lodge nests of colleges. The younger one expressed a regret in a speech on the resolution, that the General Conference erred in making that law on secrecy. Yet these men claim to be loyal to the church.

Would I had at command a purse of thousands, half should go to help on this reform work. My prayer is God bless the right.

ABRAHAM HARTZELL.

#### THE NEW DEPARTURE.

[Conflicting opinions on a great reform are winds striving on "a sea of glass mingled with fire." We wish the *Cynosure* to be such a "sea;" and therefore give conflicting opinions. Below we give the words of an earnest minister and able writer, only observing that the National Christian Association has never organized "political societies," nor "local religious societies," nor does it propose to; but to encourage all just political and religious action against the secret orders. Here are the extracts:]

The "New" is the true "Departure." The mistake was that it is "New." It ought to have been so from the first. That a "National Christian Association" should organize local religious societies ought to be a matter of no surprise. It ought to have been expected. When the N. C. A. went to organizing "political" societies, I was supremely astonished and for years took but little interest in the movement. If we permeate society with just sentiments socially, churchly and politically as matters of faith and personal action, the organic political side will take care of itself. Or it can be easily adjusted to suit the demands of public sentiment. I do not know that we want any new "church." It will be better if we can concentrate and consolidate three or more existing "organizations." Yet it will require more than human wisdom to consummate such an end, and can only be done by degrees and in time. I think you are acting wisely in making the *Cynosure* a kind of bond of union among non-lodge churches.

#### WANTS TO SETTLE.

YATES CITY, Ills., Sept. 14, 1878.

EDITOR CYNOSURE:—I presume many of your readers are curious to know how my suit against Yates City Lodge, No. 448, A. F. & A. M., was finally disposed of; and as the case has now been through the mill I see no good reason why their curi-

osity should not be gratified. Some three months ago I saw in a Chicago paper a list of cases called at the September term, 1877, and in which opinions had just been filed. The case of Robinson vs. Yates City Lodge was reported as affirmed. I inferred that the case had been decided against me, and therefore wrote to the clerk requesting him to send me a copy of the opinion. The clerk is a Mason and he paid no attention to my request. I heard nothing more about it until a day or two ago when I received notice from the sheriff, who is also a Mason, that he had fee bills from the supreme court in my case calling for \$21.90, and informing me that if I would call and settle it would be considerable less. I replied, that as I had permission from the Chief Justice to prosecute my suit as a poor man, I did not propose to pay costs. Now it appears at first sight and to the uninitiated that the lodge is fully sustained by law. But when it is considered that the supreme court is composed almost exclusively of Masons, it will be seen that the decision has settled nothing more than that Masonic courts will sustain Masonic lodges, right or wrong. But I have accomplished indirectly all that I undertook. Some two years ago I secured my money by an arrangement which has proved perfectly satisfactory to the master of the lodge, and will be satisfactory to him as long as I keep still about it so that it can be made to appear in the Grand Lodge reports that I have been completely defeated in all my operations against the lodge. I understand that the Grand Lodge is willing to pay \$135.50 to settle the matter provided it can be hushed up. Yours, &c.,

W. H. ROBINSON.

REV. E. P. HAMMOND.

MILNERSVILLE, O.

DEAR CYNOSURE:—Some months ago you published a statement to the effect that Rev. E. P. Hammond, while at Terra Haute, was reported to have commended Freemasonry as a good thing, and the report gave occasion for some reflections on the character of that eminent evangelist. In a correspondence with him lately, I mentioned this fact to him, expressing my hope that the report might be incorrect, and he sent me the following reply, which, in justice to him, I send you for publication:

"In Terra Haute I preached a sermon to the Freemasons. I did not discuss the character of Masonry in the least. I am not a Mason myself; I have many warm friends that are. My one object was to show them that whatever of benefits there might be in their fraternity, they must every one of them come to Christ and believe in him if they would be saved."

Perhaps any of us would have done as much as that. I may add that I sent him a copy of my "Appeal" with other sources of information. WARREN TAYLOR.

#### OUR MAIL.

M. I. Lewis, Rosendale, Wis., writes:

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds which Satan and his emissaries have erected against every principle of republicanism, for which so much blood was shed, and so much money and treasure expended. Christianity, on which our civil institutions are professedly based, is a system of equal rights, equal and exact justice to all, irrespective of color or nationality, wealth or poverty. A leveling system. Yea, a leveling up! by giving equal protection to the poor as well as the rich. But Masonry is the antagonism of all these principles just named, and by the supineness of the people, she has to a great and alarming extent, secured the judiciary power. Almost every judge both in the general and State courts are Masons. They have two sets of oaths by which to be guided; one to favor a brother Mason 'right or wrong,' and the other to be impartial, to be just, to be devoid of fear or favor. Such a precedent is dangerous, and unless the people wake up and destroy this deadly upas, come back to first principles, the days of our glorious republic are numbered. It is always safe to do right. Our warfare is not so much against men as against measures or systems. The picture is not overdrawn, but we need not fear for God is on our side. He has no attributes which can take sides with our enemies when the contest comes, which come it certainly must. It is only a question of time. I am well aware that there seems to be an undercurrent against us, but let us not fear the final result. 'Our Father is at the helm.'"

Elder I. Jackson, Harrison, Me., writes:

"I know what I have done here has stopped many young men from going into the lodge. A number have told me that the Masons were doing nothing at Bridgeton; hardly have kept up their meetings. What we want is to have Bros. Stoddard and Ronayne here to deliver a course of lectures. I calculate to make some advancement this fall and winter."

A. J. Londenback, Glidden, Carroll county, Iowa, writes:

"Perhaps Mr. Rathbun will come here next month. \* \* I have but little help here, but think the time is coming when I shall have plenty of help. The people are very much divided in politics. I expect to see the American party in power."

O. C. M. Bates, Constantine, St. Joseph county, Mich., writes:

"The Episcopal Methodist members have concluded to ride in the same car with the Freemasons, whether it is run by the power of God or by the power of the devil."

Frank Helghway, Sevastopol, Ind., writes:

"I think the *Cynosure* is among the best papers published. I wish ten thousand more people were reading it"

Harvey Pease, Scipio, Jennings county, Ind., writes:

"I should like to be at the State meeting at Spiceland but the lack of means will prevent. If any should pass on the Madison and Indianapolis railroad, I would like to have them call on me."

Samuel H. Booth, City Island, Westchester county, N. Y., writes:

"It pains and disturbs me much to see Christians belonging to these miserable institutions."

M. M. Miles, Des Moines, Iowa, writes:

"I wish I had power to rouse men to see the things which belong to their peace, before forever hidden from their eyes."

T. B. McCormick, Princeton, Ind., writes:

"Since Bro. Ronayne was here our county has been all excitement. It has not been confined to the county simply, for I have received two letters from our State central committee, urging me to vote their ticket, and we have so controlled the Republicans of this county that they have not got a secret society man on their ticket and the Democrats have been influenced in the same way and I do not know of one in the county on the greenback ticket who belongs to any secret society. \* \* Our U. P. church is so conservative that with more than 800 members she does not take a copy of the *Cynosure*. They will do but little for the cause for fear of their popularity."



Sabbath School.

LESSON I.—October 6.—WARNING AGAINST FORMALISM; or, Seeking in Earnest.

SCRIPTURE.—Luke 13: 22-30.

22. And he went through the cities and villages, teaching and journeying toward Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in [at the strait gate: for many, I say unto you, will seek to in, and shall not be able.

25. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not whence ye are: depart from me all ye workers of iniquity.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out.

29. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30. And, behold, there are last which shall be first, and there are first which shall be last.

GOLDEN TEXT.—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

DAILY HOME READINGS.

M. Warning against formalism. Luke 13: 22-30.

Tu. Formalists in Samaria. 2 Kings 17: 22-35.

W. Formalists in Judah. Isa. 1: 10-20.

Th. Obedience and sacrifice. 1 Sam. 15: 19-23.

F. Hearing and obeying. Matt. 7: 15-29.

S. One master only. Luke 13: 10-17.

S. The formal church. Rev. 3: 1-6.

GENERAL STATEMENT.

Jesus is now beginning his last journey to Jerusalem, there expecting to finish his course on the cross and complete his atoning work. His amazing miracle of raising Lazarus from his grave has drawn notice from the chief priests, and the determination to put him to death. As his hour is not yet come, he leaves Bethany, and secludes himself at the village of Ephraim, or Ephron, near the Samaritan border. Thence, after a time, he crosses over to Perea beyond Jordan, and journeys again toward Jerusalem, preaching on his way. He urges his hearers to be earnest and prompt in their search for salvation, and warns them that while others afar shall enter the kingdom, they to whom came its first proclamation are in danger of being shut out by their own neglect.

EXPLANATORY.

"Cities and villages." In the province of Perea, on the eastern side of the river Jordan. Notice that Jesus, the great teacher, did not neglect the humbler villages, but taught peasants as faithfully as those who dwelt in cities.

"Teaching and journeying." Though on a journey, and often weary with the heat of the sun and the length of the way, he passed by no opportunity of usefulness. Those who bear Christ's Gospel should not leave their commission when they are traveling.

"Toward Jerusalem." Where he saw looming up before him the cross and the sepulcher. The nearness of death only makes Christ, as it should make the Christian, all the more diligent.

"Are there few?" There were two

views held by the Jewish teachers. One class believed that all who belonged to the Jewish race would be saved hereafter; while others held that heaven was reserved for the few who fulfilled the law.

"Saved." It is a question of slight importance to any man as to how many are saved, but of vast consequence whether the number includes himself.

"He said." In all his answers to questions, Jesus never satisfies mere curiosity, but always makes his reply personal and direct to his hearer's conscience.

"Strive." Literally, "agonize," "strain every nerve." The word is employed to denote the strenuous exertions made by the contestants in the Grecian games. If they exerted themselves so intensely to obtain the corruptible crown of pine or laurel, how should we strive, who have a heaven to obtain? Our souls will not save themselves; we must make an effort if we expect to save them.

"To enter in." To the way of life, the path of salvation. We must strive to enter the way, and then strive to advance along the way.

"Strait." An old word, meaning narrow, close, confined.

"Gate." That word conveys the idea of exclusion. If there is a gate to salvation, then some may not be saved. There are limits to the number of the redeemed, not in the mercy of God, but in the willingness of men. The gate lies at the beginning of the way. It demands the sacrifice of self, and submission to the will of Christ. "There are a thousand roads to hell; but only one gate to heaven."—M. Henry.

"Many will seek." Seeking is not striving; to desire is not to determine; There are many who would be glad to enjoy the fruits of godliness, but are unwilling to make the sacrifices which it demands.

"Not be able." Not because God is unwilling to receive, but because they are unwilling to strive.

"I know you not." There is a sense in which Christ knows all men, for all are under his eye, and their very thoughts are read by him. But in the deeper sense of friendship and love he knows only his own, those who have become acquainted with him to the saving of their souls. Only those are known to Christ who themselves know him.

"Whence ye are." He knows whence come his friends, but deigns no notice to his enemies.

"Eaten and drunk." There were multitudes who had eaten of the loaves and fishes broken by his hand, yet had never fed on the invisible bread of life; there were many at whose tables he had sat as guest, who had never received him to their hearts. So now there are those who enjoy the privileges of his Gospel without partaking of its blessings.

"Taught in our streets." Strange that those who had listened to the wondrous words of the Master should not have been saved through his blood! [Teacher, present the thought that Christ teaches now, wherever his words are read.] It is one thing to hear, and another thing to heed, the message of Christ.

"Depart." This is no arbitrary sentence. The lips of the Master only emphasize that which their own character makes necessary to sinners. They depart from Christ, because they have nothing in common with Christ.

"Weeping and gnashing." If those words mean anything, they must mean that the condition of the sinner in the world to come shall be one of misery. That misery has in it two elements, eternal exclusion from God, and eternal existence among the wicked.

"Abraham and Isaac." "Old Testament saints are in the kingdom; but New Testament sinners are thrust out."

"Kingdom of God." Not merely the Gospel kingdom on the earth, but the realm of glory in heaven.

"Thrust out." No soul was ever yet saved by the height of its privilege. Jews who heard Jesus and saw his face, are lost; while Gentiles, who have not seen, but have believed, are saved.

"From the east." The Gospel tidings have been borne afar to every nation, in every quarter of the globe.

