

THE CHRISTIAN CYNOSURE.

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

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

CHICAGO, THURSDAY, JULY 4, 1878.

VOL. X, No. 40.—WHOLE NO. 453.
WEEKLY (post paid) \$3.90 A YEAR.

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Notices.

TO FRIENDS IN WISCONSIN.—Rev. H. H. Hinman has been laboring in Wisconsin now more than half the year for which he engaged and there has been paid less than one-tenth of the amount pledged for his support. He is in great need of the aid promised. Do justly by him, and as this is the work of your State Association, either pay him directly or send through your treasurer, M. R. Britten, Vienna, Walworth county.

REV. D. P. RATHBUN, Iowa State Lecturer, is expected to lecture at the following named times and places in Iowa:
Springville, Linn county, Tuesday and Wednesday, July 2d and 3d.
Walker, Linn county, Friday, July 5th.
Troy Mills, Linn county, Saturday, July 6th.
Brandon, Buchanan county, Monday and Tuesday, July 8th and 9th.
Raymond, Blackhawk county, Wednesday and Thursday, July 10th and 11th.
Masonville, Delaware county, Friday and Saturday, July 12th and 13th.
Newtonville, Buchanan county, Monday and Tuesday, July 15th and 16th.
Independence, Buchanan county, Wednesday and Thursday, July 17th and 18th.
Jessup, Buchanan county, Friday, July 19th.
W. S. MAY, for the Ex. Com.
Clarence, Cedar Co., Iowa.

Topics of the Time.

The authorities of Cincinnati are making an effort to close the theatres of that city on the Sabbath. May it prove a success! Such a work needs to be undertaken in Chicago in a resolute way. Our School Board leased a building in their charge for a theatre with the understanding that there were to be Sunday performances. The communists and secret trade unions should be suppressed for the same reason. The Lord's day is chosen for their picnics with a peculiar relish.

The late Presbyterian General Assembly meeting in Pittsburgh

gave a true sound on the temperance question, thus: "The only hope of the success of the temperance reformation is in its alliance with religion—the religion of Jesus Christ. Our ministers and members should firmly hold, distinctly teach, and boldly proclaim that temperance is not religion; that a reformed man is not a saved man; that salvation is only by faith in the Lord Jesus Christ; that a reclaimed drunkard can be sure of not relapsing into drunkenness only by becoming a Christian. We believe that all compromises on this subject are dangerous in the extreme,—to the reformed in tempting him to rest on a false foundation, and to the Church in weakening the integrity of her faith." Such views are largely the result of Mr. Moody's efforts for the reclamation of drunkards in connection with his wonderful work. The ground taken by Murphy as told in our New England letter this week is weak and must fail, because not founded on Gospel truth. So Dr. Reynolds, the "red ribbon" apostle of temperance, was weak; though his work was apparently great, yet it was not fundamental because it did not go back to Christ. He purposely, as he admitted, did not refer to Christ, for the same reason as satisfies the lodge, to wit, there are men who would hear him and might be benefited who did not acknowledge Christ. For this reason Dr. Reynolds would not point men to the great Helper, though he made some acknowledgment of the power of God in his efforts. The "red ribbon" clubs throughout the country are built upon this sandy foundation. Cigars, billiards and dancing are frequent with them, and in some instances they are ready to fall into the lap of the lodge. Christ alone died to save sinful men; "other foundation can no man lay."

The alarming condition of the country a few weeks ago from a threatened renewal of the terrible strikes of last season, and from the revolutionary tendencies of Congress, set the nation in a tremor. Will the end be war? was the question; and General Grant suddenly became a popular man, even with those who seldom had anything but adverse criticism for him as President. Very significant in connection is this conversation reported from Grant's visit to Paris: "You, sir," remarked General Grant, to MacMahon, "in retiring from the

presidency will still remain a marshal of France, while I become plain Mr. Grant—a simple citizen of the United States." "Ah, general," responded the marshal, "your glorious deeds will make of you, whenever the American army is called upon to meet a foe, the marshal of America!" There may be some satisfaction in being able to turn to a successful leader of armies, for the early experience of the Rebellion was a bitter one; but let us hope that the country has done with General Grant in this capacity. As President his administration was marked by notorious failures, not so much from lack of integrity on his part probably, as from inability. As a general, a warrior, he was successful; and doubtless the military reputation of no other living man is higher. But there is no necessity for war if our people are wise and their rulers just. So let us dismiss this hero worship, and allow General Grant to continue to enjoy, with his fellow citizens, the blessings of peace.

For the second time in our second century, we celebrate to-day our national independence. There is a movement against our noisy, turbulent way on Independence day, that may accomplish a very desirable revolution, though springing, in the main, from mercenary motives. The losses in life and property from our Chinese love of burning powder on that day are immense, and the National Board of Underwriters are taking up the matter in the interest of the insurance companies. The statement is made showing that the Chinese cracker business for the past ten years was valued at \$1,500,000 for the 4th of July only. It has been estimated that the actual damage during the same period, by conflagrations on that day, amounted to over \$15,000,000. Last year, the fires occurring on the 3d and 4th of July, attributed to the use of fireworks, were reduced from 360, in 1876, to 120, and the amount of actual damage was decreased from \$240,919 to \$99,870, largely by the enforcement of ordinances against our would-be patriotism. This movement will help turn us back to the rational methods of our fathers, when the exercises of the day were of a joyful, yet solemn and impressive nature, and the principles of our republic were discussed and pondered as we, their children, have forgotten to do.

NEW ENGLAND CORRESPONDENCE.

Eight weeks of successful Gospel meetings (so-called) by Whittle and McGranahan in this central city and county of Massachusetts, have been followed by a tidal wave of temperance in connection with the advent of Mr. Francis Murphy. He is too well known through the papers as to his history, spirit and methods of reform to need reporting. The clergy, the press and the reform clubs have been alike unanimous in helping the movement to the best of their ability, and a total of 2,534 persons have signed the Murphy pledge since the opening meeting in Mechanics' Hall on the evening of June 9th.

Mr. Murphy himself carefully avoids condemning either the rum-seller, or the act of licensing him; and he is never heard to speak in favor of legal prohibition. But it is to be noted as showing the popular temper and leaning that in all the temperance meetings of the past week, so remarkable for the interest manifested by the crowded attendance and enthusiasm of the people, nothing drew such a spontaneous burst of popular approval as the remarks of Mr. Gough, both at the noon and evening meetings, on the shameful course of the Worcester Aldermen in licensing so many dram shops, when he said with characteristic intensity before that vast audience, he was in favor of moral suasion, but there must also be a *law prohibiting the dram shop*, and the proper place for its rum-selling makers was the four walls of a jail, and, if he mistook not public sentiment, the wrong committed in Worcester of clothing dram shops with the protection of law would be soon righted. No one could mistake the swift, resolute response of the sympathetic crowd of auditors.

When, therefore, Mr. Murphy on a succeeding evening, out of his abounding charity, tried to abate the people's displeasure at rumselling and at the licensing act of our aldermen, by saying as he did, that the people are more responsible for the state of things in Worcester than their licensing aldermen, and that the sale of liquor goes on because the people have not yet said they could abstain from drinking, Mr. Murphy ventured beyond his depth and beyond the bounds of truth. For, as an undeniable matter of fact a large majority of the people of this commonwealth of

Massachusetts do themselves now abstain from drinking and want a law with proper penalties prohibiting the sale of alcoholic drinks to those who want to drink them, and a majority also of the legal voters are against the dram shop. But through the intervention of politicians of both the great parties pandering for the sake of votes to the whisky-loving countrymen of Mr. Murphy and to the beer-guzzling propensities of other naturalized foreigners and to what is called the criminal class in general, we in Massachusetts are now denied the effective protection and wholesome education of a prohibitory law.

How long the worst part of society, aided by a sprinkling of the better, is to rule, remains to be seen. Carlyle says, "America is a great country, but no system can last which gives Jesus and Judas precisely the same vote in public affairs." Certain it is that our American system cannot last unless the patriotic, intelligent and temperate of all parties, with malice toward none and charity for all, unite on behalf of the tempted, weak and vicious of society for the legal suppression of the dram shop. It is the acknowledged chief demoralizer and impoverisher of the country at large. And is it not deeply to be regretted that a man wielding the power that Mr. Murphy does, and doing a good work, from which God forbid I should detract a hair, does not see fit to throw the weight of his great influence into the scale of legal prohibition? When in cases of murder almost without number (to say nothing of other crimes against society) public sentiment and juries find guilty, by law and by evidence, of murder in the first degree under the frenzy of intoxication, and as accessories before the fact the proprietors of saloons and rum-shops at which the murderer bought and drank the "distilled death and liquid damnation," that

"Ruffled up his spirit,
Stopped the access and passage to remorse,
That his keen knife saw not the wound it made,
Nor heaven peeped through the blanket of the dark,
To cry, Hold! Hold!"

why will not Mr. Murphy, and every other man capable of seeing the connection between cause and effect, strike strongly at the root of such misery and murder, the legalized dram shop? Why, in other words, do we not aim at the accursed liquor traffic, *fons et origo maldorum*?

The centenary of Phillips' Academy, Andover, has just come off with great honor and *eclat*. Fifteen hundred guests at the Tent dinner on Andover Hill; addresses by Revs. Adams, Park, McKenzie, Alden, Chamberlain, Phillips Brooks; Professors Park, Churchill, and others; Presidents Porter, Eliot, Bartlett, Josiah Quincy and Governor Rice; poems by the witty Dr. Holmes, worthy of his ancient fame, and by Miss Elizabeth Stuart Phelps, the latter

read by Professor Churchill with the hushed attention of the audience, as from the unseen alumni who had died in the service of their country, the effect being highly impressive.

HENRY T. CHEEVER.

Worcester, June 20, 1878.

[For the Gynosure.]

A MASONIC FUNERAL.

I stood beside an open grave,
Benumbed with grief and pain;
It seemed to me, in that dark hour,
I never should feel again.

Friends closely stood about me
On that sad, dreary day;
A voice fell on the silent air,
Clear spoken: "Let us pray."

The man who spoke had never bent
To heaven his worldly pride;
A scoffer and a scorner, he
Of Christ, the crucified.

A man of God stood silent by,
With grave and reverent air,
And listened, without word or sign,
Unto the scorner's prayer.

He prayed that he, my precious dead,
The object of my love,
Might meet his brethren all once more
In the Grand Lodge above.

I wondered, as I thought of him,
In that strange place of rest,
If I should ever see his face,
Or lean upon his breast.

It seemed that on good works alone
They dared to base their claim,
For they sought not heaven's favor
In the Redeemer's name.

And I wondered, as I listened
To that strange, unchristian prayer,
What would light that distant lodge of
theirs,
If the Saviour was not there.

Would it not be outer darkness?
Would it not be burning pain?
Where those gathered who had never
Called upon the Saviour's name?

The brethren listened reverently
To what was sin to me,
And answered to the master's words,
"Amen; so mote it be."

A holy order, verily!
In bitterness, I said,
To choose a wicked man like that
To pray beside their dead.

And now I often feel the pang
That hour of trial gave,
When a reckless unbeliever prayed
Beside my father's grave.

—ANON.

WAS PRESIDENT LINCOLN A
FREEMASON?

BY GEN. J. W. PHELPS.

They who undertake the work of reform should have a clear understanding of the whole field of their operations. It is a matter of great importance to our Anti-masonic movement, as well as to the vital interests of the Republic, to have a clear conception of the fact whether Mr. Lincoln's administration was influenced by the Masonic lodge or not. If it was controlled by Masonic councils, and by Masonic influence, it was a vicious administration, and the country is in great danger from it.

I noticed in the *Gynosure*, of the 20th of June a statement made by one of its oldest contributors, which ascribes to President Lincoln the following language, viz: "I am no Freemason; I have no desire ever to be a member of that order. I do not know whether the ceremonies are proper or improper, refined or degrading, nor have I any wish to know. But I

do know that trickery is wrong, and that whatever gives a man an undue advantage of his neighbor is wrong; and I have lived too long in the world to be blind to the evils of Freemasonry in these regards. Besides, this egg of treason was laid and hatched in the nest of Freemasons in Washington; and it is dangerous to trust men who do not respect the legal oath of their country before every other obligation, imagined or imposed."

Where and when Mr. Lincoln made this statement your correspondent does not inform us; but it has always appeared to me that Mr. Lincoln never acted up to these just sentiments in his administration. I am most fully in accord with the statement that "it is dangerous to trust men who do not respect the legal oath of their country before every other obligation;" but in no respect was Mr. Lincoln's administration ever conducted on this principle. He not only trusted men who had bound themselves by secret Masonic obligations, and who were manifestly under the influence of those obligations, but he favored them to the injury of the government.

I have been assured within the last few months by a man who claimed to have taken twenty degrees of Masonry, that he *knew* (emphasizing the word) that Lincoln was a Mason.

But let us admit that Lincoln was not a Mason, and that Secretary Wells was the only member of his cabinet who belonged to "the order," (though I much doubt this) yet his administration was managed in the interest of the Masonic lodge rather than in that of the country. And it was this fact perhaps that induced my informant to think and say that he *knew* Mr. Lincoln was a Mason.