"Sit down." This expression conveys the idea of rest, and enjoyment. The Christian's privilege is not merely to stand before the table of God's bounty, but to sit and partake.

"Last which shall be first." The Gentile world, which received the Gospel last, but accepted it first. Earnestness will often make up for lack of opportunity.

"First which shall be last." Those to whom the word was earliest proclaimed are yet strangers to it. Perhaps this may indicate a time in the future, when God's chosen people of Israel shall yet come home to their rejected Saviour.—S. S. Journal.

Masonic Books.

For Sale by Ezra A. Cook & Co., 13 Wabash Ave., Chicago, Ill.

All books sent post paid, on receipt of retail price, but BOOKS SENT BY MAIL ARE NOT AT OUR RISK.

Books ordered by express are sold at 10 per cent discount and SENT AT OUR RISK. Party ordering must pay express charges.

Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor, are not publicly acknowledged as Masonic authority, because they tell too much.

FEMALE MASONRY.

MANUAL OF THE ORDER OF THE EASTERN STAR.

Containing the Ritual, Symbols Lectures, etc., of the five Degrees of "Adoptive Masonry": Jephtha's Daughter; Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound.

Price.....\$1 00

GENERAL AHIMAN REEON AND FREEMASON'S GUIDE, BY DANIEL SICKELS, 33\*

The most perfect Masonic Monitor published in the United States. Embellished with nearly 300 Engravings, and Portrait of the Author, Containing Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft, and Master Mason, with Explanatory Notes and Lectures; with the Ceremonies of Consecration and Dedication of New Lodges, Installation of Officers, Laying Foundation Stones, Dedication of Masonic Halls, Burial Services, Masonic Calendar, Ritual for a Lodge of Sorrow, Masonic Trials, etc. Bound in fine cloth extra, large 12mo.....\$2 50.

SICKELS' FREEMASON'S MONITOR,

CONTAINING the Degrees of Freemasonry embraced in the Lodge, Chapter, Council, and Commandery, embellished with nearly 800 symbolic illustrations, together with Tactics and Drill of Masonic Knighthood. Also, forms of Masonic Documents, Notes, Songs, Masonic dates, Installations, etc. By D. Sickels; 32 mo. Tuck. Price, \$1.50. Cloth, \$1.

DUNCAN'S MASONIC RITUAL AND MONITOR,

PROFUSELY Illustrated with Explanatory Engravings, and containing the entire Ritual and work of the Order for the Seven Degrees, including the Royal Arch. Scores of Masons have privately admitted that this is a Standard Text-Book in the Lodge, and is strictly correct; but publicly it is not acknowledged as authority, though almost every officer of the Lodge makes use of it. Price by cloth, \$2.50.

MACKEY'S MANUAL OF THE LODGE.

Or Monitorial Instructions in the Degrees of Entered Apprentices, Fellow Craft, and Master Mason, with Ceremonies Relating to Installations, Dedications, Consecrations, Laying of Corner stones, etc. Price, \$3.

MACKEY'S LEXICON OF FREEMASONRY,

CONTAINING a Definition of Terms, Notices of its History, Traditions, and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 18 mo.; 520 pages; \$3.

MOORE'S MASONIC TRESTLE BOARD.

THIS work was originally prepared by order of the National Masonic Convention held at Baltimore, Md., in 1843. It is known among Masons everywhere as the "Blue Book," and has long been considered a standard work. Price, \$1.75.

MACKEY'S MASONIC RITUALIST;

or Monitorial Instruction Book, BY ALBERT G. MACKEY, PAST General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, Cloth, \$1.25; Tuck, \$1.75.

TRUE MASONIC CHART; OR, HERMOGLYPHIC MONITOR, BY JEREMY L. CROSS, Grand Lecturer.

With a Memoir and Portrait of the Author, Containing all the Emblems explained in the Degrees of entered Apprentices, Fellow Craft, and Master Mason. Designed and arranged agreeably to the Lectures. 2mo, Cloth.....\$1 50

Richardson's Monitor of Freemasonry.

A PRACTICAL Guide to the Ceremonies in the Degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, \$1.25; paper, 75 Cts.

Although this Monitor is extensively used in the Lodge, especially in conferring the higher degrees, it is publicly called an "exposition," and not allowed as authority.

MACKEY'S TEXT-BOOK

Of Masonic Jurisprudence, ILLUSTRATING the Laws of Freemasonry, both written and unwritten. This is the Great Law Book of Freemasonry—370 pages. Price, \$2.50.

Allyn's Ritual of Masonry,

ILLUSTRATED by a large number of Engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies. Price, \$3.00.

ANTI-MASONIC BOOKS

(Not our own Publications.) For Sale by EZRA A. COOK & CO 13 Wabash Ave., Chicago

FOR CATALOGUE OF PUBLICATIONS OF EZRA A. COOK & CO. See page 15 of the CHRISTIAN CYNOSURE.

All books sent post paid, on receipt of retail price, but BOOKS SENT BY MAIL ARE NOT AT OUR RISK.

Books ordered by express are sold at 10 per cent discount and SENT AT OUR RISK. Party ordering must pay express charges.

Freemasonry Self Condemned.

By Rev. J. W. BAIN.

We now have a small supply of this deservedly popular book in paper covers, Price 20 cents each by mail.

Elder Stearns' Books.

Stearns' Inquiry into the Nature and Tendency of Masonry With an Appendix.

358 Pages, in Cloth.....50 cents " " Paper.....40 "

Stearns' Letters on Masonry.

Showing the antagonism between Freemasonry and the Christian Religion. Price, 30 cents.

Stearns' Review of Two Masonic Addresses.

In this scathing review the lying pretensions of the order are clearly shown. Price, 10 cents.

Levington's Key to Masonry.

This is Rev. Mr. Levington's last, and in the judgment of its author, best work on Masonry. The contents of the Eleventh chapter are truly startling.

"Knights of the Golden Circle—Graphic account of them by a seceding Knight, and remarks thereon, showing the identity of the order with Masonry—Quotations from Sir Walter Scott." This work is thrilling in statement, and powerful in argument. Price, \$1.25. 426 pages.

PRICE REDUCED.

Light on Freemasonry.

BY ELDER D. BEENARD,

TO WHICH IS APPENDED A

Relation of the Mysteries of Odd-fellowship by a Member of the Craft.

The whole containing over five hundred pages, lately revised and republished. Price \$1.50

The first part of the above work, Light on Free Masonry, 416 pages in paper cover, will be sent post paid on receipt of 75 cts.

FOR SALES BY

United Brethren Publishing House, DAYTON, O.

and by

EZRA A. COOK & CO.,

13 Wabash Ave., CHICAGO

Finney on Masonry.

BOUND IN CLOTH, PRICE \$1.00.

CHEAP EDITION,

Twenty-five dollars per hundred, by express and not less than 25 copies at a time.

BY MAIL, POST-PAID:

Per 40s.....\$3 75, Single copy..... 45 c

GOOD TEMPLARISM EXPOSED.

Obligations, of the Initiatory

Fidelity, Charity,

and Royal Virtue Degrees.

This is a small book containing only the Obligations and some of the Odes of the

Good Templars.

Single Copy, Post paid,..... 10 cts

Per Doz..... 75

Per 100 by Express..... \$4.50

Bernard's Appendix to Light on Masonry

Showing the Character of the Institution by 117 erring oaths and penalties. 27 cents.

ODD-FELLOWSHIP

JUDGED BY ITS OWN UTTERANCES;

Its Doctrine and Practice examined in the light of God's Word,

BY REV. J. H. BROOKMAN.

This is an exceedingly interesting, clear discussion of the character of Odd-Fellowship, in the form of a dialogue. It was originally published in German.

Price, bound in Boards, 75 cents. Paper Covers, 50 cents.

BRAMM EDITION, Entitled "Christian and " Paper Covers 50 cents each

HOW TO DEFEAT

Masonic Scoundrelism

Within the Court House.

By J. H. H. WOODWARD,

pamphlet as its title indicates is designed put all non-Masons on their guard against lodge-crickery and especially to show how to meet and successfully cope with Freemasonry in our Courts. Single Copy, Post P id..... 10 cts. Per Doz..... 75 cts. Per 100 by Express..... \$4.50

Every Freemason a Blasphemer.

As proved by the Highest Masonic Authority.

By J. H. H. WOODWARD

By quotations from a score of masonic works of unquestioned authority, the fact of the blasphemous ceremonies and teachings of Freemasonry are so clearly demonstrated as to make it evident that every initiate is of necessity a blasphemer. 10 cents each. 75 cents per Doz. by mail. By Express, per 100 \$4.00.



# The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 26, 1878.

## ACTION, POLITICAL AND RELIGIOUS.

There are no cast metal methods of reform. A man in a county where but one anti-secret voter lives may do better to vote against an outrageously Masonic ticket, without starting a new one for himself; and a Wesleyan, United Brethren, Covenanter, or member of a church which excludes secret societies from its work, has no need of a new missionary association. But if the Feemsters and Tapleys of the South start anti-secrecy churches, anti-secrecy men in pro-secrecy churches ought to stand firm at their backs.

We give below some wise and weighty remarks from a prominent and excellent man in an anti-secrecy church; only observing that getting up tickets for many parties, shows that many think there is virtue in the plan:

"The anti-slavery movement had my approval, and it received my first vote, which was also persevered in. But the fashion of getting up tickets for many parties has pretty well destroyed the prospect of success in an incessant struggle to poll a few hundred votes.

Where we can command strength to carry local and Congressional elections, I think it worth while; but where there is no prospect of commanding one tenth of the anti-secrecy votes, it seems to me that running a ticket so often shuts up the prospect of ever doing a large thing, by discouraging with oft repeated failures. It is so with the prohibition campaigns in several of the States.

I do not see much light on the missionary project you mention Independent churches, and anti-secrecy men in pro-secrecy churches, might perhaps do a good work by organizing; but its direct connection with the national association would probably embarrass the latter."

### THE ODD-FELLOW GRAND LODGE.

Seven years ago this month this body met with great flourish of trumpets in this city. Its "grand procession" filled the streets, and in the old Metropolitan Hall its orators set forth its various excellencies in glowing language. It was nothing if there was as great a difference between the religious theories of the order interpreted by different speakers as there is between our "popular" Christianity and Mohammedanism; nothing if Colfax's gushing enthusiasm, uniting the order with Christianity, was opposed by views of extreme rationalism—it was all for the "good of the order," and no one objected. This body, scared away

from Texas by yellow fever, met this year in Baltimore and seems to have been satisfied with strains of another kind from its eloquent representatives. Some time ago we printed statistics of the order gathered from State reports which showed a positive declension in this branch of lodgery throughout the country. The report of the presiding officer at this national meeting more than confirms the estimates we have previously made. A few extracts from the annual reports will best tell the story:

"Whilst the annual returns exhibit an increase in the lodges and encampments, and the amount paid for relief over last year, they indicate, for the first time since 1863, a falling off in the membership and revenue. The annual loss to the order in prosperous as well as in adverse times of members for non-payment of dues is a subject eminently worthy the best consideration that we can give it, and, whilst large accessions of new and untried material is being constantly added to our numbers, we find it occasionally counterbalanced, especially so at the present time, by the loss of members who, through neglect or inability, are dropped or suspended for the above cause, and if the lodges and encampments will take a glance at their list of suspended members they will doubtless find in this great inactive, and, I might add, neglected if not forgotten constituency a very large number of worthy men that could be restored if the proper efforts were put forth to effect it."

Upon the rule suspending for non-payment of dues, Secretary Ridgely reports:

"This has been a source of serious loss of membership for many years, and particularly of late, caused doubtless in a great degree by the depressed and deranged condition of commerce and the industries of the country. Some effort should be made to check the growing drain upon the order by legislation which will mitigate the stringency of our existing laws, yet will not interfere with their necessary and proper enforcement. Few are aware of the actual loss incurred through this channel, and the figures when aggregated are simply appalling."

To relieve this hopeless state of affairs Schuyler Colfax suggests a "sympathetic effort" all over the country, with liberal inducements with respect to arrears, to reclaim the backsliders. Mr. Colfax is mistaken in this as well as in some other things. The immense secession from Odd-fellowship is not altogether from the financial stringency. Tens of thousands have left the order from disappointment and disgust, and will never return to it, whether solicited or not. The Grand Lodge will not publicly acknowledge it of course, but the fact exists notwithstanding. A glance at the figures reported is proof enough. There are now in the order, in this and foreign countries, forty-eight Grand Lodges, 6,877 subordinate lodges, and 447,186 members. Since the establishment of the order in America, 1830, to the present there have been 1,059,862 initiations and 74,209 deaths. The present membership in this country is 413,341, mak-

ing 572,312 members who have practically seceded; or, deducting from this number the probable number of deaths, there remain some 475,000, nearly half a million men in this country who have withdrawn from this one secret lodge. Now it must be evident that could this body of Americans communicate freely with one another and realize their supremacy both numerical and moral, Odd-fellowship could not stand a day before the overwhelming testimony they could bring against it.

—The Agent and Secretary expected to spend last Lord's day in Springfield, Mass., leaving Cleveland, Ohio, on Friday afternoon. He has numerous calls for work in New England and is much encouraged with the outlook for a great meeting at Worcester. He expects to send word of definite arrangements in time for next paper. Meantime let us surround his steps with prayer that all things may be done in the name of Him whose word shall conquer.

—Elder Rathbun has returned to Iowa after a brief visit to Missouri. He is ready for work and looks for an abundance of it. He has a call to help in Indiana at the State meeting, October 9th, and we notice that the Missouri meeting is set for the week following. Arrange, carefully, brethren, to save needless expense of travel, and while Bro. R. should have all he wants to do, let him not be urged against his judgment to over-exertion.

—Bro. H. H. Hinman has been across the river for a short time into Minnesota as appears from his letter on another page. He arranged for a State Convention at St. Charles, the home of Oren Cravath, of revered memory, the pioneer of reform in Minnesota. This meeting will probably be held in the early part of December and a State organization will be completed.

—Past Master Ronayne was speaking last week to audiences of six hundred night after night in College Springs, Iowa. The friends there about propose thorough work and have planned to carry their principles to the polls and will abide by them there. It was wisely arranged to secure the grand work of Mr. Ronayne a little before. The terrible facts he presents against Freemasonry are the best arguments for honest men at election. There was an effort being made to start a Masonic lodge in College Springs, but if the projectors are bold enough to go on with their scheme, they are more than usually saturated with Masonry. The expositions go on this week at Pella, Marion county, and next Monday begin at Adel, the county seat of Dallas county.

—The *Free Methodist* proposes this conundrum, with the suggestion that none but Freemasons have

any difficulty in answering it:

"Why do Freemasons consent to be led about the lodge blind-folded, and with the hangman's halter around their necks?"

"It is because of an innate consciousness that their knaveries merit hanging; and that the only way to escape it is to remain silent."

—Friend Kohr of Canal Dover, Ohio, sends a hand-bill, circulating a fortnight ago about the streets of that place, which contains the note of the mayor and common council of the place to a company of strolling players requesting them to play on Saturday and Sunday evenings for the benefit of the Southern sufferers. They cheerfully complied in the name of Gospel charity and gave their "chaste and refined entertainment" concluding with a "laughable comedy." The same pernicious principle of the "end sanctifying the means" was practiced in Chicago on the same day when a grand "sacred" concert was given for the same object. What manner of sanctity can belong to such associations it would take a convention of theological chemists to discover. To aid the suffering no one should refuse; and Christ taught that it might be done upon the Sabbath, but he did not go about after a theatrical performance or a Sunday concert to heal the man with a withered hand. If the funds raised by these immoral means had been given from pure love and self-sacrifice no such agencies would have been thought of.

—Some three years ago Rev. Geo. Trask of Fitchburg, Massachusetts, the great anti-tobacco apostle, died, leaving to his widow the work to which he had given the later years of his life. Mrs. Trask has been seeking aid in carrying on the work, and has prevailed upon H. L. Hastings, the evangelist, and proprietor of the Scriptural Tract Depository of Boston to take up this needed work. Mr. Hastings is perhaps better known as the editor and publisher of *The Christian*. He has long felt an interest in the reform, and was a valued friend of Mr. Trask, and has had large acquaintance with work of this kind. He has every facility for publishing and supplying tracts, and proposes to put to press immediately a new edition of the publications of the Anti-Tobacco Tract Depository. His other engagements are so numerous and so pressing that he may not be able to furnish tracts for gratuitous distribution, but all orders accompanied by the money will be promptly filled, and any donations in aid of this cause which may be forwarded to him, will be judiciously and faithfully applied to the production and dissemination of anti-tobacco literature; and, since the use of tobacco is such a universal curse and nuisance, it is hoped that there will be many who will be glad to cast in their mite and assist in its abatement. Friends can send their or-



ders for anti-tobacco tracts and publications to H. L. Hastings, 342 Washington street, Boston, Mass. We shall rejoice to see a new interest in this important reform awakened.

—Rev. D. B. Turney, of Grafton, West Virginia, has become well known to our readers through correspondence. He has made a brave stand for truth and has rallied friends to his side. Some of the efforts for removing him from his pulpit have been printed. Beside those, about the last of August six members of his church asked him by letter to resign, which under the circumstances he thought unwise to do. Soon after the mass meeting was held which was duly reported; the effort against political Masonry followed and the grand result may be read in the Political department. We learned last week that Bro. Turney has finally concluded that the Masonic element in his church was too strong to admit of peace, and he has resigned his pastorate. Thus another faithful minister has yielded to the terrible lodge pressure.

—On the 10th inst. the associated press agency was put to a remarkable use. Dr. Hurlbut of this city, who is the so-called Grand Master of Knights Templar of the Union, sent through this agency the following circular throughout the country:

CHICAGO, Sept. 10.—**BROTHERS:** The charity of the people has been so generous and so general; all organizations and private citizens have contributed so freely to relieve the distresses of our Southern brethren, that I have not felt until now that there was special occasion for me to make an official appeal for aid. Besides, I have been indulging in the hope that the dreadful scourge would abate and relieve all parties from the awful pressure imposed by its extent and malignity. But such a cry now reaches us—God grant I may never hear the like again—of utter destitution, gaunt famine, with remorseless footsteps following the march of disease, that I can remain silent no longer, but send you this message, beseeching you, my brethren and Sir Knights, to do, and without delay, a little more, and all you can, to aid the perishing and scatter some seeds of gladness in that wide field of desolation. What is done must be done quickly, and the way to transmit your benefactions is known to you all. In giving, may Heaven bless you, and save you from such necessities in all the years to come.

VINCENT L. HURLBUT,  
Grand Master.

Were not this effort more of an advertisement than anything else it need not be reprinted. The persons addressed had numerous other trustworthy ways for sending funds; the time was late, so late that almost the same day word came from lodges at the South that they had funds enough. What practical result, but a little fictitious honor for the lodge, could therefore be expected?

—Judge Sidney Breese of the Illinois Supreme Court, who died a

few weeks since, was a Freemason, and was buried with the "honors" by Grand Master Robbins of Quincy.

*IS THERE ANY SUNDAY MASONIC TEACHING?*

The Rev. Dr. Swing, before his separation from the Presbyterians, fraternized with the Unitarians so far as to preach in their pulpits, as the Methodist Dr. Thomas does now, hoping perhaps to attain like celebrity. I attended a recent service of Dr. Swing, and was rather struck with the style of his discourse. Many good things were in it, such as his censure of the scientist school which teaches that man was only an animal evolved by the laws of nature.

His text was that God made man and he became a living soul. He said that home was the great educator. 1st. The mother's home. 2nd. His own, or marriage. Between these two great teachers of the heavenly home the young travelled through the wilderness. Then the pursuits and the religion of the race were spoken of, and lastly the death. Religion was universal. All mankind had this great instinct of the heart. Incense was burned to carry his prayer up into the beyond further than man could reach. All had the same aspirations, all had the same Christ about them. Evil was but a temporary interruption to the great love of God, as in the case of the mother when her child did not attend to her instructions. The mother's love was the same. The extremes of interest in man filled the world. Man had a wondrous range of action. In religion there was a Christ and such leaders of men, and he considered that now the greatest religion in the world was Christianity.

Such are some of the thoughts as they recur to me. There was nothing of the new birth, nor of Christ as God manifest in the flesh entreating man to be reconciled to God. The allusion to "incense" and the "higher arch," and the general effect of the sermon were quite in harmony with good Masonry, but far short of presenting Jesus as "The way, the truth and the life." Nay, rather, as God had made man a living soul, man was thereby God's son and glorious image; not a word of sin having defaced this image, or of such a change that our Saviour told even the chosen people that they were of their father the devil. Swing would scarcely have said this to the Jews if he now includes all who are found in a Chicago assembly as the sons of God by creation. Such sonship without being born again will not constitute them heirs of God and joint heirs with Christ. Only by faith in and obedience to him have any right to hope for a share in the heavenly inheritance.

Although the Universalist and

Unitarian Freemason might approve all that the reverend doctor said, yet I doubt if any one who has accepted Christ as righteousness, even if snared into Masonry, did not feel conscious of a great lack of "the truth as it is in Jesus" in this sermon. And moreover, I doubt if any one could gather that there was any need for Christ except as one example of many other great and good men "who founded Christianity."

The Unitarian Rev. Dr. Collyer and Methodist Rev. Dr. Thomas are both Freemasons. Rev. Dr. Swing is not one as far as I know. At all events the former Presbyterian Swing and the present Methodist Thomas have both preached in Collyer's pulpit and thereby shown their brotherly disposition. Is it the result of sympathy with the lodge of Masoury, or to the church of Christ? H.

*Food for the Sheep and Food for the Lambs; or, Educating Little Folks for the Kingdom of Heaven,* is the title of a little work just issued by a well-known author. It is designed to impress the command of God by Moses: "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon earth."

Edited and published by the author of "Shining Light," "Apples of Gold in Pictures of Silver." Price, single copies, 25 cents. Address "Apples of Gold," No. 838 Erie St., Toledo, Ohio.

*THE NATIONAL CHRISTIAN ASSOCIATION.*

**PRESIDENT OF THE NATIONAL CONVENTION.**—Pres. S. B. Allen of Westfield College, Illinois.

**SECRETARIES.**—H. L. Kellogg, Chicago. Rev. E. Mathews, Brooklyn, Michigan.

**PRESIDENT OF THE CORPORATE BODY.**—Moses Pettengill, Peoria, Ill.

**VICE-PRESIDENT.**—Rev. A. D. Freeman, Spring Prairie, Wis.

**DIRECTORS.**—Philo Carpenter, J. Blanchard, Archibald Wait, C. R. Hagerty, E. A. Cook, H. L. Kellogg, E. Hildreth, J. M. Wallace, E. B. Thompson, A. D. Freeman, Thos. Hodge.

**RECORDING SEC'Y.**—Thos. Hodge, Chicago.

**COR. SEC'Y AND GENERAL AGENT.**—J. P. Stoddard, 221 West Madison St., Chicago.

**TREASURER.**—Rev. E. Hildreth, 299 Randolph St., Chicago.

The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redress the administration of justice from perversion, and our republican government from corruption."

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

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

**State Auxiliary Associations.**

CONNECTICUT.

President, J. A. Conant, Willimantic.  
Secretary, D. J. Ellsworth, Windsor.  
Treasurer, C. T. Collins, Windsor.

ILLINOIS.

President, Bishop Milton Wright.  
Cor. Sec'y, H. B. Hagerty, 221 W. Madison street, Chicago.  
Rec. Sec'y, Rev. J. P. Richards, Bowensburg, Hancock Co.  
Treasurer, H. L. Kellogg, 18 Wabash Ave., Chicago.

INDIANA.

Pres't, W. P. McNary, Bloomington, Ind.  
Vice Pres't, Rev. R. Farout, Kendallville, Indiana.  
Sec'y, Rev. R. L. Fisher, Westfield, Ind.  
Treas., Peter Rich, Westfield, Ind.  
Lecturer and Cor. Sec'y, Dr. S. L. Cook, Albion, Ind.  
Ch'n of Ex. Com., Dr. G. W. Champ, Marion, Ind.

IOWA.

President, R. A. McAyeal, Oskaloosa.  
Cor. Sec'y, M. S. Drury, Western, Linn Co.  
Rec. Sec'y, C. D. Trumbull, Morning Sun.  
Treasurer, Geo. Brokaw, Washington.  
Lecturer, D. P. Rathbun.  
Ex. Com.—The Pres., Vice Pres., Cor. Sec. and Treas., with W. S. May, Moses Varney and John Dorcas.