Know-nothingism was an appeal made to Freemasonry for political purposes. Previous to its introduction into politics, the Democracy had made use of the lodge to sustain its position on the slave question; and the resort to Know-nothingism, by the Republicans, was made on the principle of fighting fire with fire. It was a direct and needless violation of the moral principle which prohibits the resisting of evil by evil. Know-nothingism was nothing but Freemasonry in disguise; and its baseness revolted the pure American feelings of almost every one who suffered himself to be seduced into it. The measure was a perfectly Jesuitical one, proposing the accomplishment of a good end by bad means.

But Mr. Lincoln's administration came into power through this resort to Freemasonry; and throughout its entire duration it was more under the control of the lodge than it was under that of the civil institutions of the country. Freemasonry never admitted the manhood and much less the soldiery of the

negro; rejecting him from the lodge; nor did Mr. Lincoln's administration admit it until long after it had been a foregone conclusion. Mr. Lincoln's cardinal idea that the people were not capable of managing their own interests, but "must be educated up to it," is a Masonic idea and not one of the American citizen. It is a Masonic conception of the lodge, which always stands ready to manage the affairs of the people for them.

The same secret political movement that brought Mr. Lincoln into office, brought the lodge into power; and the lodge has shown a determined jealousy to augment and strengthen that power at every hazard. The following incident, though seemingly a trifling one, serves to confirm my views on this subject. In the month of March, 1864, I had issued a second edition of the "History of the Secret Societies of France," which I had translated from the French some years before. The object of that work was to open the eyes of the people to the dangers to all kinds of civilized government from secret societies. But Congress, in the following month of April, showed its subjection to a few leaders of the Masonic lodge by chartering a "Masonic Hall Association in the District of Columbia," an act as hostile to our government as it would be to charter a political party, or the "Church of Latter Day Saints of Great Salt Lake City."

I think that any candid, unbiased mind, on examining into the history of Mr. Lincoln's administration, must be convinced that it was managed in the interest of the Masonic lodge, a foreign institution of the basest character, instead of in the interest of the people and of the Constitution of the United States. American sentiment and American principle lay at the bottom of Mr. Lincoln's election; but the principle by which the war was managed was Masonic and not American. The party that claimed to be American, was wholly foreign in its management, and not American. This is Masonry entirely; it pretends one thing, but does another. Its very secrecy is an evidence that it will do the reverse of what it ought to do. While thousands of honest American patriots were pouring out their blood on battle fields, other thousands of men, in office and out of office, adherents to the lodge, were delaying the war and obstructing measures, under pretence of moderation, and accumulating immense fortunes in the meantime without any moderation at all.

To assume the ground that the American people, at the breaking out of the war, were not ready to meet, with promptness and decision, all the issues involved in the war (some of which have been utterly neglected) is to assert that they are not fit for self-government. But this was effectively the ground assumed and persisted in by Lincoln's administration; and this is precisely the doctrine virtually taught and practiced by the Masonic lodge.

BRUTES REBUKING ODD-FELLOWS.

Balaam the son of Bosor, who loved the wages of unrighteousness, was rebuked for his iniquity on one occasion, "The dumb ass speaking with man's voice forbade the madness of the prophet." Similar to that occurrence is the following which I take from the *Mystic Jewel*, the Odd-fellows' organ of Cincinnati. It says:

"A number of St. Thomas Odd-fellows drove to London on Sunday to hear Rev. Mr. Calvert's sermon to the fraternity there. When ready to make the return trip their team stood stock still on the street, and neither coaxing, persuading, nor whipping would make them budge one inch. After an hour and a half thus wasted with crowds of gaping citizens looking on, the Odd-fellows hired another conveyance and left the baulky brutes to the care of an hostler."

A sermon to Odd-fellows must necessarily be destitute of the preaching of Christ in the Bible sense. The fraternity is composed of professing Christians, non-professors but moralists perhaps, saloonists, drinkers, swearers, Jews, and every element which enters into society at large. To preach Christ to such a fraternity would not only be contrary to the principles of the order, but impracticable in the very nature of things from the standpoint of a mixed assembly.

To drive some distance on the Lord's holy day to hear such a sermon as that one likely was, can not be justified by any Scriptural argument. While it is allowable to do good on the Sabbath day, to do necessary temporal work, to go a reasonable distance to worship God in the sanctuary, it is not allowable to desecrate the day by driving to hear a "sermon" delivered to a worldly institution, on the Sabbath, especially if all is done in the name and for the benefit of that institution.

No wonder therefore the "brutes" became "balky" and refused in spite of "whipping" to "budge one inch" for the gratification of brutal Sabbath desecrators. It is time that the profanation of the Sabbath now so common with all secret societies, were receiving a rebuke even if it must come from dumb asses and horses. It is not said what kind of animals constituted the "team" of "brutes" which provoked pious Odd-fellows to whip them for part of an hour and a half, while "crowds of gaping citizens" looked on. But whatever they were, they rebuked the iniquity of the Odd-fellows who were guilty of the sin of breaking the Sabbath and at last of cruelty to animals.

W. O. T.

The Lord made room for you in heaven; cannot you make room for him in your heart? The nations don't want him; many of the churches are locked and barred against him. There is no room for him in our inns.—*Moody*.

THERE MUST BE SUFFERING.

DEAR CYNOSURE:—I wish through your columns to add a word in testimony to the article with the above title in the issue of June sixth. Perhaps to but few men does that article bring to mind many things, some very unpleasant but assuring us that ours is a ministry of suffering, and the servant should be content to be as his master. It may be a consolation to know that suffering in a worthy cause gives birth to that which is worthy of true manhood. Our nation was born of suffering; our redemption is the purchase of suffering. The suffering of the rebellion gave millions freedom, "and I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" in a little while, and even now we have a foretaste. In the world we have tribulation but in Christ we have peace. Thanks be to God who giveth us the victory through our Lord Jesus Christ. His true soldiers cannot see his banner trailed in disgrace without feeling keenly the insult to divine goodness.

I know well the brother referred to in the article; of whom it was said, "There is no place for him." That, reader, is what some of them said in public, but in side-talks they said, crush him! He ought to be crushed out of existence or learned to mind his own business. I speak what I know and have repeatedly heard from year to year. They could not say that he was not pious, and a more sweet-spirited Christian man I never have had the privilege to know. I have thought that if he erred at all in the matter it was that he bore too much and bore it too patiently. Few men I think could or would have borne so meekly what he has; but he bore it for the Master. I wanted some time ago to have said what I now say, that a personal acquaintance of twelve years with him as an earnest, devoted Christian minister taught me to love him. Brother Woodruff Post had the moral heroism to present in the conference a resolution against the increase of secretism and especially against Freemasonry. In the fear of his God and in love to Jesus Christ he dared to meet and sound the alarm against the foe. It was the key-note for his destruction, and all who dared to sympathize with him or aid him! It was my misfortune—or good fortune, the Lord knoweth—to sign Bro. Post's resolution as seconding it, and from that day, the war-cry of the enemy was sounded equally against me. I was not so meek as Bro. Post to bear it. I shall never forget that afternoon when a leading minister and a high Mason shook his fist to give emphasis to what he said at me and another brother, saying, "You are marked men! you'll smart for this! you'll not be forgotten!" I have realized it all, I

have been made to drink the bitter cup of Masonic vengeance and wring them out. Nor yet does that institution of Satan let me alone although I have not openly met and opposed it until quite recently; but hereafter by the help of the Lord Jesus Christ I mean to give it no quarter.

Their sly secret plans to injure and destroy a man's reputation and business, might do credit to the prince of darkness. I am satisfied that many ministers meet with failures, the real cause of which is in Masonry. One came to a wealthy Mason here whose wife is a member of my church, and urged him to withhold his support because I took and circulated the *Cynosure* and Anti-masonic tracts. He was informed that we were in free America. Only last week a leading Mason, a pastor of a church, said to me that he was proud to say that he was a Mason; and he mentioned the fact to me that I might not insult him by saying anything against Masonry, when the man's very business here was to slyly work upon the church to its harm and to my detriment. I preached a short sermon on repentance, urged him to seek forgiveness, and renounce the Christ-denying Baal worship. I thank God there is not a secretist in my church, and the more we see of it the less they respect it. They have had some trouble they believe on account of it.

But to return to the case of suffering. Some years since the wife of a leading Freemason in the city of Rochester, N. Y., told me in conversation about Bro. Post that he had lost about half of what he was worth as the result of his meddling with what was none of his business, and if he didn't learn to let the Masons alone he would lose the rest. Now if this has been fulfilled, here at least is one cause if this brother has suffered the loss of all things through Masonic vengeance. I know well how to sympathize with him. Masonry has no respect to age. I was young then but now am old and gray-headed, but they are threatening to give me a ride as they did Bro. Rathbun. When I look back to that day in conference when the first public effort was made to save our young men from the snares of the wicked one, I feel that all our suffering has not been in vain. I am for the war until victory. We cannot hold our peace; we cannot keep still.

"Courage, my soul, on God rely."

JOEL H. AUSTIN.

THE CHRISTIAN STANDARD ANSWERS SOME IMPORTANT QUESTIONS.

[From the Christian Standard, Cincinnati.]

1. Are Christians to be encouraged or discouraged in joining the Masons or other secret societies? or is it simply a matter of indifference, to which no notice is to be paid by the church?

2. Having joined the Masons and

taken the obligation to secrecy, has a Christian a right to renounce the institution and divulge the secrets?

3. If a minister of the gospel does divulge the secrets he has promised to keep, is he not to be considered an unworthy person, unfit for the ministry, or to be trusted in anything?

4. If a majority of the church continue to retain such minister contrary to the wishes of a respectable few, are the few who object under any obligation to help support one in whom they have no longer any confidence?

5. What, if anything, was the testimony of A. Campbell upon the subject of Masonry in the church?

H.

1. In our judgment, they should be discouraged from joining secret societies, for the following reasons:

(1.) So far as such societies have religious, moral or benevolent ends in view, there can be nothing commendable in them to which a Christian is not already pledged, or which may not be accomplished through Christian channels, without oaths binding to secrecy.

(2.) So far as any of these ends are not Christian, nor capable of being wrought out through Christian channels, a Christian should not be identified with them. For instance, worship that is merely deistic, recognizing no Christ, worship in which a Jew or a Turk could join, is not Christian, and we know not how any Christian can share in it who has learned, at the feet of the Great Teacher, "No man cometh unto the Father but by Me;" or from the pen of an apostle, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks unto God the Father by him." This leads us to remark that it is to us a puzzle how any Christian or Christian minister can conscientiously act as the representative and mouthpiece of any society in offering purely deistical prayers, or in presenting, as an acceptable sacrifice to God, the merely formal worship of those who make no profession of faith in the Lord Jesus Christ. We can see how he might pray for them, but we do not see how he justifies himself to his own conscience in praying as their representative.

(3.) There remains no reason for a Christian entering into such associations, unless of a purely selfish character—that he may protect himself and his family from distress and want. We do not say that the object is wholly unworthy; but it appears to us that it is not up to the Christian standard to seek it through such associations. Faith in God and faith in God's people should lead to a different result.

(4.) It is, putting it in its most favorable light, a matter of serious doubt whether a Christian is to be justified in entering blindfolded into any association, assuming obligations of the nature and extent of which he knows nothing, and swearing to observe secrecy concerning he knows not what. When we say blindfolded, we do not refer to a bandage over the eyes; that would be a small matter; but to a bandage over the mind. For ourself, we could not conscientiously take such an oath. We know of nothing in the way of moral obligation which to base our consent to bind ourself to be faithful to a secret order of whose nature and performances we are permitted to know nothing, and to take an oath to hold forever secret what we may afterwards learn, be it good or evil.

Granting that, after taking the oath, nothing is found but what is innocent and praiseworthy, that will not alter the moral character of the oath; for, when it was taken, the swearer did not and could not know that such would be the result.

(5.) The time and money spent in such associations is time and money that the church has need of. It drains the church of her resources. It drains the church, likewise, in very many cases, of the sympathy to which she is entitled. The heart is divided. In numerous cases, the lodge has the warmest place in the heart. The mighty warfare the church is called to wage calls for supreme devotion on the part of her members, an enthusiasm and wholeheartedness which is not apt to be realized when her membership is enlisted in the support of secret societies.