KANSAS.

President, Rev. R. Loggan.  
Vice President, D. H. Coulter.  
Secretary, C. A. Sexton.  
Treasurer, Rev. A. Lacock.

MICHIGAN.

President, H. S. Limbocker.  
Cor. Sec'y, E. W. Bruce, Brighton.  
Rec. Sec'y, E. Mathews, Brooklyn.  
Treasurer, N. Perkins, Hudson.

MISSOURI.

President, N. E. Gardner, Avalon.  
Cor. Sec'y, A. D. Thomas, Arbela.  
Rec. Sec'y, E. W. Carpenter.  
Treasurer, Wm. Beauchamp, Avalon.  
Lecturer, E. G. Cooper, Albany Gentry Co.

NEW HAMPSHIRE.

President, Benj. M. Mason, Moultonboro.  
Secretary, S. C. Kimball, Center Strafford.  
Treasurer, E. Smith, Center Strafford.  
Lecturer, J. F. Browne, Strafford Bow Lake.

NEW YORK.

President, L. N. Stratton, Syracuse.  
Secretary, W. A. Sellow, Rochester.  
Treasurer, M. Merrick, Syracuse.  
Lecturers—L. N. Stratton, Syracuse.  
Woodruff Post, Rochester; A. F. Curry, Almond.

OHIO.

President, H. P. McClurkin, New Concord.  
Treasurer, J. G. Mattoon, West Unity.  
Sec. and Lecturer, Wm. Dillon, Dayton.

PENNSYLVANIA.

President, A. L. Post, Montrose.  
Cor. Sec'y, N. Callender, Green Grove.  
Treasurer, W. B. Bertels, Wilksbarre.  
Rec. Sec'y, and Lecturer, J. W. Raynor, Montrose.

WISCONSIN.

President, J. W. Wood, Baraboo.  
Secretary, Rev. W. W. Ames, Menomonic.  
Treasurer, M. R. Britten, Vienna.

**Address of Anti-masonic Lecturers.**

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.  
For STATE LECTURERS State Ass'n list Others who will lecture when desired:—  
C. A. Blanchard, Wheaton, Ill.  
R. B. Taylor, Summerfield, O.  
N. Callender, Starrucca, Pa.  
J. H. Timmons, Tarentum, Pa.  
P. Hurlless, Polo, Ill.  
J. R. Baird, Templeton, Pa.  
T. B. McCormick, Princeton, Ind.  
E. Johnson, Dayton, Ind.  
C. F. Hawley, Damascoville, Ohio.  
W. M. Givens, Center Point, Ind.  
J. M. Bishop, Chambersburg, Pa.  
D. S. Caldwell, Clyde, Sandusky Co. C.  
A. Mayn, Promise City, Mich.  
J. B. Cressinger, Sullivan, O.  
C. F. Wiggins, Angola, Ind.  
E. Ronayne, 104 Bremer St., Chicago.  
W. M. Love, Baker, St. Clair Co. Mo.  
A. D. Freeman, Downers Grove, Ill.  
Jas. Springer, Springerton, Ill.  
A. D. Carter, Deersville, Harrison Co C.  
James McCleery, Monroe, Iowa.  
R. Faurot, St. Louis, Mich.  
J. L. Barlow, Ridgetown, Ont. C. W.  
J. P. Richards, Bownsburg, Ill.  
A. H. Springstein, Saranac, Mich.  
J. F. Browne, Strafford Bow Lake, N H.  
Edward Mathews, Brooklyn, Mich.  
J. T. Hobson, Leesville, Ind.



## Home Circle.

### BEAUTIFUL THINGS.

Beautiful faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where hearth fires glow,  
Beautiful thoughts that burn below.

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence guards.

Beautiful hands are those that do  
Work that is honest and brave and true,  
Moment by moment the long day through.

Beautiful feet are those that go  
On kindly missions to and fro—  
Down lowliest ways, if God will's so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care  
With patient grace and daily prayer.

Beautiful lives are those that bless—  
Silent rivers of happiness,  
Whose hidden fountain but few may guess.

Beautiful twilight, at set of sun,  
Beautiful goal, with race well won;  
Beautiful rest, with work well done.

—Selected

### THE BIBLE ON SCRIPTURAL HOLI- NESS.

BY D. F. NEWTON.

"Rise to a higher, holier life,  
Ye that are called the sons of God,  
And girded with the Spirit's sword,  
Go nobly to the strife!"

"Without holiness, no man shall see the Lord."

Read the word of God, not only for justification, the pardon of sins, prayer, and praise, but for entire sanctification, renovation of spirit, soul, and body, perfect love, the baptism pentecostal. There is no human author comparable to the blessed Bible on the subject of holiness to the Lord, the higher Christian life from Genesis to Revelation. The doctrine of entire sanctification or the sealing of the Holy Spirit is clear as the noonday.

"Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. vi. 5. Enoch understood this deadness to the world, this rest of faith, this walking with God three hundred years, and for this special reason God took him. Moses understood this secret of secrets, living by faith moment by moment: so did Joshua and Caleb, who "followed the Lord wholly." The holy prophets Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, Daniel, were familiar with the cleansing, purifying process of the Holy Spirit, the doctrine of purity of thought, word, and deed.

Isaiah received this special baptismal fire, when he saw the Lord in holy vision lifted up, and his train filled the temple. See Isaiah, vi. 1, 8.

David was a sanctified man; his soul was kindled to a flame from day to day with this love that casteth out all fear. Read his Psalms. Ezra and Nehemiah, were whole-souled in God, bright and shining lights.

John the Baptist had the Holy Spirit remarkably from his birth,

and went on and on, rising higher and higher, shining brighter and brighter till the perfect day. The apostles and early disciples understood this secret of rejoicing in God always, mounting up as on eagle's wings, after the outpouring of the Holy Spirit on pentecostal day. All these received the holy unction, the life-giving, soul-kindling power from on high, through the medium of the word, the light that "shineth in a dark place."

"Sanctify them through thy truth: thy word is truth." "Now ye are clean through the word which I have spoken unto you." John xv. 3. "The law of the Lord is perfect, converting the soul." Christ preached this same doctrine of perfect love on the Mount: his whole life preached it. Every thought, word, deed, every moving muscle of his was holy, holy, holy! The apostles, the early disciples, while waiting in that "upper-room," received this power from on high. Peter, who a little before was fearful, tremulous, ignorant, self-conceited, unbelieving, now after the pentecostal shower, the gracious out-pouring, was bold as a lion; his soul was on fire, he taught as one having authority, not as the Scribes. He poured in the liquid flame of God's truth flashingly! His enemies were confounded, sinners by thousands were pricked to the heart, and cried out, "Lord, save, we perish." Turn to the epistles of Paul, Peter, James, and John; sanctification on sanctification is taught overshadowingly in every epistle.

"I beseech you therefore, brethren," says Paul, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Rejoice ever more, pray without ceasing, in everything give thanks, for this is the will of God in Christ Jesus concerning you." "Quench not the spirit, despise not prophesying, prove all things, hold fast that which is good. Abstain from all appearance of evil, and the very God of peace sanctify you wholly. And I pray God, your whole spirit, and soul, and body be preserved blameless until the coming of the Lord Jesus Christ. Faithful is he who calleth you, who also will do it." Again, "Reckon yourselves dead indeed unto sin, but alive to God, through Jesus Christ our Lord. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin. Now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

"There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the spirit." "Ye are dead, and your life is hid with Christ in God." Paul exhorted his brethren to bring every thought to the obedience of Christ. He prayed that

Christ might dwell in their hearts by faith, that being rooted and grounded in love, they might comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that they might be filled with all the fullness of God. See Eph. iii.

We might fill a volume of similar passages from the Bible, proving conclusively that in this life the will of God is even our sanctification. Besides, we are compassed about with clouds of witnesses in modern days. The Moravians, Madame Guion, Fenelon, Kempis, Wesley, Fletcher, Carvosso, Bramwell, Hester Ann Rodgers, Lady Maxwell, the wife of President Edwards, J. B. Taylor, are among the number of very many shining lights, clear witnesses of perfect love, who, "though dead, yet speaketh." Wherever this blessed doctrine of "holiness to the Lord" is preached clearly, definitely, Scripturally, persistently, embraced heartily, lived out, exhibited practically in every-day life, there the cause of God prevails mightily, backsliders are reclaimed, sinners are awakened, born into the kingdom, young converts multiply, are sanctified, built up in their most holy faith, and iniquity hides its deformed head. Beloved, is it not so? So let it be everywhere. "Be ye holy, for I am holy," saith the Lord.

"No more will converts then be few,  
But numerous as the drops of dew,  
Which, silently distilled at night,  
Are brought to view by morning light,  
A host to charm our raptured sight,  
And all the earth with glory bright."

### PROTESTANTISM IN FRANCE.

Since the days of our childhood we have always looked upon France as being divided between the papists on the one hand, and the atheists on the other, and have, as a matter of course, expected it to go down into the obsolete ages. Of late, however, an extraordinary struggle has been going on, which has resulted in bringing Protestantism unexpectedly to the front. The loss of power recently experienced by the clericals in the government, is in reality, an important gain to the nation at large. The present government decidedly represents, as no other ever did, the most intelligent, prudent, and conservative of the Republicans, and these are chiefly to be found among the Protestants. The Dufaure Cabinet counts four Protestant ministers out of nine; while a fifth is so liberal as to have more sympathy with Protestant ideas than with Catholic ones. He also is a contributor to a Protestant journal, and has appointed as one of his secretaries in the office of Public Instruction, a young man belonging to an influential Protestant family. We find one-half of the Cabinet belonging to the hated, though long-suffering and noble sect of Huguenots; while the minister who has to direct the policy of the nation, and conduct negotiations

with the Pope, is a member of a dissenting church.

The principal Republican candidates to the last Senatorial elections, were two Protestants; one, a Paris banker, converted to God through the agency of Mr. Radcliffe, an English evangelist; and the other, a pious admiral, son-in-law to one of the best pastors in the south of France; while several of the new prefects and sub-prefects are Protestants.

When a ministry so constituted is earnestly applying itself to reform the nation, and the nation is content, at least for the present, to settle down to enjoy the rest and freedom so obtained, we think we may argue well for the future prosperity of the country. The most beneficial results ought to accrue from this advanced position—indeed we may say that they are already accruing, for a number of Bible colporteurs, whose licenses were withdrawn by the last government, are now openly selling the divine Word, together with other Protestant literature.

Bills for the extension of religious liberty throughout France have already been passed, and others are under consideration which will probably soon become law and which will further extend the religious liberties of the people. This altered condition of things, indicates that the prospects of Protestantism are far better than the most sanguine durst have predicted twelve months ago. Resident evangelical clergymen assure us that France was never so accessible to the Gospel, as it is now—that thousands of people belonging to all grades of social life are not only disgusted with Catholicism, but are anxious to know what Protestantism can do for them. Though many of these may not be bold enough to enter a Protestant church; yet they will willingly read what is given to them, and will flock in great numbers to lectures on controversial subjects. About twenty halls are opened in Paris under the presidency of Mr. McAll, for the preaching of the truth as it is in Jesus. Thousands of operatives thither throng and hang with breathless attention upon the words there spoken. We are assured that whole villages have requested Protestant pastors to be placed over them.

Many of the most intelligent of the so-called free-thinkers, of the large cities, wishing their families to be withdrawn from the baneful influence of the priesthood, but knowing that they cannot be left without some sort of religion, propose to connect them, wherever possible, as members of Protestant churches.

With things so far favorable, we should naturally expect that French Protestantism would make strenuous efforts to take the tide at the flood, and win the country for Christ. There are, however, serious hindrances to the accomplishment



of so desirable a project. Among these impediments to the work we will mention three, namely:

First, lack of men of proper capabilities for the work. There is a greater scarcity of pastors, evangelists and other Christian workers, than we expected to find. There are great numbers of reformed churches altogether without pastoral supervision, and are likely, at least for a time, to remain so, as the ordinary annual supply is not more than half equal to the demand.

Second, lack of money. There seems to be no reasonable prospect of the work ever becoming self-supporting. Other evangelical agencies are equally crippled for want of money. In some quarters there is actually a talk of retrenchment instead of advancement. This is, indeed, a sad feature of the case.

Third, the greatest want is enthusiasm. There is not the self-sacrificing spirit which existed in the apostolic churches. The spirit of aggressiveness is deficient. While there are many noble-minded Christian ministers and people, the majority are fearfully apathetic, and need to be re-touched with fire from Calvary's altar.

It will be an everlasting disgrace, if, just as God is opening a way into France, there should be no response on the part of the churches. We know that a change can be speedily effected by an outpouring of the Spirit. The Lord of the harvest can certainly send forth laborers, and can give them the needful wealth for the working out of his purposes.—From Rev. John Boyes letter to American Wesleyan.

## Children's Corner.

### HOW HE CAME THERE.

One day a visitor to a prison saw a gang of convicts going from their day's work. They were walking "lock-step," each prisoner crowded close against another, their feet moving together, their arms pressed back, with each one's hands on the forward one's shoulders. Between a great rough man and a negro with a low, cruel face, was a slender, refined young fellow.

"How came he here?" asked the visitor, and the prisoner overheard the question, if not the answer—"Oh, breach of trust; cheated his employers out of twenty thousand dollars."

A few minutes later, the young man sat alone in his miserable cell, out of which day-light had faded; cowering on his hard bed he pictured to himself the world outside, full of warmth and light and comfort. That question came to him again sharply: How came you here? Was it really for the stealing of that last great sum? Yes and no. Looking back twenty years, he saw himself a merry-hearted school boy ten years old. He remembered so well one lovely June day—why he could fairly see the roses in bloom over the porch, and the dress his mother wore at her work, could hear the laborers in the wheat fields. Fresh-est of all before him, stood his good

old Uncle John—such a queer, kind forgetful old man! That very morning he had sent him to pay a bill at the country store, and there was seventy-two cents left, and Uncle John did not ask for it. When they met that noon, this boy, now in prison, stood there under the beautiful blue sky, and a great temptation came. "Shall I give it back because I ought? or shall I wait until he asks? If he never does—that is his own lookout. If he does, why I can get it again together."

The birds sang as sweetly as if a soul was not in danger—as if a boy was not making his whole future. The boy listened not to the birds; but to the evil spirit, whispering, whispering, and he never gave back the money.

Yes, twenty thousand dollars brought the man to the prison door, but the boy turned that way years before when he sold his honesty for seventy-two cents and never redeemed it. That night as he sat in the chilly cell, Uncle John was long ago dead, the old home desolate, his mother broken-hearted, and the prisoner knew what brought him there was not the man's deed alone, but the child's. Had the ten year old boy been true to his honor, life now would have been all different. One little cheating was the first of many, until his character was eaten out, could bear no test, and he wrecked his hope and manliness.—*Methodist Recorder.*

### THE CATTLE-TRAIN.

This picture [two little girls feeding the sheep on a cattle-train] illustrates an incident that was related some years ago by Miss L. M. Alcott, the well-known author. We give the story in her own words as published at the time:

"Somewhere above Fitchburg, as we stopped for twenty minutes at a station, I amused myself by looking out of a window at a waterfall which came tumbling over the rocks, and spread into a wide pool, that flowed up to the railway. Close by stood a cattle-train; and the mournful sounds that came from it touched my heart.

"Full in the hot sun stood the cars; and every crevice of room between the bars across the doorways was filled with pathetic noses, sniffing eagerly at the sultry gusts that blew by, with now and then a fresher breath from the pool that lay dimpling before them. How they must have suffered, in sight of water, with the cool dash of the fall tantalizing them, and not a drop to wet their poor parched mouths!

"The cattle lowed dismally, and the sheep tumbled one over the other, in their frantic attempts to reach the blessed air, bleating so plaintively the while, that I was tempted to get out and see what I could do for them. But the time was nearly up; and, while I hesitated, two little girls appeared, and did the kind deed better than I could have done it.

"I could not hear what they said; but, as they worked away so heartily, their little tanned faces grew lovely to me, in spite of their old hats, their bare feet, and their shabby gowns. One pulled off her apron, spread it on the grass, and emptying upon it the berries from her pail, ran to the pool and returned with it dripping to hold it up to the poor suffering sheep, who stretched their hot tongues gratefully to meet it, and lapped the precious water with an eagerness

that made little barefoot's task a hard one.

"But to and fro she ran, never tired, though the small pail was so soon empty; and her friend meanwhile pulled great handfuls of clover and grass for the cows, and, having no pail, filled her "picking-dish" with water to throw on the poor dusty noses appealing to her through the bars. I wish I could have told those tender-hearted children how beautiful their compassion made that hot, noisy place, and what a sweet picture I took away with me of those two little sisters of charity." "Blessed are the merciful, for they shall obtain mercy."—*The Nursery.*

### ARE YOU POLITE?

We have often heard what it is worth to be polite. Here is a lesson on what it costs to be impolite. Girls and boys, read it:

A tall, elderly, refined-looking gentleman recently went into a small post-office in a rural region of England. He asked some question relative to the registering of a letter, and was very sharply and rudely snubbed by a young woman in attendance. He asked her if she thought that was a proper way to answer an inquiry in a public office. She said she thought that she had been quite civil enough for him. He asked her, with an ominously increasing mildness of manner, if she would favor him with her name. She emphatically declined to do so. He then said he thought he would give her his name, which, however, she declined to hear, saying that his name was no concern of hers. He calmly replied that he thought it was, for his name was John Manners, and he was the Postmaster-General. You may guess what followed pretty soon after this interview.—*S. S. Herald.*

### PUZZLE CORNER.

#### ENIGMA, BY O. E. R.

I am composed of twelve letters.

My 8, 10, 11, 12, is not so large;

My 5, 3, 2, 4, is to injure;

My 6, 3, 8, 8, is complete;

My 5, 7, 9, 1, is to search;

My 2, 7, 1, 5 is a lady's name;

My 12, 10, 8, 8, is to dispose of.

My whole is something we all should covet.

#### BIBLE QUESTIONS BY O. E. R.

Which is the middle chapter in the Bible?

Which is the shortest verse in the Old Testament?

## Home and Farm.

### CURE FOR COLDS IN THE HEAD.

The London *Spectator* says: "It would seem that the cure for those worst of small nuisances, colds in the head, which Dr. Ferrier suggested in the *Lancet*, might prove to be a remedy of very great value. It is a snuff—a white powder—composed of the following ingredients: Hydrochlorate of morphia, two grains; acacia powder, two drachms; tris-nitrate of bismuth, six drachms—the whole making up a quantity of powder of which from one-quarter to one-half may safely be taken, if necessary, in the course of twenty-four hours.

Dr. Ferrier says that with this snuff he has twice cured himself of very violent colds, once, indeed, by taking tris-nitrate of bismuth alone, which is a very powerful remedy for catarrh

of the mucus membrane, and is the most important ingredient in this snuff. Dr. Ferrier mentions two other persons who were cured of violent colds by the same snuff, and to these instances we may add that of the present writer, who having a very violent cold coming on, with the sensation of weight in the temples and the usual disagreeable feeling in the throat, as well as ordinary catarrh, made a trial of Dr. Ferrier's remedy one evening, and got up one the following morning completely free from cold, which has not since recurred. The snuff, instead of increasing the tendency to sneeze, almost immediately begins to diminish it.

### HOW TO MAKE GOOD WHITEWASH.

Take of good unslaked lime half a bushel, slake with warm water (rain water if convenient) in a forty-gallon barrel. Use just enough water to slake dry. Let the lime stand four or five hours to insure its being well slaked. If it is desirable to have a good smooth wash, the slaked lime should be sifted through a moderately fine sieve; if to be used on barns, out-buildings and fences, it is not material about sifting. To the lime thus prepared, add enough water to half fill the barrel, then add two gallons of flour starch, hot; one quart of grease to make it run smoothly; four pounds of melted rosin, hot, to make it stick. The flour starch will have the same effect. Some use salt in making whitewash. We would not, as salt in damp weather causes the wash to crack and scale off. After preparing the whitewash as above, fill your barrel with water, cold or hot, and you will have a wash that will stand as well for five years. To color dark or slate, use lampblack; for yellow, use yellow ochre; for blue, use indigo; for different shades of color, vary to suit. If the wash gets too thick, make thin with water. The older the above whitewash becomes, the better it will be, if it is kept covered with water and not allowed to become hard.

**STOVE BLACKING.**—We hope the following recipe for imparting to stoves a fine black polish, which will neither burn off nor give out an offensive smell, will prove acceptable to some of our readers: Lampblack is mixed with water-glass, (a solution of silicate of soda) to the consistency of sirup and applied with a brush as a thin and even coating, then left twenty-four hours to dry. Afterward graphite, or black lead mixed with gum-water is applied, and a polish obtained by rubbing in the usual manner.

**MOths IN CARPETS.**—A good way to kill them is to take a coarse towel, and wring it out in clean water. Spread it out smoothly on the carpet, then iron it dry with a good hot iron, repeating the operation on all suspected places, and those least used. It is not necessary to press hard, heat and steam being the agents, and they do the work effectually on worms and eggs.

A Maryland farmer thinks he has found a "sure cure" for the Canada thistles. It consists in sowing the land infested by them with buckwheat early in the spring, allowing it to grow till it is in full blossom, turning it under and re-seeding with the same grain. The last crop is harvested when ripe.



## Religious Intelligence.

**FREE METHODIST.**—The St. Charles, Ill., church, pastor W. W. Kelly, raised \$20 for the yellow fever sufferers last week.—At Burlington, Iowa, on a recent Lord's day, Bro. M. L. Vorheis baptized five converts by immersion in the Mississippi. There is a strong revival spirit in his church and new cases of conversion are experienced weekly.—The legitimate result of proclaiming the truth against the seat of Satan's kingdom in the lodge is experienced in southern Indiana. A correspondent writes in the *Free Methodist*: "It is but doing simple justice to Bro. Rouayne, Past Master of the Keystone Lodge, No. 639, Chicago, to say that he under the blessings of God, has done much to prepare the way of the Lord in this part of the country. A short time before the grove meeting appointment he lectured on the subject of secretism at Oakland City, and the result is, some who before had no ears to hear nor eyes to see, now have not only eyes and ears, but open hearts. These seem to receive the truth gladly, and there is a loud call in Gibson county for Free Methodist preachers."—The New York Conference meeting at Rahway, N. J., sends Wm. Gould, Joseph Travis and T. L. Ladue to the General Conference—E. Owen, J. B. Freeland, A. F. Curry and M. N. Downing go to the same meeting from the Susquehanna Conference.

**CONGREGATIONAL.**—Pastor W. J. Phillips, of the church at College Springs, Iowa, has resigned. He has been laboring there over two years.—The Second church at Oberlin finds the weekly envelope system successful in meeting expenses.—Rev. Wm. Delos Love, who cooperated in reform work while pastor at Milwaukee, is now supplying the church at South Hadley, Mass. He resides at Andover.

**WESLEYAN.**—The Ohio Wesleyan conference, at its recent session at Dayton adopted the following resolutions on the religious reform in our government:

*Resolved*, 1. That in the omission of any explicit recognition of Almighty God, and the supremacy of his law, from the Constitution of the United States, we recognize one of the fruitful sources of the widespread and ever-increasing demoralization of our national life, as seen in the frequent and flagrant instances of official corruption, in the lower tone of commercial honor and honesty, in the relaxation of the sacred ties of the family, in the prevalence of social vices and crimes of violence, and in the rising spirit of lawlessness.

2. That the Central Ohio Conference of the Methodist Wesleyan Connection is in full sympathy with the National Reform Association, which has for its object, as expressed in the constitution of said association, Article II., "to maintain existing Christian features in the American government, and to secure such an amendment to the constitution of the United States as will indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

3. That feeling the importance of this great movement, we will lend it our efficient aid by co-operating with other reform churches which favor this movement, by educating our

people upon the subject, and using all legitimate means for the advancement of the cause.

—The three preachers in Western Tennessee are experiencing gracious favors from the Lord, while not far away the pestilence rages. There have been sixty additions to the church in the past two months and many more conversions.—Rev. D. Yant of Bolivar, Ohio, purposes giving his estate for the founding of an asylum for orphans, especially for those left by Wesleyan ministers.