2. This is a very grave and difficult question. So far as renouncing such associations is concerned, there can, we think, be no question of the right of any one to renounce them whenever he becomes convinced that they are unprofitable or injurious to him. But as to divulging secrets he has sworn to keep, that is another matter. If he becomes convinced that he did wrong to take the oath, he ought to repent and reform; but that involves nothing more than to guard against repeating the wrong. "Go and sin no more." In one case we can see it to be clearly right to disregard such an oath. If one was led to swear under false representations of what the oath involved, and finds afterwards that he has been deceived, such deception renders the oath null and void. No man can be bound by that which is imposed on him by falsehood. If he finds that he is not only deceived, but that his oath, contrary to its spirit and to his own honest and expressed purposes, binds him to secrecy concerning wicked purposes or wicked deeds, involving injury to others, or to society at large, then, clearly, the oath is not binding. If, on one side, stands an oath obtained under false pretense, and, on the other side, wrongs and crimes which can only be revealed by disregarding such an oath, we do not see that there is room for more than one opinion as to duty. To illustrate: It is evident that in Germany, and perhaps throughout Europe, there is a secret order whose members are bound, when it falls to them by lot, to assassinate some one who is an object of the vengeance of that order. It comes to light that the recent attempt on the life of the Emperor of Germany was the result of such a decision on the part of a secret society. Does any one doubt the propriety, nay, the imperative duty of any member of that society to break his oath and reveal the criminal purpose of the society?

[Continued next week.]

—The peculiar tactics of Blanchard and his allies have been novel, if not effective. They consist in working out the Masonic degrees of Entered Apprentice, Fellow Craft, Master Mason, and the Royal Arch (or what they claim to be such), and various Odd-fellow degrees, before a public audience, on a stage or platform. This was an ingenious plan of attack and they fondly imagined that it would blow Freemasonry and the other fraternities sky-high. The practical effect has been exceedingly small. Universal excitement has been created, but the public has seen more light than now; and

the only danger to which Masonry is exposed, is that of having its ancient respectability lowered and injured by the number of neophytes who crowd its portals.—*Masonic Review*.

Masonically correct, but actually far from the truth, especially the last sentence. If the *Review* wishes to know the facts we refer it to the Masonic and Odd-fellow Grand Lodge reports for the past two years.

Reform News.

SOUTHERN MICHIGAN—QUARTERLY MEETING.

BRO. K.: As you, or the friends of our great and glorious reform, through your excellent paper, have heard nothing for some time from the South Calhoun and North Branch Reform Association, it may be encouraging to our brethren and fellow-laborers in the work to know that we are still alive and at work. I will, with your permission, inform the friends that we held what we called a quarterly meeting at the Whig Center school house, in the town of Butler, Mich., May 14. We wished a two days' meeting, and wrote to Rev. E. Mathews, Brooklyn, Mich., to come and help us in the work, as we did not know just where to find Bro. Rathbun, who did so noble a work here last winter. We have had no communication from him since he was here, though he promised to write soon after he reached New York. Probably his letters have found a lodgement before they reached me, as probably mine did before it reached Bro. M., as I got no reply.

However, our meeting was a success. We had a full house and fair attention. A sprinkling of the craft, backed by a few "jacks." Our object was mainly to convince the young men and candid old men that the revelations of seceding Masons were true, and the course pursued was to read the main features, as given by Bernard and Ronayne, and the certificates of Bernard's character, as given by churches and Christian associations, and then the testimony of the seceders' associations at Leroy, N. Y., and other places, and then the testimony of seceders that were present. Father Hatch, of Homer, Mich., 86 years old, bore solemn, candid, Christian witness that he had taken those obligations and went through the ceremonies, as given by Bernard and Ronayne, 50 years ago, and left them nearly as long ago; and then Bro. S., from Hillsdale College, Mich., who publicly renounced the institution a few years ago, took the stand and gave a short, but very candid and effective speech, giving his experience, opinion and renunciation; bearing testimony that the revelations made of the first three degrees were substantially as he took them about ten years since. With a convincing speech from Bro. A. Mills, the pres-

ident of our society, together with what your correspondent said, the meeting closed, as we think, with deep conviction of the evils of the institution on the minds of many.

We rejoice to believe the light is spreading. May God bless the effort to spread the truth until the monster is banished from the land, is and shall be my prayer.

Yours for the reform.

H. S. LIMBOCKER.

FROM CALIFORNIA.

A MURDEROUS NIGHT ATTACK ON REV. B. A. HILL, IN SAN BENITO COUNTY—MASONIC ARGUMENT VARIES FROM EGGS TO BLUDGEONS!

HOLLISTER, Cal., June 8, 1878.

EDITOR GYNOSURE: Our town has just been shaken with a tornado of excitement. The Rev. B. A. Hill has just been here, working and illustrating the first three degrees of Masonry, though he really worked only the first; still, he explained and illustrated, with charts of half life size, the second and third degrees; he would have worked the other two the next night if he had not been driven off. But the lodge demon got so thoroughly roused that his work became unendurable, and they broke out on him with mob violence.

During the third lecture, large crowds gathered about the door, concocting plans by which to wreak their vengeance on the speaker. Some others were in the house, making some disturbance, but, having provided a town marshal, tolerable order was sustained in the house. When the lecture closed, Bro. Hill and myself put out the lights, and went out together, passing through a crowd at the door, and started for my house, walking side by side. When about half way home, while passing under some locust trees, which added to the darkness of the night, he was attacked. The assailants crept up; stealing upon us so slyly as not to attract my attention until, suddenly as lightning, came a blow over the head of my friend, Mr. Hill, crashing down with the strength of a giant. My eye instantly caught the sight of a human form bending forward half way to the ground, with a fiendish vengeance, aiming a desperate blow, with a heavy weapon, directly at Mr. Hill's defenceless head. The whizzing noise of the weapon, passing so rapidly through the air, might have been heard twenty rods. The shock I felt was, as nearly as I can describe it, a sudden sense of hell broke loose in the dark. I shall never outgrow it nor fail to associate it with Masonry. I was walking with a heavy hickory cane, which instantly became magnetized with a sense of Bro. Hill's danger, and flew to his relief. One blow routed the assailant; and before my cane could make another revolution he was out of sight, and Bro. Hill was

also gone. Two men stood near me, who quietly withdrew.

It appears that Bro. Hill had caught sight of the blow and dodged one side, and, throwing up his arm, warded off the blow, with some injury to his arm, and instantly ran; and, being quick on foot, he jumped a hedge fence and hid under the other side of it until the assailants had passed. In a minute after the attack a dozen men were on the ground to respond to the cries of "Murder! Help!"—Ladies who were on the sidewalk ran for safety in fright. Bro. Hill ran and hallooed "Murder! Help!" He says two men came from across the street after him, one exclaiming, "What in hell did you let that man go for?" and two more headed him off in front, which caused him to jump the fence.

That corresponds well with current report in town, which is that there were eight or ten engaged in it, all Masons, and those who would not be mistrusted for such an outrage; that the blow was given with a heavy weapon, with the intention of knocking the lecturer down with the first blow, and then jump upon him and stamp, kick and whip him to their full satisfaction. But on missing their first blow and losing their victim, and fearing the hickory cane, they all left.

I judge there were eight or ten in the attack, but I don't know who any of them were, though probably all men I am well acquainted with. If such cruelty and outrage are the production of a small lodge here below, what must be the emanations of the "Grand Lodge above," where all power would be in their own hands!

The impression given to me in the whole transaction leads me to look upon the institution with a feeling of horror that I never felt before, and that I cannot describe, and I am not alone in it.

An institution which involves the necessity of such defense must be dangerous. The assumed right to take life shows that they recognize their institution as a government, and superior to the civil laws. They don't profess to have intended to kill, but to whip; but if such whipping won't kill, it shows, at least, a recklessness in regard to the life of their victim, a willingness to take desperate chances of killing. The God that saved Daniel from the lions' jaws saved Bro. Hill from their grasp, and let them expose to public view their real character.

It is said here that if Bro. Hill had tried to give another lecture, as was announced, they would have killed him at the commencement, being determined he should not give the third degree, at all hazards. We could see how it could be done by so many, and they controlling the civil, as well as ecclesiastical power of the country; and, acting on that belief, we considered prudence the better part of valor.

If a small number of Masons rule the community with such rigor, what will they do to us after another fifty years' growth, if unmolested? If it costs life now by mob violence to defend our interests publicly, it will cost a civil war then, and such a one as never cursed the world before. It is time that people began to look at these outcroppings of assumed power and human slaughter.

I am more than ever convinced that the most successful method of combating the evil is by working the degrees in public. But the next man who undertakes it in California must be better prepared for his work and figure correctly on his danger. I believe the work can be done, and done here, but not single-handed.

Such Masonic violence places their Christian members in a bad light before the world. But, says one, I do not see how it is possible that Christians can unite in such outrages. Well, perhaps you don't see how ingeniously they get at it. One of them said to me that if a man would take such oaths and pledges, and divulge the secrets, he was not a human being; and, you see, if he is not human, it is no crime to kill him. That was the old, approved way of stifling conscience in the system of slavery; first rob him of his manhood, and then dispose of him as a thing. Such arguments are weighty where there is no opposition or discussion.

L. B. LATHROP.

FROM ANOTHER DISTRICT — GOOD FRUIT PROVES THE SEED.

WOODLAND, Cal., May 11, '78.

DEAR CYNOSURE: Some time in April or May of last year, Elder Cogswell gave us three telling lectures on Freemasonry, which had a very fine effect upon this community. About a month ago, a Rev. Mr. Hill, of Eldorado county, this State, a man who is filled with the Holy Spirit, gave us two lectures and worked the degrees of blue lodge Masonry, which has done the "Old Handmaid" much harm. So, you see, the good Lord is raising up men who are fearless and bold, in this far-off land, who feel it their duty to take their lives in their hands and go forth to publish this greatest of swindles. Mr. Hill is a Mason of ten years' standing, and was converted to Christianity about four years ago. He says, when he was converted, he was no longer a Mason, and that no man can be a Christian and a Mason at the same time.

My father-in-law has just visited me, from Indiana. He is near 70 years old, and was a Mason in the time of the Morgan abduction and murder. He says that since that time he has only been in the lodge three or four times, and has thought but very little of the institution, but had no opportunity to investigate the subject. But he came here wear-

ing his Masonic breast-pin. I gave him Finney's work to read and some items in the *Cynosure*. He now agrees fully with me, and says Mr. Finney is right, and that the whole of Masonry is a humbug and swindle, and renounces it as such. One other Mason, who is a minister of the Gospel, I served in the same way, giving him Finney to read, and also the *Cynosure*. He, too, now agrees with me, and that Mr. Finney is right. So, you see, the good work goes bravely on, and may the good Lord speed the day when all lovers of the meek and lowly Jesus shall do likewise, and especially those who are trying to proclaim his Gospel.

Almost everything in this quarter is in the hands of secretists. Our ministers of the Methodist Episcopal and Congregational churches are strong secret society men. Both are Masons, and our Methodist minister is Mason, Odd-fellow, Champion of the Red Cross, Good Templar, and, I do not know how many more. So, you see, he is a "hail fellow well met." Nearly all of our church members are members of some one or other of the fraternities, and some of them belong to two or three at the same time. The consequence is the church is spiritually dead, and all the efforts of a three-weeks' protracted meeting, just held, were fruitless in improving the spiritual life of the membership. It seems that matters are to remain so until we can get help from some quarter where "Baal" is not worshiped.

And now for my confession, for I have one to make, and I wish I had time to write it in full. At present a short sketch must suffice. I, too, have been a member of three or four of these societies, "these traps of Satan," the most prominent of which was the Odd-fellows, in which I took all of the degrees belonging to a subordinate lodge, and remained a member for about fifteen years, and have held a number of the offices in the lodge, the most prominent of which were chaplain, recording secretary, and vice grand. In the time of filling some of these offices I had access to the books, and by this means and the aid of the Holy Spirit, satisfied myself that no Christian had any business to belong to any such institution. Just here, let me add my testimony to that of others: In my investigation I discovered that the name of Jesus or Christ is not to be found in the works of the order, and that the members of the order shall all have their place in the Grand Lodge on high. At this time I had not the means by which to investigate the subject as fully as I wished to, and through the influence of my pastor and others, after a time concluded that perhaps there was not so much harm in them, after all, and so continued with them until about two years ago, when, through the kindness of Bro. Phil Beck, I was permitted to read a few tracts from the

Cynosure office, Finney on Masonry, and a few copies of the *Cynosure*. By the aid of these and other tracts and pamphlets, also the opinions of many eminent men on this subject. I have been able to investigate to my satisfaction, and have settled down in the opinion that Masonry is a legitimate child of the devil, and all other secret societies are offshoots of the same, and can be summed up under the head of "The Image of the Beast."

This ends my confession, and you may want to know now what I am going to do. My answer is, To heartily repent of my sins in this respect, ask God, for Christ's sake, to forgive me, and promise that in the future I will do so no more.

M. M.

[NOTE.—This brother shows his faith by his works—he orders a good supply of books and tracts, to help others to the true light, even Christ.]

WISCONSIN—THE FULTON MEETING.

FOOTVILLE, Rock Co., Wis.

EDITOR CYNOSURE:—The lectures of which due notice had been given and arrangements made, were attentively listened to by a full house. Mr. Ronayne never fails to interest and instruct his hearers. The perfect knowledge he has of the subject and his library of Masonic authors convinces his audience beyond a doubt that this expose of Masonry is true, and that in three evenings he merely commences the A B C of what he knows of the wickedness and dishonesty of the fraternity.

The lectures were a complete success; the friends were strengthened and the community convinced that the more they know of this heathen institution the better they can detect and shun it. Prominent men were there from a distance to carry the good tidings into their own towns and said "We must have him lecture for us."

Anti-masonry is getting past the day of small things. A majority of the men, women and children, know what Masonry is, but Masonic dupes say these things are all a lie; but their masters and authors say it is truth and the light of this is no longer hid.

The Rock County Recorder, May 31st, says, "The man that is exposing Masonry in Janesville township, we have been informed is the same one we noticed some time since as not being willing to offer prayer at the open session of a grange, because he was opposed to secret societies." Now if this editor does not know that the town of Fulton is not the town of Janesville he is excusable for not knowing that Mr. Ronayne is not the one he noticed sometime since, etc.

The Janesville Gazette, May 30th, says, "A would-be sensationalist is giving lectures in the town of

Janesville this week, in which he pretends to give a full expose of the true inwardness of Masonry, and

[Continued on page 9.]

Correspondent.

WHO WILL HELP BUILD THIS HOUSE OF THE LORD?

Ft. Scott, Kan., June 25, '78.

DEAR CYNOSURE:—I love your able and noble paper. It speaks the truth, and by the truth we must stand or fall. I shall do all I can for your paper this summer and fall. I am trying to preach the truth here as it is in Jesus, and circulating anti-secret tracts and papers, and although the "hidden things of dishonesty" here are strong, yet the leaven of truth is surely working. Now brethren, what we want here, is help. "Come over and help us." We want either Bro. Stoddard, Prof. Blanchard or E. Ronayne here this fall to attend our State convention.

Our church here is small and poor, but we are trying to build us a stone church. Our walls are over half done with doors and window frames in, and now will Bro. Philo Carpenter, or some dear friend whose heart is in the work, step forward and help us? We want to finish the walls this month and put on the roof next month, and we must have help to do it, and so have it ready for fall conference and convention. I am preaching for Jesus, free, so as to put every dollar into this house. Who will come and help me? The church must go up. Pray for us.

Ever your brother in Christ.

J. A. RICHARDS.

EQUITY.

God is equitable. Heaven is full of equity; Christians should be; they must be, or never be accepted of God or admitted into heaven.

These are truisms. None dispute them. In their clear light let us examine the conduct of the *Advance* editor in his treatment of President Blanchard and the College church of Wheaton. Is he equitable? Does he mean to be fair-minded? Does he design to treat the President, the College over which he presides, and the College church in a candid, Christian manner? Or does he design to violate every principle of equity and Christian consistency? Whenever they occupy his thoughts he seems to lose a sense of all obligation to be consistent or fair-minded, and lets fly not simply "a blow," but a bundle of stings which lacerates and poisons the hearts of his own friends as well as those at whom he "lets them fly." Before the equity of heaven his stings seem more venomous, more heartless, more wicked, than a "one-half, three-quarters," or full-strength blow that sends a man who habitually outrages and hounds you, reeling from you. So habitual and persistent

has the *Advance* editor been in his unfairness, that many are inquiring if he designs to follow up this inequitable course. They are watching to see what course he will take. They don't mean to hound him or sting him. They want to give him an opportunity to act himself out, and have the benefit of his second thoughts, and see if he will recover himself out of this wicked snare.

Lest I seem to be what I am condemning, I will specify. In his notice of the unhappy affair between President Blanchard and Chapman, he holds up the former in the most scurrilous manner, while the great facts in the conflict he buries out of sight. * * * Now if the *Advance* editor means to be truthful, fair-minded, why bury all the facts? Why not give them a fair presentation? Is it flagrant wickedness that the editor is opposed to that moves him to such a course? Why, then, this silence to the outrage of Chapman, as shocked all who saw it, and brings them out in sympathy with the President, while he represents the action of the latter in the most untruthful and scurrilous manner? He leaves the reader to suppose that without any cause the President pounced upon an unoffending man, and dealt him a reeling blow. Ah! it is not opposition to wrong doing that moves the editor to such unfair treatment. It is cherished animosity to President Blanchard; dislike to Wheaton College and the College church. It is true he says he has no personal feeling against President Blanchard. Is it possible he thinks his readers will believe it? The conduct of Chapman was not less flagrant than that of a brigand, and the President simply resisted him in a manner that in no way disabled him. The editor presents the President in the most scurrilous manner as an aggressor, while Chapman's conduct is passed over in perfect silence, and then he claims that he has no personal animosity against President Blanchard! Who can believe it?

I cannot omit one thing more that shows great inconsistency and inequity in the *Advance* editor; and this lies at the bottom of all the flagrant injustice thrown upon the President by the minority church, and by the majorities of the associations. He speaks of the College church as wholly "irregular in its organization." In this he takes ground with the associations, that it is no church at all, only a faction broken loose from the minority. At other times he calls it a church and treats it like a church. He takes a double attitude towards it. It both is a church and is not a church at the same time.

In all kindness and plainness, with a meaning in it, we want our editor, if he values our confidence and respect as an honest man, to speak out on this subject with a single tongue. It is now time to stop double-dealing, no dealing with

flings and stings. Enough has been said blindfold. If the Wheaton College church is no church, the editor of the *Advance* becomes the basest hypocrite if he calls it a church or treats it as a church, and is unworthy the confidence of any reader of the paper. If it is a church of Christ, deserving love and confidence, he should say it with equal candor and plainness. The church has a right to demand it of him, and his readers have also. He is not at liberty to trifle with interests so sacred and feelings so vital. And if he is a Christian worthy the position he occupies, he will be willing to say whether it is a Christian church deserving of confidence or not. He will do it joyfully, and if there has been an irregularity fatal to its existence as such, tell them what it is, so it can be recognized; and he is simply a religious trickster if he will not do it. If it is a Christian church let him put his finger upon the point of time when, and the transaction by which it became a church. If in spite of any irregularity (and the case has been presented before ministers of the largest experience and they say there is no irregularity about its organization), it is a church deserving confidence and kind treatment, then it became such when the two bodies by their committees met and formed them such, and the editor ought to say so, or honestly show what was wanting. If a church, then President Blanchard is a member of it; then the action of the minority church in expelling him was worse than a farce; it was an enacted falsehood; then the Elgin Association persistently shutting its eyes to the truth based its action on a falsehood, and the General Association by a majority stands on the same ground. The editor keeps speaking of this matter in flings and inuendoes, and if he is a manly Christian, he will stop this sinful, undignified conduct, and in Christian kindness and love plainly show what was wrong in its organization, or why it is not now a Christian church worthy the confidence of all.

As to President Blanchard's conduct, he don't justify it himself. No thinking person will do it. He regrets it and never will repeat it. None can justify it; none do, but all know and feel there was no malignity in it. No preconcerted, cool calculation about it. It was a great weakness—unwisdom in an hour of most intense aggravation, occasioned just like the weaknesses of others, the *Advance* editor included, because he was human. Now if the *Advance* editor speaks the truth when he says he has nothing personal against President Blanchard, I hope he will show it by ceasing to "let fly" any more stings and flings against him, and thus offend many friends and readers of his paper.

A FRIEND OF THE TRUTH.

SHOTS AT A VENTURE.

SEEMLY, Ill., June 17, 1878.

EDITOR CYNOSURE:—I gave out in the last few days on trains and in towns and villages a large number of tracts and back numbers of the *Cynosure*, and in almost every instance where the character of the tracts and papers were known they were gladly received, and in no single instance, save one, was any improper language used by the recipients, and then the man seemed to think (or talk at least) that we fellows had a big job ahead of us and that this movement of ours, like Bob Ingersoll's against the Bible and Christianity, would only result in making the lodge more firm and solid. Time will tell. We informed him that the Masonic lodge in Illinois was losing in numbers. This gentleman was quite intelligent and I had supposed possibly he was master of the Sidney lodge, Champaign county, Illinois. He said Ronayne was perjured and could not be believed. Said I, as long as Mr. Ronayne remained in the lodge he could not be perjured and when he left the lodge and exposed it and *told the truth* I could not see how he could be perjured. He made the startling reply that a man could tell the truth and still be perjured! Masonry is hard to defend and is certainly a crooked stick when intelligent lodge-men are driven to say that a man can tell the truth and still be perjured.

I ate dinner with an intelligent and apparently conscientious farmer in Champaign county, who was an ex-member of the three-linked order in Urbana, the county seat. Said I, "I guess you had in your hall the skull and cross bones?"

"No," said he, "we had the entire skeleton." This man seemed to be a Christian man and there are no doubt Christian (?) men, members of the Urbana Old-fellow lodge who would for this admission have his name denounced as an American citizen, and in addition persecuted and driven from the church!

In one village a lawyer and good citizen learning that I was in town, and knowing that I generally carried plenty of anti-lodge documents, like Nicodemus he came after night that he might learn more certainly of this anti-lodge movement and procure documents to post himself. I believe he was an earnest inquirer and earnestly desire that he may not only learn but become bold.

At Chicago in the Union Stock Yards, in Conover and Hall's office, a Mr. Goodwine, who is a Mason, ran to me for an argument. He commenced the argument himself. Of course I was not hard to draw out and for two hours we had a very pleasant and good natured but intensely hot controversy. It was specially agreed that each might say what he pleased and the other was not to get mad and the pledge was not broken.

Mr. Goodwine is anxious for a big debate on the lodge question and thinks that Jewell, of Danville, can sweep the decks on the lodge side.

Mr. Editor, don't you think if Mr. Jewell wants a pitched battle on the lodge question he can be accommodated? This Jewell, if I am rightly informed, is a Campbellite or Christian preacher, and preaches both Masonry and Christianity from the same pulpit.

Respectfully yours,
J. S. HICKMAN.

OUR MAIL.

P. N. Clapsaddle, Ilion, N. Y., writes: "What we need here is Ronayne to work the degrees and break the spell that holds the people down. * * * I have many warm controversies here with the Masons and while they deny my arguments I kindly put one of Ronayne's tracts into their hands. It has the effect of spiking their gun but it makes them very unsociable."

Peter Hewitt, Ryerson, Pa., writes: "I have read the *Cynosure* and as soon as I finished reading it sent it on through the neighborhood preaching the truth and Gospel of Christ. I am a thoroughbred Anti-mason, and I pray God the time may hasten when secretism shall be forever lost sight of in the sea of reformation."

Albert M. Paull, Providence, R. I., writes:

"First I want to say that if a New England Convention is held, as proposed, at Worcester, I, for one, shall be there, if the Lord will. I think a convention is what we want to unite us in the work, and to open the eyes of the sleepy ones. And I think Worcester is the place to have it. I will do what I can as I always do. I trust, if the proposition is carried out, the Lord will be with us, and I sincerely hope Bros. Ronayne and Stoddard will be on hand to work the degrees. I pray God to grant us this boon, if it is his will. * * * God be with you and yours and support you in all your trials. 'It is enough for the disciple that he be as his Master.' 'If they have persecuted me' says Christ, 'they will also persecute you.'"

B. M. Amsden, Manchester, Delaware county, Iowa, writes:

"I am not pleased with the treatment President Blanchard is receiving at the hands of his Congregational brethren in Illinois. It is not the way to treat a reformer, if he does occasionally make mistake. Reforms never go backward. Thank God for that."

Mrs. Sarah Proctor, New Rutland, La Salle county, Ill., writes:

"Only a very few seem to have any interest in anything but self and the dollar. You cannot get the people roused up enough to read or look to see the foe coming in among them. For that reason they are not ready to meet him. I am pleased with the work Ronayne, Rathbun and others are doing in working the three first degrees of Masonry in public, and hope their lives may still be spared to show up the wickedness and foolishness of such degrading societies. I hope and trust their expositions may be the means of saving our young men from being drawn into the snare of Masonry or the devil. I think if they once see the mummery or farce gone through with it will sicken them so that they never will be caught in a Masonic trap. My papers do not stop with my reading. I scatter them here and there trusting they may be the means of opening some one's eyes to see the stealthy foe coming, and be ready to give him battle."

Chester Francis, West Hartford, Ont., writes:

"I am interested in your work and the objects of the *Cynosure*, and have an abhorrence of Masonry. I hope you and those interested with you will be prospered in your aims and purposes. My sympathies are with you. * * * We are all Anti-masons."

Mrs. Elizabeth Coleman, Seneca, Kan., writes:

"We regret to say that we have been unable to procure any subscribers to your valuable *Cynosure* although we have sent

the paper far and near after reading it, and often wonder why people are so slow to move in this great reform."

Albert C. Hepburn, Woodbridge, San Joaquin county, Cal., writes:

"In this village there are a number of lodges and they are quite strong, too. Good Templarism is all the people talk about now. Mr. Becker was here last Thursday and Friday and lectured on temperance and the Murphy movement. Over ninety joined making a pretty good start for the blue ribbons."

J. V. Baker, Leesville, Mo., writes:

"I offered tracts to two staunch old Masons this morning. Both refused them. Some Masons will read them and those who are not Masons are anxious for light. One of those mentioned is an old minister and says that he has no uneasiness about our work against Masonry, that we cannot damage it in the least, but that he fears we will do great injury to the churches. How firm a foundation then must the 'ancient and honorable' have if it can stand unmoved the shocks that can rend the church of Christ!"