**UNITED BRETHREN.**—A new church was dedicated last Sabbath at Hill Grove, Ohio.—John Barnell, a reformed drunkard, built a church in Sheffield, in the Canadian province of Ontario in 1835. In 1860 he turned it over to the United Brethren.—Rev. J. K. Bilheimer, treasurer of the Mission Board, was formerly associated with Bro. H. H. Hinman in mission work in west Africa. Their occasional meetings here are full of interest and joy.—Secretary J. P. Stoddard attended the late North Ohio Conference and spoke briefly by invitation. He was cordially greeted by Bishop Dickson, Father Miller, brethren Alwood, Mattoon and others. A resolution commending the *Christian Cynosure* was unanimously adopted.

**FRIENDS.**—Lucretia Mott, who is as well known throughout the country as perhaps any other woman from her anti-slavery course and her devotion to almost every system of reform, is now eighty-five years of age, but enjoys good health, and on every Wednesday comes into Philadelphia from her residence at Shoemakerstown, several miles away, to attend the Friends' meeting.—The Iowa Yearly meeting has approved of sending J. F. Hanson to engage in religious labor in Norway, Sweden and Denmark.

**REFORMED PRESBYTERIAN.**—The first Sabbath of this month was set apart by the Synod for a collection in all churches for Geneva College. Only \$2,000 was the sum fixed to be raised.—The Kansas presbytery are examining into the oath required of district school officers.—Rev. N. R. Johnson, church missionary among the Chinese in California, has been lately subjected to considerable persecution on account of the assistance given by him to the Chinese. Having need of a temporary home for members of his mission school he rented a small house. Romanists and other anti-Chinese tried by law to eject them in vain. Mr. Johnson purchased a lot and was about to build a small tenement, but was assailed by threats of the neighbors to burn the new building and the mission house also. The matter finally got into the papers, much to the confusion of his enemies when it was understood that Mr. Johnson's work was largely gratuitous, and was quite successful among the Chinese.

—Since the first of May 600,000 portions of the Bible, in twenty-two languages, have been issued from the Bible stands of the French Exposition.

—The corner-stone of an institution, where the daughters of missionaries may be educated, has just been laid in London. The building will cost \$75,000.

—The ecclesiastical statistics of Spain show a steady decline in its number of priestly and monastic orders within the last 200 years, while the population has at the same time steadily risen. In 1690 there was

one priest for every forty-three persons; now there is one for every 376.

—It is estimated that not less than 80,000 Germans in the city of Chicago attend no church whatever.

—Another king in Eastern Central Africa has invited the church Missionary Society to send a teacher and Christian books into his territory, which is the kingdom of Chagga. In his letter the King Mandara says: "If you want children to teach them, we shall give them to you. And I shall follow you to learn with all my people, if you do really want."

—The members of Mr. Spurgeon's Tabernacle have what they call "Mr. Spurgeon's Sermon Tract Society," with its center in London, but with thirty-seven depots at various points, supplying 250 districts in the country. During the last eight years it has circulated 80,000 of his sermons as loan tracts. This great preacher not only reaches an immense congregation, but through this means and the publication of his sermons elsewhere has, perhaps, the largest audience of any living minister.

## OBITUARY.

**S. D. WILLIS** died in the last day of May—had he lived till the 10th of August he would have been seventy-nine years old. He was born in South Carolina the tenth of August, 1799. His father moved to Ohio in 1805, with several families; amongst them was the Rev. James Gilliland. They all settled in Brown county, Ohio, where they were all schooled in anti-slavery and anti-secret and temperance and all other reforms. He moved to Putnam Co., Illinois, in 1827, where he united with the Presbyterian church. He crossed the plains to Oregon in 1852, and settled in Douglass county in the fall of 1853.

His heart was large enough not only for his own home, but to beat sympathetically for all who were afflicted and distressed. True as a friend, kind as a neighbor, he has passed down to the grave leaving a Christian example worthy of imitation, and a memory that will be fondly cherished by those who are called upon to mourn.

A. B. GILLILAND.

**DR. JOHN PARKER WARREN** died at Brattleboro, Vermont, on the 14th of September, 1878, at the age of 83 years. The decease of a person at such an advanced age, and so distinguished for excellencies of character of the old New England stamp, is calculated to turn the thoughts back to former times and refresh us with their salutary influences. Dr. Warren married in early life a daughter of Mr. Asa Wheelock of Wardsboro, Vermont, where he settled as a physician. It was while there that, some half century ago, he was called on to attend the case of a family, the mother of which lost her life and the father and child came near perishing in the snow, at night, while crossing the Green mountains, the story of which has become celebrated in literature. The Dr. attended some of the earliest sessions of the Vermont second Medical Association at Brattleboro, sixty years ago or more; and it is only a few months since that he was again present at its last session and read a paper which was listened to with much attention. Among the manuscripts left by him is an interesting history of the town of Wards-

boro. He was a person of great moderation and self-control; an exemplary member for many years of the Congregational church; generous, sincere and manly. He was remarkable for a robust constitution, an erect figure, a large, expansive chest, to which doubtless his excellent health may be largely attributed, and down to the very week of his death his walk was as firm and elastic as that of a man in middle age.

Dr. Warren, though not an active Anti-mason, had always remained true to the Anti-masonic faith of the fathers of Vermont, and, unlike the modern generation of Vermonters, made no secret of his decided opposition to the lodge. Within a few years previous to his death he was nominated to one of the town offices by the Anti-masons of Brattleboro, but was defeated, of course, for the lodge, though once expelled from the State, now bears unlimb sway there. Com.

**ELIZA JANE**, wife of Jacob Attick, died September 6th, at Churchill, Pa., in the 64th year of her age. Although suffering a lingering disease, in all her sickness she did not murmur, but bore all with Christian patience. In all her sick hours she had a strong desire to depart, and she had ever a bright prospect of a better home. She leaves seven children and twenty-one grand children, a kind husband and a large circle of friends who feel that their loss is her everlasting gain.

H. H. ATTICK.

## Political.

### PLATFORM OF THE AMERICAN PARTY.

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

2. That God requires and man needs a Sabbath.

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

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

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

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

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

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency, and a return to specie payment as soon as practicable.

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

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

### JOHN QUINCY ADAMS ON ANTI-MASONIC POLITICAL ACTION.

In a letter (Aug. 1832) to William L. Stone, Esq., of New York, a seceding Mason, Mr. Adams gives a noteworthy opinion on the political agitation then going on against the lodge:



The Masonic controversy will form a large chapter in the annals of this Union probably for several years to come. It presents already a prominent feature in the canvass for the presidential election, and that is precisely the reason for wishing to meddle as little with it as possible until that question shall have been settled. It will assuredly survive that event, and in all probability will form an essential ingredient in more than one quadrennial choice of President, if more than one we are destined to have. It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country. The career before them is long and dreary, but not discouraging; the object is single, just and honorable. You have put your hand to the plough. Let it not be withdrawn. For contributing so largely to the end, you will deserve to be ranked among the benefactors of mankind. I am, very respectfully, your friend,

JOHN QUINCY ADAMS.

TO PENNSYLVANIA VOTERS.

As you will soon have the opportunity to vote for State officers we desire to say a few words to you.

By reading the *Cynosure* you have no doubt become convinced that Pennsylvania needs a new party. The two old parties are breaking up, as we see by the Maine election. But the new parties that are getting the deserters are not American in character; and there is no reason to expect that they will long remain free from Masonic ring-masters.

The American party is the only one that is trying to keep itself pure and free by declaring war against rings, cliques, secret societies and all plotters and conspirators. Is it not then the only party worthy of respect and of your votes? If you desert the old ring parties should you not come to the anti-ring camp?

Men are disgusted with the old shams. Counterfeit parties and spurious statesmen have had their day. The time has come for a new order of things. If you hand around true American tickets they will be used for a patriotic purpose. It is a religious duty to vote for those who are pledged to advance moral reforms. We have a right to question the honesty and the intelligence of religious men who support corrupt parties and tricky politicians. Religion is a greater blessing when it gives men a desire to aid in establishing sensible, honest and economical government. If our principles are not worth voting they are not worth having.

American should vote only for genuine Christians or those who have a desire to enforce God's moral laws. The doctrines of Washington, Jefferson, Adams and Franklin must be brought out and dusted off once more, so we can see what they look like. And in the meantime we cannot do better work than to put genuine American ballots in the boxes as a protest against the wickedness of secretism, Jesuitry, Masonry and all their little cubs and whelps.

EDWARD J. CHALFANT.

WEST VIRGINIA LEADS OFF.

NEWBURG, W. Va., Sept. 14, '78.

EDITOR CHRISTIAN CYNOSURE:—

The Republicans in this district have nominated for Congress a noble Anti-mason, Colonel Burr. Our district has been represented, or misrepresented, for two years by a victim of the cable-towed craft, and it was only through the strenuous exertions of the opponents of the fore-sworn league that a Mason was not placed on the ticket this fall. We organized quietly but effectively, and I write this for your excellent paper in order to encourage our friends everywhere, and show them what work will do. Of course some of the Masons in the Republican party are kicking; and two papers, the *Keyser Echo* and *Buckhannon Delta*, refuse to hoist Col. Burr's name. Nevertheless, as the Anti-masons are strong in this district, we propose to elect him. Enclosed please find an extract from a paper edited by one of Satan's own. This will show you how angry the craft is.

V.

The *Clarksburg Telegram*, after giving the particulars, says:

"The *Keyser Echo* and *Buckhannon Delta* have bolted the nomination for Congress in the Second district on these grounds. We are glad of it. While we do not, generally speaking, like to see papers bolt, yet they have a right—if it is not their duty to do so when they see the people duped. And if we were situated as they are we should do the same thing."

—The American party at College Springs, Iowa, have nominated in caucus a list of officers to be voted for in next township election in October. How many other towns can report as much this fall?

News of the Week.

—Mr. John B. Gough will begin his temperance campaign in England in December. He will hold his first meeting in Mr. Spurgeon's Tabernacle.

—Since the first of January there has been shipped from Boston to England live stock amounting to 29,205 head, including 19,448 head of cattle, 4,983 sheep, 4,572 hogs, and 202 horses.

—The Great Eastern, it is said has been bought by a company for use as a cattle-boat to carry Texas meat to England. Her capacity will be 2,200 head of cattle and 3,600 sheep.

—The total value of the fruit-crop throughout the United States is set down at \$138,216,700—an amount equal to half the value of the average wheat-crop of the country. Toward that large sum apples are held to contribute \$50,400,000, pears \$14,130,000, peaches \$46,135,000, grapes \$2,118,000, strawberries, \$5,000,000, and other fruit \$10,432,000.

—The interment of Matilda Stanley, the Gipsy Queen, in Woodland Cemetery, at Dayton, Ohio, took place on Sabbath, the 15th inst. She died in Vicksburg last February,

and her body was embalmed for the final interment. Her funeral attracted 25,000 people, including representative Gipsies from all parts of the United States and Canada, and the funeral procession was a mile in length. Rev. D. Birger, of the United Brethren, conducted the services. At the close the Queen's children threw themselves on the grave and "filled the air with their lamentations." The King, her husband, lives near Dayton, on a large tract of land, which he owns.

—The great jewelry firm of Matson & Co. of this city have arrested four parties suspected of stealing some \$25,000 worth of goods during the last four years.

—At a recent Democratic meeting at Winnsboro, South Carolina, there were one thousand mounted red shirts in procession.

—The yellow fever scourge is subsiding in the river cities. There is a falling off of the death rate owing partly to cool weather. There were 40 deaths in New Orleans Sunday and 195 new cases. Total cases to that date 7,838; total deaths, 2,470. While in the cities the worst is over, the country back is being attacked. Information received from portions of the country back of Memphis gives the startling intelligence that the fever is raging most violently among many who had fled there from the city thinking it was a safe refuge. Their isolated positions, many of them living in huts which were found vacant, will but add to the misery of the situation. Howard physicians and nurses are sent on application to these parties, but the mortality among them must necessarily be great, as their facilities for receiving proper attention are very limited.

—Gov. Houston of Alabama, has issued a proclamation making Oct. 3rd a day of fasting and prayer for the stay of the plague.

—The British mission to Afghanistan has proved a failure. A dispatch from Calcutta, Sept. 23, says: "An officer of the Ameer of Afghanistan at Alimusjid refused to allow the British mission to Cabul to go through the Khyber Pass, and crowned the heights which commanded the pass with his followers. After a three-hours' interview with the officer, in which he warned him that his act would be regarded as the act of the Ameer himself, Major Cavagnari, commanding, advanced. The escort of the mission returned to Jamrood, and the mission has withdrawn to Peshawar.

—From China it is reported there are hostile demonstrations against the English missionaries in the interior of the Fukien province, and the destruction of property and life is threatened. The Consular authorities at Foochow are taking preventative measures.

A decree has been issued by the Viceroy at Nanking, ordering the confiscation of every house rented for opium-smoking. This wholesale movement is expected to prove more effective than any previously undertaken.

—The new law of compulsory education in Italy is working well, it is said. The passage of the law involved the building of 2,000 new school houses, and improvement of 20,000 old ones. The government hope soon to have school houses enough to accommodate all the children.

—Gambetta is the most prominent of the Republican candidates for President of France. In his speech at Rouen he marks out the Republican programme and declares uncompromising war on ultramontanism. This speech is the more significant, as it is the deliberate and well-considered effort of the acknowledged leader of the Radical party.

—A band of 200 or 300 baboons has suddenly appeared near the village of Augurpara, India, a few miles from Calcutta. They are great brutes, four feet high, and as savage as wild beasts. They attack children, and even full grown women, without fear, and have set up a reign of terror over the people, going in and out of the houses as they please. The people are afraid to shoot them as the whole colony would attack them instantly. The police will not interfere, and the village is not merely ridden to death by these apes, but is in such a state of insecurity that the people have sent a deputation to represent their condition to the Government.

—A Russian paper reports that during the war with Turkey the Russian soldiers fired 10,000,000 cartridges, killing and wounding 150,000 Turks. For every sixty-six shots fired, a man was hit. This is better than the Germans did in the Franco-German war.

The visitors to the Paris Exposition up the end of July numbered 6,570,099, or, reckoning only those who paid for admission, 5,056,139, as compared with 3,846,479 up to the same date in 1867, though the opening that year was a month earlier. June seems likely to be the largest contributor to the general aggregate, the figures for that month being 2,460,257, besides the 119,599 half-price admissions on the day of the national fete; while May reached 1,675,064, besides 54,537 admissions to the opening ceremony.

—The Paris correspondents are now busy with a scheme that seems to have aroused all their enthusiasm. Mme. Thiers spent 100,000f in celebrating the anniversary of her husband's death, and the correspondents see in this fact evidence that the wife of the ex-President aspires to succeed MacMahon as the Chief Executive of the French Republic. They argue that the display was made for political effect, and that the suggestion that Mme. Thiers be elected President of the Republic, appealing as it does to the chivalry and gallantry of the Gallic race, is likely to call out great enthusiasm, and to carry the country for her. It is asserted that the shrewdest politicians of the old Thiers party favor the plan, and expect the newness and novelty of the idea to make the movement extremely popular.—*Inter Ocean*.

NEW CLUB RATES

FOR

Either Renewals or New Subscriptions.

Papers addressed to one or different Post Offices as desired.

CLUB RATES INCLUDING POSTAGE.

2 to 4 Subscribers, at \$2.00 a year.  
5 to 9 " " at 1.75 " "  
10 or more " " at 1.50 " "

Names for a Club may be sent at different times; THE MONEY FOR THE CLUB TO BE SENT WITH THE FIRST LOT OF NAMES; but other Subscriptions may be added at same rates after Club is full. The effect of Club Rates is to give the Commission to those who compose the Club and no commission can be allowed on these rates.



Descriptive Catalogue of Publications of Ezra A. Cook & Co.

13 Wabash Ave., Chicago.

BOOKS.

Books at Doz. or Retail Prices sent post-paid. Not less than one-half doz. sent at dozen rates. By the 100 (25 Copies at 100 rate.) Expressage or Postage extra.

FREEMASONRY EXPOSED, by CAP'T. WILLIAM MORGAN.

THE GENUINE OLD MORGAN BOOK:—re-published with engravings showing the Lodge Room, Dress of candidates, Signs, Cue Guards, Grips, Etc.

Per Doz. Post Paid, \$2.00 Per hundred by express, (express charges extra.) \$10.00

HAND-BOOK OF FREEMASONRY.

BY EDMOND RONAYNE, late Past Master of Keystone Lodge, No. 639, Chicago. A full illustrated Exposition of the Three Degrees of "Ancient Craft Masonry": Entered Apprentice, Fellow Craft and Master Mason, embracing the "Standard Work" of the Order.

Knights of Pythias Illustrated. BY A PAST CHANCELLOR.

A full Illustrated Exposition of the Three Ranks of the order with the addition of the Amended, Perfected, and Amplified Third Rank.

Single Copy 25 cts. Per Doz. \$2.00. Per 100 \$10.00

Ritual of the Grand Army of the Republic.

WITH SIGNS OF RECOGNITION, PASS WORDS, GRIPS, ETC., and the RITUAL of the MACHINISTS and BLACKSMITHS' UNION. (The two bound together.)

Single Copy, \$0.25. Per dozen, \$3.00. Per 100 \$10.00.

History of The Abduction and Murder Cap't. Wm. Morgan.

As prepared by Seven Committees of Citizens, appointed to obtain the fate of Morgan.

This book contains indisputable, legal evidence that Freemasons, abducted and murdered Wm. Morgan, for no other offence than the revelation of Masonry.

Single Copy, post paid, 25 cents. Per doz. \$2.00. Per 100, Express Charges Extra, 10.00.

Valance's Confession of The Murder of Capt. Wm. Morgan.

This confession of Henry L. Valance, one of the three Freemasons who drowned Morgan, in the Niagara River, was taken from the lips of the dying man by Dr. John C. Emery, of Racine County, Wisconsin in 1848.

Single copy, post paid, 20 cents. Per doz. \$1.50. Per 100 Express Charges Extra, 8.00.

The Mystic Tie or Freemasonry a League with the Devil.

This is an account of the Church Trial of Peter Cook, and wife of Elkhart, Indiar, for refusing to support a Reverend Freemason; and their very able defence presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry, is antagonistic to the Christian Religion.

Single Copy, post paid, 20 cents. Per dozen, post paid, \$1.50. Per hundred Express charges Extra, 9.00

NARRATIVES AND ARGUMENTS.

Showing the Conflict of Secret Societies with the Constitution and Laws of the Union and of the States, by FRANCIS SEMPLE.

The fact that Secret Societies interfere with the execution and pervert the administration of Law is here clearly proved.

Single Copy, post paid, 20 cents. Per doz. \$1.75. Per 100 Express charges Extra, 9.00

THE BROKEN SEAL. OR PERSONAL REMINISCENCES OF THE ABDUCTION AND MURDER OF Wm. MORGAN,

By SAMUEL D. GREENE,

Price in cloth, \$1.00. Paper covers, 50 cents. Paper Covers per Doz. Post paid, \$4.50 per hundred by express (ex. charges extra) \$25.00

Capt. Wm. Morgan was Mr. Greene's neighbor in Batavia, N. Y., and a member of the same lodge with him at the time of the great excitement in 1826. The titles to these chapters are sufficiently exciting to give the book a large sale:—"The Storm Gathering;" "Abduction of Morgan;" "Attempted Abduction of Miller and his Rescue;" "What became of Morgan;" "What Morgan Actually Revealed;" "Confession of the Murderer;" "Allegations against Freemasonry, etc."

THE ANTI-MASON'S SCRAP BOOK, CONSISTING OF 21 CYNOSURE TRACTS.

In this book are the views of more than a Score of men, many of them of distinguished ability, on the subject of Secret Societies. The dangerous tendency and positive evil of organized Secrecy is here shown by the most varied and powerful arguments and illustrations that have ever been given to the public.

Lecturers and others who wish to find the best arguments against the Lodge, should send for this book.

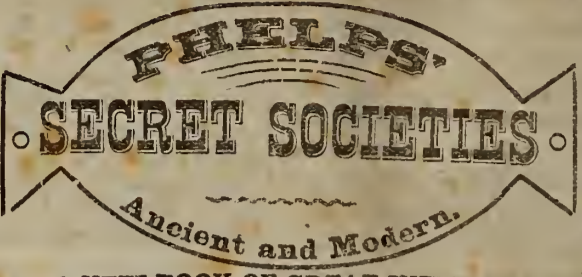
Those who wish to circulate Antimasonic Tracts ought to have the book to sell it from.

Single Copy, post paid, 20 cents. Per Doz. \$1.75. Per 100, Express charges Extra, \$10.00

Freemasonry Contrary to the Christian Religion.

A clear cutting argument against the Lodge, from a Christian Stand point.

Single Copy post paid, 20 cents. Per doz. \$1.75. Per 100 Express Charges Extra, 9.00



A NEW BOOK OF GREAT INTEREST. This work is particularly commended to the attention of Officers of The Army and Navy, The Bench and The Clergy.

"THE ANTIQUITY OF SECRET SOCIETIES, THE LIFE OF JULIAN, THE ELEMUSIAN MYSTERIES, THE ORIGIN OF MASONRY, WAS WASHINGTON A MASON? FILMORE'S AND WEBSTER'S DEFERENCE TO MASONRY. A BRIEF OUTLINE OF THE PROGRESS OF MASONRY IN THE UNITED STATES, THE TAMMANY RING, MASONIC BENEVOLENCE, THE USES OF MASONRY, AN ILLUSTRATION, THE CONCLUSION."

Single Copy, Post Paid, 50 cents. Per Doz. \$4.75. Per Hundred, Express Charges Extra, \$25.00

HON. JOHN QUINCY ADAMS' LETTERS to Col. Wm. Stone, Edward Livingstone, and others, on the nature of Masonic Oaths, Obligations and Penalties.

Price, post paid, \$4.50. Per Doz., 4.50. Per 100, Express Charges extra, 25.00

COLLEGE SECRET SOCIETIES. Their Customs, Character and the Efforts for their Suppression.

Containing the opinion of many prominent College Presidents, and others, and a FULL ACCOUNT OF THE MURDER OF MORTIMER LEGGOTT

Single Copy, post paid, 85 cents. Per Doz. \$2.50. Per 100 Express charges extra, 15.00

MINUTES OF THE SYRACUSE CONVENTION.

Containing addresses by Rev. B. T. Roberts, Chas. D. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's report; roll of delegates; songs of Mr. G. A. Clark; paper by Enoch Honeywell; Constitution N. C. A.; reports of committees, and a report of the political meeting.

Single Copy, post paid, 25 cents. Per doz. \$2.00. Per 100 Express Charges Extra, 10.00

Proceedings of the Pittsburgh Convention.

Containing Official Reports; Addresses by Rev. D. R. Kerr, D.D. Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D. Pres't. J. Blanchard, Rev. A. M. Milligan, D. D. Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard, and Rev. W. E. Coquette, also Report of the POLITICAL MASS CONVENTION, with Platform and Candidates for the Presidential Campaign of 1876.

Single Copy, post paid, 25 cents. Per doz. \$2.00. Per 100, Express Charges Extra, 10.00

SERMON ON MASONRY, BY REV. W. P. M'NARY,

Pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry.

Single Copy, Post Paid, 50 cents. Per Doz., 5.00. Per Hundred, Express Charges Extra, \$3.00

THIRTEEN REASONS

Why a Christian Should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the Lodge.

Single Copy, post paid, 50 cents. Per doz. \$5.00. Per 100, Express charges extra, \$3.00

SERMON ON MASONRY, BY REV. JAMES WILLIAMS.

Presiding Elder of Dakota District North-western Iowa Conference, M. E. Church, A SECEDING MASTER MASON. Published at the special request of the Nine Clergymen of different denominations and others.

Single Copy, post paid, 10 cents. Per doz. \$1.00. Per 100, Express Charges Extra, \$4.00

MASONRY A WORK OF DARKNESS ADVERSE TO CHRISTIANITY, and inimical to a Republican Government.

By Rev. LEBBEUS ARMSTRONG, [Presbyterian.] A Seceding Mason of 21 Degrees. This is a very telling work and no honest man that reads it will think of joining the lodge.

Single Copy, post paid, 20 cents. Per doz. post paid, \$1.50. Per 100, Express Charges Extra, 8.00.