Dr. J. A. Breneman, Davis, Ill., writes:

"Bro. Arnold of Sycamore, was here last week and did good work exposing the lodge and at the same time showing that their rites and ceremonies are borrowed from the heathen and sun-worshippers. His delineations are good and instructive, and we bespeak for him great success in the future. The Masons here are very quiet and feel ashamed since they were so glaringly exposed. Our Rev. gentleman Mason, especially, seems to feel very badly."

The Sabbath School.

LESSON II.—July 14, 1878.—THE CHILDHOOD OF JESUS; or preparing for work.

SCRIPTURE.—Luke 2:40-52.

GOLDEN TEXT.—And Jesus increased in wisdom and stature, and in favor with God and man. Luke 2:52.

40. And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

41. Now his parents went to Jerusalem every year at the feast of the passover.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favor with God and man.

ANALYTICAL AND BIBLICAL OUTLINE.

I. His growth.

Grew and waxed strong in the Spirit. v. 40.

"The Spirit of the Lord shall rest upon him." Isa. 11:2.

II. His godliness.

1. The grace of God was upon him. v. 40.

"Grace is poured into thy lips." Psa. 45:2.

2. They found him in the temple. v. 46.

"This man hath an unchangeable priesthood."

III. His intelligence.

1. Hearing them and asking them questions. v. 46.

"Of quick understanding in the fear of the Lord." Isa. 11:3.

2. All that heard...astonished at... understanding. v. 47.

"Light... in darkness, the darkness comprehendeth it not." John 1:5.

IV. His zeal.

I must be about my Father's business. v. 49.

"As the Father gave me commandment...so I do." John 14:31.

V. His humility.

Subject unto them. v. 51.

"Obey your parents in the Lord." Eph. 6:1.

VI. His attractiveness.

Favor with... man. v. 52.

"Will draw all men unto me." John 12:32.

GENERAL STATEMENT.

From the events of Jesus' birth we now pass over an interval of twelve years to the single incident recorded of his boyhood. He has been protected from the jealousy of King Herod by a flight into Egypt, and from thence is taken to his mother's home among the hills of Nazareth, where, in communion with God and nature, he spends the years of youth, growing up to his great work. Changes have meanwhile taken place in the great world without. The aged Augustus still holds the scepter of Rome, but Herod has ended his wicked reign, and his dominions have been divided among his four sons. Herod Antipas rules over Galilee and Peraea, but Archelaus, his brother, has been dethroned by the decree of the Roman emperor. Jerusalem belongs to a Roman province, under the procurator Coponius, and the scepter has forever departed from Judah. At the age of twelve years, Jesus accompanies his mother and Joseph on their annual visit to the temple at Jerusalem. When they depart, he remains within the cloistered courts of his Father's house. After three days of sorrowing search he is found in the temple, listening to the learned men, and charming them by his deep, spiritual perceptions. He goes forth in meek obedience from the temple to the quiet of the Galilean home, there to wait until his Father shall summon him forth.

ENGLISH TEACHER'S NOTES.

It is a great mistake, in lessons on this subject, to concentrate attention upon the visit of Jesus to Jerusalem when he was twelve years old. Interesting as that incident is, and full of profitable instruction, it is still more interesting and profitable to contemplate the daily life of the holy child at Nazareth. Does some one say, But we know so little of it. On the contrary, we know enough to make the task of tracing its leading features quite easy.

1. We know Nazareth itself. Pictures and descriptions have made us familiar with the little out-of-the-way town, and the "low undulating ridge of hills inclosing the green plain that lies like a lake with Nazareth built on one of its shores," (as Dr. Macleod expresses it,) and the crag or rock from which the townsmen attempted to hurl Jesus in after years, and the well at which Mary must have resorted like other women.

2. We know the political condition of the country. It was when Jesus was ten years old that the "autonomy" (to use a modern phrase) of the Herodian kings was abolished, and a Roman governor, Roman soldiers and centurions, Roman coinage, etc., came into Judea; and that the independent spirit of the Jews was manifested in the revolt of Judas of Galilee against the "taxing." (Acts 5:39.) We should think of their ardent Messianic hopes rising while the true Messiah was growing up unnoticed in the secluded little town.

3. We know the reputation of Nazareth. "Can any good thing come out of it?" said Nathanael. And it was the place where, in after years, Jesus "could do no mighty works," "because of their unbelief." Why was such a place chosen for his home? Because he was to be "despised and rejected," and even his supposed origin should add to his humiliation. Supposed origin, yes, he was really a Bethlehemite by birth, but he was "called a Nazarene."

4. We know something of the life of a Jewish boy. There were schools in all the towns, and education was much thought of. "The world," says the Talmud, "is only saved by the breath of the school-children." And it was from that section of the Book of Deuteronomy which every child learned as its first catechism that Jesus long after drew the texts with which he foiled the tempter. We can think of him, too, in the synagogue on the Sabbaths, (see Luke 4:16, "as his custom was,") and we know what the synagogue service was like. And then the carpenter's shop. The East is unchanging, and the same articles that Jesus, working for his living, made for his fellow-townsmen, with the same tools, may be seen in Nazareth to-day.—Sunday School Journal.

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 4, 1878.

RIGHT PRAYING AND VOTING.

If the system of lodgeism, now spreading like leprosy over every thing American, is ever, in the words of the National Christian Association constitution, opposed, withstood and removed, it must be by praying and voting. The churches that do the praying in this country will not oppose, withstand, or remove secret societies; nor will existing political parties vote them down. We must organize both religion and politics against them. The salvation of England has come to her from her dissent, and through dissenters. All the spiritual life which the English state church contains has been injected into her veins in the shape of dissenting blood. A nobleman writes to his diocesan: "For God's sake, Bishop, send us a pious rector if you have one, or our people will all go over to the conventicle, and then they will vote against the landed interest." The fox-hunting rector is thus beaten by some praying youth, reared and taught by a dissenting mother, whose husband has made money, and who is now ambitious to connect her son with the aristocracy through "the Church."

Thus churches, newspapers and parties, in this country, must be reformed by making new ones. The United Brethren church may slough off its secretism and obtain a new lease of existence in nearly its present form. So with United Presbyterians and the rest. All that can be purified and saved, must be; and the more the better. But we must divorce the religion and politics of this country from the blasphemous night worships, or wrath will come on us to the uttermost, and blood to the horse-bridles.

THE UNITED BRETHREN.

Apparently the measures taken by a party opposed to the radical Christian standing of this body of Christian churches have gone to such an extreme that there can be no peace in the denomination until a separation takes place. The question is, shall the contention go on within or without the church? No doubt hundreds of faithful United Brethren realize that this is the issue, but he is a bold man who ventures to publish it. The following from Rev. I. L. Buchwalter, an earnest and devoted minister, in Bro. Hurless' *Christian Radical* will find a response in many hearts:

From the doings of the nullification convention, Dayton, O., they mean mischief—*rule or ruin*. It seems to me now that a division in this church cannot any more be prevented. See their audacity in proposing to remove their printing establishment to Dayton, O. This

shows that they intend to capture the whole church and its institutions if possible.

It seems to me that our men are too slow and fearful in acting promptly and speaking out. It is, in my opinion, this mild and silent policy that emboldens them to come to Dayton with their convention. Error generally uses the force of bluster and noisy intimidation, and thus sometimes for a time gains advantage over truth and right, when the friends of truth are not as bold and prompt as they should be in setting forth their principles before the world with courage, reason and authority.

The misguided brethren who have caused this agitation and trial must be reminded of their covenant, as the *Telescope* did in a considerate and Christian editorial last week. They will obey conscience and heed such remonstrances, or, if they are continued, will not endure to remain in such relations as make them necessary. God will hear the prayer of his faithful people for the removal of this mountain in the United Brethren church. Faith as a grain of mustard seed will cast it into the sea.

—Rev. J. P. Stoddard spent last week in the vicinity of Lostant and Tonica in this State, giving several lectures. He passed the Sabbath in Wenona, lecturing there Monday evening.

—Rev. H. H. Hunman started for Wisconsin again on Thursday morning last.

—Among the friends who wanted to be present at the Annual business meeting was Rev. H. C. Hurlbut, of Whitehall, who was prevented in his good intention by an unlooked for change in the time for the starting of the boat.

—A California correspondent wishes to know the address of the superintendents of the Free Methodist church. Rev. B. T. Roberts may be addressed at North Chili, N. Y., and Rev. E. P. Hart at Spring Arbor, Mich.

—A. L. Rawson, the Orientalist and projector of a map of Palestine is a 39 degree Mason.

—Past Master Ronayne returned from his visit to Stevens Point, Wis., last Saturday morning, and may be again addressed at his home in this city, 104 Bremer street. He has well improved his short rest and looks better able to undertake a vigorous campaign in his heaven-appointed mission than we have seen him for months.

—The telegraphic report of the late annual meeting of the National Christian Association places the value of the Carpenter building at \$40,000, and the item is being copied in some of our exchanges which should be better informed. The building and lot were valued at half the amount only in the proposition of Mr. Carpenter.

Notwithstanding the recent execution of Connolly and Sherry in this city, two women were shot by their husbands last Sunday, with fatal results in one, and perhaps in both cases. Both murders were incited by jealousy and whisky, the almost universal agent in such cases. The execution of two men is generally held to be a lesson to the thugs and a check to crime, but it must be remembered that this was a remarkable exception for Chicago, and until the slums learn that hanging is the rule, each murderer will expect in some way to escape a just doom.

—A number of the friends and readers of the *Cynosure*, who have sent in words of encouragement and sympathy for its editor-in-chief, will probably accept the deserved rebuke of an old and respected Congregational minister of this State to the *Advance* in respect to its conduct in the case, as their representative and excuse us from printing all the good words they send, at least in this number. Your kindness will not be lost and its influence will reach far beyond the few who may read your letters.

—Prof. C. A. Blanchard, acting as special agent for Wheaton College, had on last Wednesday raised \$4,100 since Commencement, to cancel the \$19,000 debt—a good week's work. In connection with the Commencement it will encourage the friends of Wheaton to know that, in spite of the hard times and harder battles with the lodge, yet her graduates this year out-number those of Knox College by one, and are twice as many as those of Illinois College at Jacksonville, both of which are old and wealthy institutions.

—The New York Grand Lodge report in 1877 showed a gain of only 632 members during the preceding twelvemonths, the whole number of lodges in active operation being 714, and the total membership being 81,594. Not a very prosperous season when each lodge gained an average of less than one member per year. The demits for the term numbered 1,179 and suspensions for non-payment of dues 2,789. The Grand Lodge now requires non-affiliation if dues are suspended but a single year, instead of two as before.

—The "Knights of Honor" in the South have a counterpart in the "Independent Champions of the Red Cross" in the West. This terrible name was first invoked, we are told over a secret organization in 1873 somewhere in California, a State celebrated also in various enterprises in nature on a grand scale. Its author must have been intimate with the etiquette of the Chinese court. During the past five years it has established "commanderies" and "encampments" in Oregon, Ne-

vada, Idaho, Colorado, Wyoming and Nebraska. Miss Anna Figg of Denver is not ashamed to be published as "Grand Secretary" for the "Colorado Commandery."

—Rev. J. Wagner of Annawan Ill., has sent a reply eleven pages long to the letter printed in these columns some three months ago, entitled "Spiking Anti-masonic Cannon." Mr. Wagner's language toward the author of that letter is too severe and personal to accomplish any good end by reproducing it in print, unless the design were hostility to the writer himself, which we have not. He denies that he is a Mason or a traveling salesman, and explains some other points in the letter, but is very weak in the main point, that he does not sympathize with the United Brethren church in its position against the lodge. The following sentence from his letter should satisfy even Mr. Wagner himself that he does not properly belong to the United Brethren in Christ: "That I had spiked the Anti-masonic guns in my church is true; and that such will be the case if I ever recover my health sufficiently to take the pastorate of another circuit is also true." We hope this brother will radically change his views on this point before he again attempts to preach the Gospel of the Son of God, who is rejected by the lodge.

—The *New Covenant*, Universalist organ of this city, lately published a letter from Sycamore, Ill., in which the relations of the Universalist minister of that place are thus mentioned:

"The Odd-fellows, Masons and our temperance people are all interested in keeping Dr. Sage among us as well as the members of the church which he serves so faithfully."

The sermon of this Dr. Sage to the Knight Templars on their "Easter Day" in his church explains the interest of the lodges. Dr. Sage is a great prop; any other course on their part than that mentioned would be suicidal. If they are anxious to keep a Universalist preacher in a place, much more will they want to keep a Methodist or Congregationalist who makes himself useful to secretism. Such hints explain much of the popularity of such preachers as Thomas, Ravlin, and Perry of this city, and examples of the same kind can be found in nearly every considerable town in the country.

The blood is the one subject of the Bible. Take this scarlet thread out of it, and the whole book would fall to pieces.—*Moody*.

When the friends of the paralytic would bring him to Jesus, they let him down through the roof. There are many Christians who would like a great revival in Brooklyn, but they don't want any roofs torn up.—*Moody*.