Freemasonry a Fourfold Conspiracy.

Address of Pres't. J. BLANCHARD, before the Pittsburgh Convention. This is a most convincing argument against the lodge.

Single Copy, Post Paid, 50 cents. Per Doz. \$5.00. Per 100, Express Charges Extra, 3.00

Sermon on Secret Societies, BY REV. DANIEL DOW, Woodstock, Conn.

The special object of this sermon is to show the right and duty of Christians to examine into the Character of Secret Societies, no matter what object they profess to have.

Single Copy, post paid, 50 cents. Per Doz., 5.00. Per 100 Express charges extra, 3.00

SERMON ON SCERETISM BY REV. R. THEO. CROSS.

This is a very clear array of the objections to Masonry that are apparent to all.

By Rev. R. T. Cross, Pastor Congregational Church, Hamilton, N. Y. Single Copy, Post Paid, 50 cents. Per Doz., 5.00. Per 100, Express Charges Extra, 3.00

GRAND LODGE MASONRY.

Its relation to civil Government and the Christian Religion. By Pres't. J. BLANCHARD, at the Monmouth Convention. The Unchristian, anti-republican and despotic character of Freemasonry is here proved from the highest masonic authorities.

Single Copy, Post Paid, 50 cents. Per Doz., 5.00. Per 100, Express Charges Extra, 3.00

SERMON ON ODD-FELLOWSHIP AND OTHER SECRET SOCIETIES

By Rev. J. SARVER, Pastor Evangelical Lutheran Church, Leechburg, Pa.

This is a very clear argument against Secretism of all forms and the duty to dis-fellowship, Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

Single Copy, Post Paid, 10 cents. Per Dozen, 75 cents. Per 100 Express Charges Extra, 4.00

President H. H. GEORGE, On Secret Societies.

Powerful address, showing clearly the duty of Christian Churches, to dis-fellowship Secret Societies.

Single Copy, post paid, 10 cents. Per doz., 75 cents. Per 100, Express charges Extra, \$4.00.

History of the National Christian Association.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; The Articles of Incorporation, Constitution and By-laws of the Association, Conditions of the Carpenter Donation with engraving of building to be donated by Mr. Carpenter; table, showing the number of pastors and communicants in churches that exclude members of Secret societies; tabular view of local, county, State and National Conventions, and list of organizations Auxiliary to the National Christian Association. Brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. This book will be found invaluable by all who wish to know the character of this reform and how they may do the most to further its objects. It should be in the hands of every Anti-mason. Price, post-paid, 25 cents each; per doz., \$1.50. 25 copies or more by express at 8 cents each.

ODD-FELLOWSHIP ILLUSTRATED.

A complete exposition of the Lodge Encampment and Rebecca (Ladies') Degree. The Signs, Grips, &c., shown by engravings.

Single copy, post paid, 25 cents. Per Doz., 2.00. Per Hundred, Express charges extra, 10.00

EXPOSITION OF THE GRANGE.

EDITED BY REV. A. W. GEESLIN. Illustrated with Engravings showing Lodge Room, Signs, Signals, etc.

Single Copy, post paid, 25 cents. Per Doz., 2.00. Per 100 Express charges extra, 10.00

Judge Whitney's Defense Before the Grand Lodge of Ill.

Judge Daniel H. Whitney was Master of the Lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the Lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

Single Copy, post paid, 25 cents. Per Doz., 2.00. Per 100, Express charges extra, 10.00

Oaths and Penalties of 33 Degrees of Freemasonry

Nothing can more clearly show the abominations of this system of iniquity than its horrible Oaths and Penalties.

Single Copy, \$0.15. Per dozen, \$1.00. Per 100 \$6.00.

Prof. J. G. Carson, D. D., on Secret Societies.

A most convincing argument against fellowshipping Freemasons the Christian Church.

Single Copy \$0.10. Per dozen, \$0.75. Per 100, \$4.50

Secrecy v. s. The Family, State and Church.

BY REV. M. S. DRURY. The antagonism of Organized Secrecy with the welfare of the Family, State and Church is clearly shown.

Single Copy, \$0.10. Per dozen, \$0.75. Per 100 \$4.00.



# LIST OF Cynosure Tracts.

These Tracts are furnished at the office or sent at the expense of the party ordering them

At 50 cents per 1,000 pages.

By Mail, 75 cts. per 1,000 pages.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby and D. L. Moody on the important reform which the CYNOSURE represents.

There is a large and constantly increasing demand for

## FREE TRACTS

and contributions are solicited to the

### TRACT FUND

for the purpose of supplying them. All donations to this fund are acknowledged each week in the CHRISTIAN CYNOSURE. The distribution of these Tracts has already saved hundreds of young men from the Lodge.

During the year 1877 Free Tracts amounting to 415,000 pages were sent out from the office of the CHRISTIAN CYNOSURE. The present demand is fully 100,000 pages per month, but funds are lacking to meet it.

Many of the most earnest laborers in this cause of God are poor men and women who, though glad to distribute thousands of these leaflets, cannot spare the money to pay for them.

It is especially desirable that there should be a full supply of Tracts for distribution at all Anti-masonic Conventions and Lectures, and just as far as contributions to this fund will supply this need, all such calls are responded to promptly.

### "The Anti-Mason's Scrap-Book"

Contains twenty-four CYNOSURE Tracts, bound together, and is a good thing to select from. Price, 20 cents. See advertisement, page 14.

Send contributions and orders to

**EZRA A. COOK & CO.,**

13 Wabash Ave., CHICAGO, Ill.

#### TRACT NO. 1.

### HISTORY OF MASONRY.

By PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

This is now published in three tracts of four pages each. TRACT No. 1, PART FIRST—Shows the origin of Speculative Freemasonry, and is entitled "HISTORY OF MASONRY." TRACT No. 1, PART SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY." TRACT No. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

#### TRACT NO. 2.

### MASONIC MURDER.

By REV. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken seventeen degrees. A 2-page tract.

#### TRACT NO. 3.

### SECRETS OF MASONRY.

By ELI TAPLEY,

This is an Illustrated tract, showing the signs, grips and passwords of the first three degrees. A 4-page tract.

#### TRACT NO. 4.

### GRAND! GREAT GRAND.

By PHILO CARPENTER.

This tract calls the attention of the public to the despotic and ridiculous titles of Freemasonry, a long list of which are given. A 4-page tract.

#### TRACT NO. 5.

### EXTRACTS FROM MASONIC OATHS AND PENALTIES,

As Sworn to by the Grand Lodge of Rhode Island.

This tract is a re-print of a tract published in 1834, and is a very weighty document. A 4-page tract.

#### TRACT NO. 6.

### HON. JOHN QUINCY ADAMS' LETTER,

Giving his and his Father's Opinion of Freemasonry (1881).

—AND—

### HON. JAMES MADISON'S LETTER,

Giving his opinion of Freemasonry (1828.) Both of these letters in one 4-page tract.

#### TRACT NO. 7.

### SATAN'S CABLE TOW.

This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and un-Christian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death. A 4-page tract.

#### TRACT NO. 8.

This is a 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. The second side is entitled, "Murder and Treason not Excepted," and shows that the Masonic order is treasonable in its constitution, and is both anti-Republican and anti-Christian. A 4-page tract.

#### TRACT NO. 9.

### FREEMASONRY IN THE CHURCH.

AN ILLUSTRATED TRACT.

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 and Grand Orator of the Grand Lodge of Illinois. A 2-page tract.

#### TRACT NO. 10.

### CHARACTER AND SYMBOLS OF FREEMASONRY.

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. The first page shows a candidate prepared for initiation in the Third Degree. A 4-page tract.

#### TRACT NO. 11.

### ADDRESS OF NIAGARA COUNTY ASSOCIATION, NEW YORK.

TO THE PUBLIC—Concerning the Morgan Murder, and the character of Freemasonry as shown by this and other Masonic murders. A 4-page Tract.

#### TRACT NO. 12.

### JUDGE WHITNEY AND MASONRY.

This tract contains a condensed account of Judge Whitney's Defense before the Grand Lodge of Illinois, on charge of unmasonic 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. An 8-page tract.

#### TRACT NO. 13.

### DR. NATHANIEL COLVER ON MASONRY

AND  
HOWARD CROSBY, D.D.,

Chancellor of the University of New York, on SECRET SOCIETIES. A double 2-page tract.

#### TRACT NO. 14.

### GRAND LODGE MASONRY,

Its Relation to Civil Government and the Christian Religion.

Opening address before the Monmouth Convention, by PREST. BLANCHARD of Wheaton College. A 16-page tract.

#### TRACT NO. 15.

### MASONIC OATHS NULL AND VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By REV. I. A. HART, Secretary National Christian Association. Published by special order of the Association. A 4-page tract.

#### TRACT NO. 16.

### HON. SETH M. GATES, ON FREEMASONRY.

Proof that the Institution that Murdered Morgan is Unchanged in Character.

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.

#### TRACT NO 17.

### ORIGIN, OBLIGATIONS AND EXPENSES OF THE GRANGE,

With a Constitution of a Farmer's Club.

This little tract ought to be put into the hands of every Farmer in the United States. A 4-page tract.

#### TRACT NO. 18.

### HON. WM. H. SEWARD ON SECRET SOCIETIES.

Extracts from a Speech on Know Nothingism in the United States Senate in 1855.

The testimony of JOHN QUINCY ADAMS, MILLARD FILLMORE, CHIEF JUSTICE MARSHALL and others added. A 2-page tract.

#### TRACT NO. 19.

### WHAT GREAT MEN SAY ABOUT FREEMASONRY.

WASHINGTON, MADISON, MARSHALL, RUSH, HANCOCK, ADAMS and WEBSTER, give brief clear testimony against the Lodge. A 2-page tract.

#### TRACT NO. 20.

### OBJECTIONS TO MASONRY.

By a Seceding Mason of Oornton, Vermont.

This tract contains many strong arguments against the Lodge drawn from personal experience, observation and study of its character. A 4-page tract.

#### TRACT NO. 21.

### MASONIC CHASTITY.

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.

#### TRACT NO. 22.

### LINUS CHITTENDEN ON FREEMASONRY.

The author, a seceding Master Mason, states his objections to the Lodge, drawn both from experience and observation, in a clear, concise and forcible style. A 2-page tract.

#### TRACT No. 23.

### MASONIC OATHS AND PENALTIES.

ADDRESS OF REV. A. M. MILLIGAN AT THE PITTSBURGH CONVENTION  
This is the clearest and most conclusive argument to show the wickedness of masonic oaths and the duty to disregard and repent of them that we have ever seen. A 4 page tract.

#### TRACT NO. 24.

### SHOULD FREEMASONS BE ADMITTED TO CHRISTIAN FELLOWSHIP?

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. Finney, on this character. Those who love a pure Christianity should aid in the circulation of this tract. A 4 page tract.

#### TRACT NO. 25.

### The American Party.

ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years. Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed this 8 page tract

#### TRACT NO. 26.

### FREEMASONRY A RELIGION.

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.

#### TRACT NO. 27.

### Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced. A 4 Page Tract.

#### Cynosure Tract No. 28.

### FREEMASONRY REVEALED.

A LEGAL ATTESTATION BY EDMOND BONATNE

To the correctness of the published expositions of Freemasonry. The author very briefly states the mode of preparation and initiation in the various degrees, with the mock murder and resurrection of the candidate in the personification of Hiram Abiff in the 3d. degree and the penalties of each. A 2 page tract.

#### TRACT NO. 29.

### D. L. Moody on Secret Societies.

At his great religious meetings in Philadelphia, New York, Chicago and Boston this man of God has shown clearly that the Bible condemns all connection of Christians with Secret Societies and most emphatically enjoins the Separation of his people from the World. This leaflet contains Mr. Moody's remarks on Secret Societies at each of these places. The general circulation of this tract must have a most powerful influence for good. A 4 Page Tract.

#### TRACT NO. 1, IN SWEDISH;

translated by Prof. A. R. CERVIN. A 15-page tract

#### GERMAN CYNOSURE TRACT A.

### Six Reasons why a Christian should not be a Freemason.

By Rev. A. GROLE, Pastor, German M. E. Church, Worcester, Mass  
This is our first German Tract, and it is a good one; it ought to have a large circulation. A 4 page tract.