REFORM NEWS.

Continued from 5th page.

squeals generally on all the secrets of the order. Those who thus get possession of the secrets shouldn't be in a hurry though to try to slip into any lodge and catch a glimpse of the goat." These mistakes about townships make me think of a farmer living ten miles from the city, being in on business soon after town meeting, asked a gentleman how they generally liked the new mayor, "I do not know," said he, "who is it?"

This same thoughtlessness is an excuse for their supposing that any one desires to see the inside of a lodge. No, no, far from it, it is to arouse the people to fully realize what they already know.

The candidate swears if he divulges the secrets etc., he will have his throat cut, his tongue torn out by the roots, etc. Who is going to cut all these throats? Who is going to tear out all these tongues by the roots? Masonry Divine. Who can come to any other conclusion but that it took the wickedest devils from the deepest hell, to produce such a system of fraud and corruption? Talk of the goat, the phrase is obsolete.

The *Gazette* of June 6th says, "The man who is busily posting the folks in the town of Janesville on the secrets of Masonry does not seem to be meeting with a very cordial reception. It is said that some unruly boys raised a great disturbance in the meeting night before last, and gave the speaker a liberal dousing of kerosene and soap-suds." And so, if some unruly boys should disturb Mr. Moody, or any other gentleman, it would not prove that they were not cordially received. The jury were not appreciated by the criminal last week because they found him guilty and sent him to Waupun. I know nothing of the man that lectured in Janesville but Mr. Ronayne was cordially received in Fulton, gladly entertained by Mr. Paul and Mr. Harvey, other families desiring to make his acquaintance, the friends from a distance were welcomed by the same families, and we shall remember with great pleasure the friendships strengthened by interchange and comparison of views. I desire to mention D. A. Walrath whose assistance corresponded with his sympathy in our time of need.

We feel encouraged. Six months ago a county paper would not print a word about these lectures without very special arrangements, and now of their own free will they announce the meeting and perhaps if they are studious they will be able to tell the man's name and of the town also.

Where these lectures are held men refuse the hood-wink and cable-tow, the oaths and penalties; have no desire to feign themselves dead fifteen days in one evening or bind themselves to be a life-long slave to the task-masters of Masonry.

I know some think the work moves slow, but if they could see the influence for good that is left on a community and that it does not diminish but increases they would hail with delight every opportunity to speak to the people.

Some ministers are neither afraid nor ashamed of the name of Christ, but very many seem to think bread and butter would be more certain by yielding to Baal and denying Christ, but the cob-web of their selfish cowardice deceives none who desire to see honesty in the pulpit.

MRS. BELVA STEVENS.

FIRST WESLEYAN METHODIST MICHIGAN CONFERENCE ASSOCIATION.

At a meeting of the above named body, held in Allendale, Ottawa county, May 29, 30, several able and interesting papers were presented and read upon topics of interest to the church and public. The following preamble and resolutions were unanimously adopted:

WHEREAS, There are in our country some churches and denominations that occupy the ground of Christian hostility to the great evil of organized secretism; and,

WHEREAS, It is true to an alarming extent that, in consequence of the above stated fact, these churches and denominations are, in many instances, strenuously opposed and often unrighteously persecuted for this, their opposition to sin, and that, too, by the great popular churches of the land; and,

WHEREAS, We think the time has fully come when we should speak out and make reply to these opposers of this great moral reform; therefore.

Resolved, 1. It is the sense of this association that those ministers and members of the so-called evangelical churches who fraternize with secret societies are doing more to uphold the abhorrent and anti-Christian institution of Freemasonry than any other known earthly instrumentality.

2. That those churches that accept to their membership and fellowship fraternizing members of secret societies, (especially that of Freemasonry), are doing more to retard the progress of the Anti-masonic reform than any other earthly power; and that by so doing they particularly provoke the just displeasure and sore judgment of Almighty God upon this guilty nation.

3. That those professional Christians who have sufficient light to intelligently say they are Anti-masons, and still adhere to Masonic churches, giving to them their influence and support, present to the world, to say the least, a spectacle that involves a strange inconsistency and a grave impropriety.

OBITUARY.

DELANAN, Wis., June 24, '78.

DEAR BRO.—Joshua Parish died suddenly of heart disease at his residence in Delavan, Wisconsin, on the 21st of March, aged 71 years. On the morning before his death he ate his breakfast as usual and went about his chores; but about noon was taken with a severe pain in the region of the heart, and died a few minutes afterward.

Thirty-seven years ago Bro. Parish and wife came from his birth-place, Wethersfield Springs, N. Y., and settled as a farmer on Blooming Prairie, where he reared an interesting family of five children; four boys and one girl, the latter now dead. For the past few years he had resided in the village. Feb. 20, 1871, they had reached the rare way-mark in life, known as their "Golden Wedding," which was attended by a large concourse of friends and signalized by many valuable presents. Bro. Parish expressed his appreciation of their gifts, but declared their friendship dearer to him than gold.

He was a man of strong convictions and great decision of character, and when he saw the right, no price could purchase it from him. In all the reform questions of the day he was radical—a term which his biographer thinks embodies as many virtues as any word in the English language. Hence he was anti-slavery, anti-liquor and anti-secret society. At the time of his death he was especially interested in the latter. He was elector from our district on the last Presidential election and voted the ticket, saying he was proud to do so. He attended the State meeting at Baraboo, and declared it the best he ever attended. One of his last acts was to transmit funds for the Carpenter building for himself and associate workers. He had been a member of the Baptist church for more than thirty years; was a decided Baptist, but owing to the truckling conservatism of the pastors on the Masonic question, he declined to attend that church and took a seat in the Congregational church. The funeral exercises were therefore conducted by Rev. Mr. Colby, and a very appropriate address delivered from Psa. 37:37. The speaker represented him as true to his convictions and claimed that such a man must be a marked man. We all feel that our cause has suffered a very great loss, as well as his estimable wife, who is still left a true representative of his principles.

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.

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The Home Circle.

FAITH.

My wish is that in all the various affairs of life, great and small, we should seek increasingly to roll our burden upon God, so that the principles which I have sought to illustrate by the Orphan House may be applied in all the variety of circumstances in which a great many Christians are to be found; and especially, also, that they may be encouraged more and more to take God at his word, and believe that God means what he says. One or the other may say, "But Mr. Mueller has received the gift of faith; we cannot expect to have anything of this kind; he has the gift of faith." Now that is a great mistake; I have no gift of faith. I disclaim it entirely, and there is not a particle of truth in it; it is altogether erroneous. I have no such thing as a gift of faith, but I have that which all Christians have—the grace of faith; that is, all who believe in the Lord Jesus Christ have this grace of faith, and in the measure in which we seek to have this grace developed, so will it grow.

I am conscious to myself of the increase of faith. When I began first in this way to trust God for a few dollars, I needed to exercise faith, and it was something to me. Then, afterward, I trusted God for a few hundred dollars, then for some thousands of dollars, and then, by the grace of God, I have come to this: That if I could clearly and distinctly see that the work I had to do was really the work of God, in which I should be engaged, and that His time had come that I should do His work, and then, if I required two thousand acres of land and five millions of dollars, I should not be in the least afraid; I should go forward. So has my faith grown. But I know how I was tried at the first, when I entered this life of faith, with regard to a few dollars, and how I had to muster up all courage and seek to lay hold of the word of God, to encourage myself by the promises of God, so that I did not break down. By standing still, by waiting on God, by having my faith exercised and tried, and not going in by-ways and forbidden paths, I found my faith more and more developed, more and more strengthened, and so I was upheld. I say again, because in my inmost soul I believed it, that if I required two thousand acres of land and five millions of dollars for a certain work for God, I should just as easily now undertake it as I undertook the furnishing of the first orphan house for thirty children; and thus I am conscious to myself that my faith has grown by the exercise. The gift of faith, however, is always the same; it does not allow either increase or decrease. If it is meant that God has given me faith—that is true; of course I owe it all to God. It is a

poor sinner that is speaking now, who cannot do anything. He is a poor, miserable sinner, who has not a particle of strength in himself, but he has the faith that comes from God. It is not the gift of faith, but the grace of faith, and it is the same grace of faith that all my beloved brethren and sisters in Christ have. It is the soul that trusts in the Lord Jesus Christ for salvation, that partakes of this precious faith; but after we have received faith, it depends how we seek that it is developed, in order that it be increased more and more.—Times of Refreshing.—*Mueller.*

WEBSTER'S DISAPPOINTMENT.

Mr. Webster is reported to have said to a friend that although he knew that he had a public reputation to leave to posterity, yet if he were to live his life over again, he would, upon no consideration whatever, permit himself to enter public life. The public, he said, are ungrateful, and the man who serves them most faithfully receives no adequate reward. Do your duty, he added, as a private citizen, but let politics alone. It is probable that he said this substantially as it is reported, for there was never a more bitterly disappointed public man. Toward the end of his life there was almost a gloomy melancholy in his aspect. At the completion of the Erie Railroad, in 1851, as Secretary of State he accompanied President Fillmore and a very distinguished party of public men on an excursion along the road from New York to Dunkirk, and upon reaching Dunkirk he spoke from a platform in the street. During the speech the Easy Chair, who was a spectator, observed that the sun was setting just behind Mr. Webster as he stood erect, his gray hair lifted by the breeze, his great head and sombre, mournful face drawn against the illuminated west. It was a significant and pathetic spectacle. A little later the National Convention of his party passed him by and nominated another candidate for the Presidency. Still a little later he died, as was generally felt, a broken-hearted man, not only, it was believed, because he had failed to receive the "adequate reward," but of some things he had been willing to do to obtain it. On the evening of the 6th of March, 1850, the orator at Plymouth Rock in 1821 said to a friend and member of Congress, who told the Easy Chair, "To-morrow I am going to annihilate you—abolitionists."

The remarks that we have quoted are familiar, and are but a modern form of Woolsey's piteous words to Cromwell in Shakespeare's Henry VIII. They are true also in this sense, that the man who serves the public for the hope of adequate official reward from the public will probably be disappointed. But this truth is as old as history, and no

man who is able to fill a great public place adequately can be ignorant of it. The blindness of personal ambition is well illustrated by the reported words of Mr. Webster. He says, in effect, that he had served the public faithfully, and had been not only inadequately rewarded, but had been most severely censured for his least selfish actions. But what is adequate reward of great public service? For forty years Mr. Webster was almost continuously in public life, as Representative in Congress, Senator, and Secretary of State. His commanding abilities, at once recognized, placed him in general estimation at the head of the bar, and secured him an unequalled influence in politics. By common consent he was the chief of living American orators, and his mere presence as speaker gave greatness to the greatest occasions. Upon points of constitutional law he was the highest authority, so that his word alone could challenge a long-settled interpretation, not only without absurdity, but with a force that was so respected as to raise a doubt. As a diplomatist he was unrivalled by his fellow-statesmen. And, above all, there was the greatness of his reputation—a historic fame that began while he was yet living—which made him the most conspicuous of American citizens, and which might well have satisfied the most inordinate ambition of applause and personal consideration. No possible official position could have added to his renown, nor to his opportunity of great service. If his fame and unquestionable power, the immense admiration which was universally conceded to him, and his vast authority in public affairs were not an adequate reward, it is not easy to see what would have been.—*Editor's Easy Chair, in Harper's Magazine.*

WHY A WORKING-MAN SHOULD NOT ENLIST IN THE ARMY.

1. Because peace on earth is the highest aim of Christian civilization.
2. Because I have no right to endanger or destroy the lives of others.
3. Because there can be no glory in the slaughter of men or in the destruction of their works of industry.
4. Because barrack and camp life is demoralizing.
5. Because it is a folly to fight at all, more particularly against those with whom I have no quarrel.
6. Because I should have to quit all occupations for a life of uselessness.
7. Because the poor soldier has only in prospect the savage work of the battle-field; and as its reward mutilation, penury and dependence.
8. Because war between nations is productive of waste, want, and woe; and this enormous waste, both of men and money, has to be borne chiefly by the industrious classes.
9. Because war does not decide who is right or who is wrong, but simply who is the strongest.
10. Because war very seldom set-

ties disputes between nations, as one war generally begets another.

11. Because if working-men refuse to enlist and fight about the disputes of others, rulers will be compelled to settle their disputes by peaceful means.

12. Because in time of war soldiers may be flogged or shot for the slightest act of disobedience.

13. Because at the command of my superiors I should have to fight even in an unjust cause against my conscience and my religion, and I might even be compelled to kill father, brother, or dearest friend.

14. Because by the "Regimental Exchange Act" officers are allowed to pay others to fight for them, but the poor soldier is denied the same privilege.

15. Because officers can marry whenever they please, but by military law the private soldier may not marry without the officer's consent.

16. Because armies are generally kept up by rulers to keep down the liberties of the people.

17. Because fighting forces, instead of preserving peace, are, as history demonstrates, eminently calculated to provoke war.

18. Because if I enlisted I should in some degree strengthen the army, but if I refuse I shall, by withholding that strength, be doing my duty and setting an example to others.—*The Arbitrator.*

I wondered how the shepherds in the East could know every sheep of their flock individually, till one told me—that one has a little spot, that one has a piece out of his ear, that one has a bruised foot, etc. He knows some defect in each. So God knows all his sheep, not by their perfectness, but by their failings.—*Moody.*

Children's Corner.

DAYBREAK.

A wind came up out of the sea,
And said, "O, mists, make room for me."

It hailed the ships, and cried, "Sail on,
Ye mariners, the night is gone."

And hurried landward far away,
Crying, "Awake! it is the day."

It said unto the forest, "Shout!
Hang all your leafy banners out!"

It touched the wood bird's folded wing,
And said, "O, bird, awake and sing."

And o'er the farms, "O, chanticleer,
Your clarion blow, the day is near."

It whispered to the fields of corn,
"Bow down and hail the coming morn."

It shouted through the bellry tower,
"Awake, O bell! proclaim the hour."

It crossed the churchyard with a sigh,
And said, "Not yet! in quiet lie."

—HENRY W. LONGFELLOW.

CHARLIE'S PUZZLE.

There it was, as plain as print could make it; the text from which the stranger minister preached that Sunday morning in October. Charlie Thorne had gone to church, a thing he did not always do; for, unfortunately, his father and mother went only occasionally, and they let their little son follow his own inclinations. His Sunday school teacher, however, had recently asked his class to sit with him in his pew, and quite a number of the boys had accepted the invitation, and were to be found at their place in the middle aisle, behaving like young gen-

tleman, every Sunday. The pastor liked to see their bright faces and eager eyes, and he always tried, somewhere in his sermon, to say a special word for those listeners to hear.

The stranger minister had not directed any part of his sermon specially to the boys, yet they had been quite as sure it was meant for them as the older folks had been on their part. He was a tall, elderly man, with a soldierly bearing and a kind face, lighted by blue eyes. He spoke with a very German accent, and when he read the Bible he seemed to be sure that every single word was true. When he came to the verse which he said God had directed him to take for that day, the little fellows, though they must have heard it before, were quite struck with the thought it contained. It was in Romans, 8th chapter and 28th verse: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Things had been going very crookedly at the Thornes' house lately. Even Charlie could see that. His father looked worried and troubled, and was often very cross indeed, "almost ready to bite your head off, if you speak to him," as the boy complained to his sister Sara. He was not one bit like the jolly father who used to come into the dining room in the evening and have a frolic with his children, before they settled down with slates and maps, at the large table, for their hour of study. Mother, too, looked sad, and cried a good deal. Elsie and Fanny had stopped taking music lessons, and Sara was trying to teach them, instead of the professor, while the last and most annoying thing of all had occurred on Saturday. The horses and carriage had been sent away to be sold, including the pony, which belonged to the boys; and, as though this had not been enough, Mr. Thorne had said to Charlie and Ned:

"You boys must make the most of this term at the academy. You'll have to attend the public school after Christmas."

"Father has had heavy losses," Sara explained. "He may have to give up his business and be a clerk himself, and mother thinks that we'll be obliged to move out of this house into a smaller one, on some quiet little street."

Charlie thought of it in church. "All things work together for good," he said to himself. "They are working together for bad in our family, I think; there never was a fellow so unfortunate as I; and my pony is gone, and very likely some Irishman will get him, who will beat him, poor Don, and never give him any sugar to eat; and I'll have to go to school with all the North Side boys, and life is dreadful, dreadful!"

You understand that he did not say this aloud, because it was in church, and the minister was preaching. He just kept thinking it over, a kind of accompaniment, such as the piano can make to a song, while the good German preacher kept on talking.

"To them that love God—"

"I wonder," thought Charlie "if we belong to them."

Now the fact was that though he was twelve years old, going on thirteen, this was the first time that any wonder of this kind had ever entered Charlie's head. If you had asked him whether or not he loved God, he would have answered,

"Why, certainly," and he had supposed that his mother and father, and the whole family, were of those who love God. Yet, now that he began to consider it, he remembered that they had never prayed together in his home, as they did at Grandpa Carter's; that they had never asked a blessing on their food; and that they never said their prayers in the morning, though he and Ned generally knelt down and rattled off "Our Father" and "Now I lay me" before they went to sleep at night. His own good sense showed him very plainly that this was not the way to treat a dear Father and Friend whom they loved.

"All things do not work together for good for us," went on the whisper in the busy little brain, "because we do not love God."

By this time, the man who was preaching had gotten to another part of his discourse. He was reading another verse, and the boys, who did precisely what they observed their good Sunday school teacher do, found the places in their Bibles, and followed the reading with their own eyes. Charlie Thorne, too, as if he had never heard it before, read and listened to this sweet and true and grand text, Romans 8: 32: "He that spared not his own Son, but delivered him up for us all, how shall he not, with him, also freely give us all things?"

The few sentences in which the sermon was summed up spoke of the great love of God the Father, who was willing, for enemies like us, to spare the very dearest thing he had, his only Son.

While Charlie listened, he became very glad and very sorry. Very glad, because he saw, all at once, that he was a child of God, a brother of the dear Saviour who died on the cross; and very sorry because in all his life, he had never loved him, nor praised him, nor done any thing but forget all about him. You may think it strange that so much could happen to him in so short a time, but it is perfectly true. Charlie Thorne walked out of church a Christian boy. He had gone there thoughtless. He left and went home, believing with his whole heart on the Lord Jesus Christ. Such a change may take place with you, if you choose, in a moment.

When he reached the house, dinner was ready, and everybody had taken his or her usual seat. They were waiting for Charlie. He came in, hesitated a moment, and then said, and it was a brave thing to say:

"Father, I've heard something this morning which makes me feel that we all ought to be different here. Won't you please ask a blessing before we begin?"

His father for a moment looked vexed. Ned pursed up his mouth and gave a sort of silent whistle. Sara seemed gently surprised. The others stared. Tears gathered in the mother's eyes. She feared lest a harsh reproof should fall on her boy. But the father only said:

"Ask one yourself Charlie, if you want to."

The little fellow did not stop nor stammer. He said, quite simply, but reverently:

"Dear Lord Jesus, please let all things work together for good to us, and make us all to love thee. Amen."

From that hour a great change came over the Thornes. Father and mother had been wandering from the fold of God. The one had been full of business and the other full of care, and they had lost the habit of

going to the throne of divine grace. But Charlie's words brought them to a better mind. The business had to be given up; and Mr. Thorne became a poor clerk. They moved out of the big, beautiful house, into the little, narrow one, in an obscure street. The girls could not have new dresses, and the boys had to leave the academy. But, somehow, they did not mind it. God took away these outside things, but he gave them something so very much better that they were happy and peaceful once more. The father came home at night with a smile. The mother was gay and merry. The sister was sweeter than ever. The love of the Lord was in the house, and it made every meal a feast. Night and morning they met together to pray and praise, and, though trials and troubles were sent, they all felt that he who ordered them was wise, and would bring them through and receive them to himself at last. Charlie's puzzle was made clear as daylight, for he saw that when things were seeming most wrong, they were really all right and working together for good, since they had learned the dear lesson of love and trust.—*Margaret E. Sangster.*

Home and Home.

SYSTEM AND THE WANT OF IT.

The house keeper who has no business habits makes but a poor appearance beside the one who has them. The latter has a fixed hour and day for every domestic duty; the former has things done when she thinks of it. The one replenishes before an article is exhausted; the other runs and borrows. The one knows just how long an article ought to last; the other is robbed before her face and eyes. The one makes her "rags" pay for her "tins," her grease pay for her soap; the other has to give ready money for both commodities. The one has her house cleaning done in May; with the other it always dangles along into July. The one can see a visitor at almost any hour of the day; the other has to hurry and scurry to make herself presentable. The one always has something toothsome in reserve if an unexpected guest must be asked to tea; the other has nothing but an apology. With one all goes smoothly, noiselessly, pleasantly and with a smiling face; with the other the jar is always evident, the house and its mistress and its servants are forever in a snarl. The one has business habits; the other has no habits at all.—*N. E. Homestead.*

REMEDY FOR CANCER.—Colonel Ussery, of De Soto, Louisiana, says that he fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this: Take an egg and break it, pour out the white, retaining the yolk in the shell; put in salt and mix with the yolk as long as it will receive it; stir them together until the salve is formed; put a portion of this on a piece of sticking plaster and apply to the cancer about twice a day. He tried the remedy twice in his own family with entire success. It has also been tried on two cases in Rhode Island with perfect success. Such a remedy is within the reach of every one, and should be known to the whole world.

HOW TO DO UP SHIRTS.

A lady gives the following in the *Ohio Farmer*: To three tablespoonfuls of common starch, well boiled in one quart of water, add a lump of lard the size of a pea, a tablespoonful of loaf sugar, and a little salt. Let it cool until you can use it without burning your hands. When the clothes are thoroughly dry, dampen your shirts in a thin, cold starch; roll them up and let them lay one hour before ironing. When ready to iron, have a bowl of clean, cold water at hand; dip a clean handkerchief into it and wring it out dry; then stretch the shirt over a shirt board, and with the dampened handkerchief wipe off every particle of starch that appears on the surface, taking care always to wipe downward. Be careful not to have the iron too hot. The more pressure you use on the starched surface the finer polish you will get. I have done up shirts in this way for several years, and know that it will produce a polish equal to any laundry work. I forgot to mention in its proper place that you should never boil the starch until the clothes are ready to hang up to dry.

No shirt can be done up nicely without a shirt board. The one I have is two feet long and one foot wide—an inch board planed smooth, and covered on one side with six thicknesses of flannel, the top one being soft white flannel. The first five thicknesses are stretched over tightly, and tacked securely to the edge of the board all around; the white flannel, outside, is stitched to the edges of the others, so that it can be removed for washing whenever necessary. Old blankets or shawls that have done their duty as such can be well utilized for this purpose.

SELECTED RECEIPTS.

SOMETHING BETTER THAN SHORT-CAKE.—Make nice, light, white gems by mixing flour and milk nearly as soft as for griddle cakes, and bake quickly in hot gem pans. Break, not cut them open and lay in a deep platter and pour over strawberries, raspberries, blackberries, peaches (or even nice, stewed apples), mixed with sugar and a little rich cream, if you have it. Ten times better than any pastry or short cake, and you get rid of soda or baking powder and shortening.—*Laws of Life.*

BOILED FLOUR FOR INVALIDS.—Take a pound of fine flour and tie it in a clean linen cloth, as tight as possible; after frequently dipping it in cold water, dredge the outside with flour till a crust is formed round it, which will prevent the water soaking into it while boiling. Then boil it until it becomes a hard, dry mass. Grate two or three spoonfuls of this and prepare it as you would arrowroot, for which it is an excellent substitute.

"APPLE JOHN."—Pare, quarter and core enough apples to fill a three or four quart crock. Make a batter a little thicker than for pancakes; put a layer of apples on the bottom of the crock; then pour over some of the batter; then another layer of apples, then batter, and so on till all is used; then put a thick soda crust on the top and bake three hours. To be eaten with sweet sauce. Very nice.

The law is God's mirror, to show us the evil that is in us; but we don't take a looking-glass to wash our faces with.—*Moody.*

THE MOTHER OF THE BROOD.

Under the title "One Brotherhood," the *Advocate* of New York, prints the following, which is a valuable confirmation of the claim so often urged in these columns that all the minor orders are closely related to Freemasonry:

Twenty years ago we wrote, "Our country is filling up with secret societies, and every year a new affiliation is presenting its claims to popularity." How is it now? Why every village of 500 inhabitants has from three to five secret societies. All through the farming community there may be seen, at intervals of a few miles, the halls of the recent brotherhood that has grown out of the oppression practiced upon the agriculturalist. What will come next; who can predict? Is there a want of Unions to stay the torrent of intemperance? A few men get together, pick out some passages from Holy Writ, shake them up with extracts from rituals of societies extant or extinct, invent a few very awkward gestures called "signs," and a few very unmeaning expressions called "words," and a few childish joinings of the hands called "grip," and lo! a new society is born! Soon there are two or three organizations styled (most consequentially) "lodges," out of which a "Grand Lodge" is formed. There being profit as well as fame in this, men (sometimes women), go on to extend it into other States, and the next report is that of a "Supreme Organization," with a string of titles that would be supremely alarming if they were not supremely ridiculous.

It is asked what has Freemasonry to do with all this? The answer is Freemasonry is responsible for it in two ways; 1st all the machinery of these "secret societies" is borrowed from Freemasonry; and 2d, it is mostly Freemasons who get them up and run them. Sixty years ago, not one of all the numerous affiliations that jostle us at our funerals, and crowd us in the advertising columns of newspapers, was in existence.

There was at that time the "One Brotherhood," mother of secretism, representative of all that is great and good in humanity, relic of the ages. Now there are fifty imitations of Freemasonry, each having taken a limb or an organ of our order, (as the medical students do in the dissecting rooms,) and made it the nucleus of a new society. The old trunk has been separated by vivisection as scientists do with the polypi, and each section is formed with a new "order." Does any one believe that had Freemasons adhered to Masonry alone any of these "brotherhoods" had been in existence.

Freemasonry is held responsible before the world for these children whom she has brought forth. Their brief and inglorious career is charged up against us. The fearful expense of time and money entailed by their too frequent meetings, and their too costly rig, is charged up by Anti-masons against the "One Brotherhood," and often we suffer vicariously for sins that we never committed.

It is fortunate for Freemasonry, in one sense, that these figments of over-strained imaginations are so short-lived. Like the locusts, which, were they to remain and increase in their usual ratio for one year, would destroy all living things, so these ephemeral "fraternities" grow so

fast by their hot-house processes that they would absorb all the material in five years, and leave no room for Freemasonry. But they have consumption from their birth, and the land is full of their wrecks.

At a visit made to Washington city in 1875, we were present at a Masonic funeral, in which the Master stated that "the deceased was a member of seventeen secret societies!"

Now the improvement we would make of this subject is three-fold: 1. What good could it possibly do a man to belong to seventeen secret societies? 2. What good could seventeen secret societies get from a man? 3. If there is anything valuable in an imitation, why leave the model, the "One Brotherhood," to go to the imitation? Who would forsake the fountain to drink from the warm and muddy water below?

The best Masons of our acquaintance belong only to the "One Brotherhood," and they say its duties absorb all the time, money and thought which they can spare from home and business.

P.S.—When the Worshipful Master tells the candidate that "his O.B. is not to interfere with his other duties," does he include in the word duties his engagements to the other sixteen secret societies?

GLEANINGS.

—Ritualistic practices seem to be making headway even among dissenters. Methodist revivals in London, it is alleged, are now being termed missions, and silver candlesticks are to be found on the communion table in several metropolitan Wesleyan chapels.

—Many of the young men of our country could be saved from the lodge if our ministers and others would be on the alert to secure an opportunity to warn them, for in vain the gin is set in sight of the bird. Let us not sleep as do others.—*Christian Radical*.

—It is commonly said that the Roman Catholic Church in the United States is almost wholly made up of Irish element. The *Catholic Telegraph* gives the statistics on this point. Of the ten archbishops in the United States, four are Irish, as are twenty-nine of the fifty-six bishops; of the 5,200 priests 3,000 are of the same nationality. The Catholic laity number 6,500,000; of this number 4,000,000 are of Irish stock. If this estimate be correct, then the number of Irish Catholics in this country is precisely equal to the number in Ireland itself.

—The papers report that when Mrs. Grant was presented to the Pope at Rome, she asked him to bless for her a silver cross which her husband had given her when they celebrated their silver wedding, at Long Branch, in August, 1873. She said, on account of its being her husband's gift on the twenty-fifth anniversary of their marriage, she felt it to be particularly sacred, and desired the Pope to bless it for her, which he did.

—I cannot illustrate one doctrine, misconceived by many, better than by an incident of the days of the French revolution. An attempt was made by a brilliant Frenchman, M. Lepaux, to establish a new religion—a sentimental Rosseauism, which he termed theophily. After long effort, he found the trial a failure, and went to that great master of statecraft, Talleyrand, and asked his advice. Talleyrand said:

"Monsieur Lepaux, you have undertaken a very difficult task. It is not easy to establish a new religion. I don't know whether you can be successful. I venture, however, to give you one piece of advice. I advise you to be crucified and to rise again the third day."—*Address before the Southern Methodist Conference.*

—The following facts and figures are interesting for the sake of comparison: The London *Daily Telegraph* has a circulation of 240,000, or a copy for every 18 of the population. The *Times* has 85,000, or one copy for every 41 of the population. The New York *Herald* has 75,000, or one copy for every 21 of the population. The New York *Sun* has 100,000, or one copy for every 16 of the population. The New York *Times* has 35,000, or one copy for every 45 of the population. The New York *Tribune* has 30,000, or one copy for every 53 of the population.

—In Great Britain eight persons own more than 220,000 acres of land each, and forty-one persons own more than 100,000 acres each. The largest landholder, according to a recent report, is the Duke of Sutherland, who owns 1,358,425 acres in Scotland. The Duke of Boucleugh and Quesburg owns 459,260 acres, Sir James Matheson 406,070 acres, Earl of Breadalbane 372,729 acres, Earl of Leafield 305,891 acres, Duke of Richmond 286,407 acres, Earl of Fife 557,652 acres, and Alexander Matheson 220,433 acres. According to the latest returns there are 1,173,724 owners of land in Great Britain, but 252,438 of these own less than one acre each.

Religious Intelligence.

WESLEYAN.—Prof. E. J. Payne, of Wasioja Seminary, Mian., is spending the summer vacation in the East in the interest of his institution.—Rev. C. W. Hawley, of Damascusville, Ohio, who has been kept by the bedside of a sick wife all winter, is now expecting to begin evangelistic labors again. A daughter who has been studying at Wheaton takes his place in the sick room.—Revs. Inman, Bruce, Stowell, Hudson and Jesseph are expected to take part in a campmeeting to be held August 6th, near Leroy, Ingham county, Mich.—Rev. G. W. Ball, of Haysville, Ohio, reports a remarkable faith cure in the *Wesleyan*. A Mrs. Elaigh had been sick eight months and was nothing bettered by skillful physicians. She with two friends were convinced that her cure must be of the Lord, and prayed for healing. On the evening of March 8th, after a season of prayer she arose from her bed and has been well ever since.

THE BRETHREN.—Twelve thousand people were present at the annual gathering of the Dunkards in North Manchester, Ind., not long since. A descriptive letter says: "Agreeably to custom, there is a common table where all are welcome. Three thousand persons were seated at the table at one time. The meal was prefaced by the singing of a hymn, which was lined out, and a long volunteer prayer. The style of the repast was somewhat primitive. Deep tin pans full of soup were placed at intervals on the tables, into which each person dipped with his own spoon. The bread was not sliced, but a whole loaf was placed between each two plates, from

which each guest broke what he pleased. The primitive custom of breaking bread prevailed to the exclusion of the knife. Huge joints of boiled beef, fresh butter and coffee, completed the repast. A hymn was then sung at the table, and a brother returned thanks.

—The *Brethren at Work*, the organ of this church in Illinois that the question was brought up whether persons who had been members of the Masonic lodge are eligible to offices in the church. It was agreed that they are, "providing they have renounced all connection with such societies."

CHURCH OF GOD.—The *Herald of Gospel Freedom* reports a holiness meeting at Yellow Lake Bethel, Indiana, conducted by Elder D. S. Warner of Upper Sandusky, O. The meeting lasted over a week, and resulted in the conversion of several persons, and the sanctification of over thirty. God poured out his spirit in a powerful manner upon the people.

UNITED BRETHREN.—At the late commencement at Westfield College, Bishop Weaver presented the financial condition of the institution and before the close of the anniversary from six to seven thousand dollars were subscribed toward paying the \$25,000 debt.—The *Telescope* has an able article on the constitution of the church adopted forty years ago. Some of its provisions being in the way of the "nullification" movement a revision is desired in some quarters. The editorial proves that this constitution was unanimously adopted and with a few exceptions all the present membership have entered the church under and have subscribed to it, they must while they remain in the church maintain that covenant.—The mutual aid society established in Pennsylvania some years since lately paid \$13,000 to the heirs of a deceased member. When father and mother left them the insurance company took them up.

UNITED PRESBYTERIAN.—The *Little Preacher*, the excellent children's paper published by Rev. A. T. McDill at Washington, Iowa, began publishing a series of articles on secret societies and church principles a while since for the special instruction of the children. The series was not completed because of loss by mail. In noticing this the editor says: "The danger to the government from these leagued fraternities is becoming more and more apparent to all. With Freemasonry and Odd-fellowship ruling courts and legislatures; the Ku Klux and Mollie Maguires, Strikers and Communists controlling elections, and combining against the liberties of citizens, the peace of society and the supremacy of the law, it requires no prophet to tell that the government is in imminent peril from sworn secretism. In the good providence of God it has been shown that the U. P. church was and is right on the subject of slavery; and the indications are that it will soon be generally acknowledged that she is right on the secret society question also.—Rev. Marion Morrison, formerly of College Springs, Iowa, and more lately missionary evangelist, has been elected pastor of the U. P. church in Pawnee City, Neb.—Rev. J. P. Lytle of Sago was given a D.D. by Westminster College this year.—At the last communion Rev. W. T. Meloy's Church in this city received fourteen new members.—Forty-seven persons in Clinton, Mass., have applied to Boston Pres-

bytery for recognition as a U. P. church, and for a preacher. They belong to the Congregationalists there, but as "The church of Jesus Christ" of that order "in Clinton," a few weeks before had struck out the 7th article of their creed, viz., the doctrine of election, these persons, previously Presbyterians, thought that they were now "removed from him whom they trusted had called them into the grace of Christ, unto another gospel which is not another," and that there exists such a thing as "perverting the gospel of Christ." Hence their application. The General Assembly met at Cambridge, Ohio, May 22d, passed the following on deaconesses:

Resolved, That while the assembly does not find in Scripture sufficient authority for ordination of women to the office of deacon, it is convinced that pious women may, with profit to themselves and with great advantage to the cause of suffering humanity, and for Christ, be organized to act as assistants to deacons, it being understood, however, that those so devoting themselves, and banded together, shall not be formed into sisterhoods living apart from ordinary society, after the manner of certain Popish devotees, or even of some associations found in certain denominations of the Protestant church.

—Mangiardino, the agent of the British and Foreign Bible Society in Buenos Ayres, has been stoned to death for the crime of being a Bible seller.

—At a late meeting of Amherst alumni, in Boston, President Seelye made some interesting remarks concerning the religious life of the college. Hardly any class had graduated, he said, without an awakening of religious sentiment such as was now going on there. "And," he continued, "when I see the superficial views of education current in some quarters, and hear men talk about divorcing education from religion, as ignorant legislators talk about divorcing money from the laws of trade, I find opportunity and hope for all the work in this respect which Amherst College can do."

—At a meeting of the American Board of Commissioners of Foreign Missions, held in Boston, May 30th, the report of the secretary was read, showing 18 missions, 82 stations, and 534 out-stations, among nations speaking 26 different languages, with a population of nearly 100,000,000. Total working force from America, 355; total native laborers, 1,102; churches, 262; church-members, 14,500; total number under instruction, 35,910. Larger contributions are needed to meet urgent calls from all parts of the field.

—The demand for the five-cent Testament issued by the American Bible Society is so great that it has led to the issue of a thousand copies a day throughout the month of May. A new price-list has been adopted, in which the various publications of the society are greatly reduced. The receipts for May were \$24,323; copies of Scripture issued, 104,087.

—The indebtedness of four of the principal missionary organizations of this country are as follows: American Baptist Missionary Union, \$26,000; Presbyterian Board of Foreign Missions, \$60,000; Reformed Foreign Missions, \$28,000; Methodist Missionary Society, \$170,000. The other denominations are probably not far behind proportionately, especially in the item of foreign

work. Foreign missions do not seem to be very popular in the Southern Presbyterian Church. No new missionaries have been sent out for three years, and during that time the missionary force has been diminished one-third, and the board closes this-year with a debt of \$9,000.

—During the past year there were organized, through the instrumentality of the missionaries of the Presbyterian church, 132 churches and 322 Sabbath schools, giving a total of 1612 schools connected with the missionary work of that church, embracing 124,921 children.

—The famine in China has been the opportunity of the English and American missionaries. They have devoted themselves to relieving the dying people about them and helping the suffering, as far as the means at hand would allow. This has effected a change in the opinions of the Chinese as to the religion of the missionaries. They now concede that a religion which sends its devotees on missions of mercy is at least a good religion, if not a better one than their own.

—The whole number of foreign missionaries sent out from Christendom is stated at 2,110. Of these Great Britain furnishes 1,060, Germany 502, the United States of America 460, and the smaller states of Christendom 88.

—A hint for the S. S. teachers' meeting: "Never conduct it as a Bible class, but give each teacher a topic. 1. An analysis of the previous lesson. 2. Its connection with this. 3. The history. 4. The doctrines. 5. Practical lessons. 6. Illustrations. 7. Difficulties. 8. How will you teach it?"

—At the present time the whole number of Jews in Jerusalem amounts to 13,000 souls; as such it forms more than one-third of the entire population and is almost double the Christian portion.

News of the Week.

—Judge Sidney Breese, of the Illinois Supreme Bench, died last Thursday at Pinckneyville, Ill. He is said to have been the oldest Judge in the country, being over eighty years of age. He was a member of Centralia Chapter, R. A. M., and will be buried at his home in Carlyle, Clinton county, Ill., by the Masonic fraternity.

—A dispatch from Appleton, Wis., June 28th, says the morning's passenger train on the Chicago and Northwestern railway, going north, was wrecked about three miles south of here by a loose rail. The engineer, Samuel Davis, and fireman, A. L. Cate, were severely injured. The fireman is expected to recover. All the passengers escaped without injury. The engine and smoking-car are a total wreck, and the rest of the coaches were more or less smashed. Had not the engineer applied the brakes before being thrown from his engine, the whole train must have been thrown down an embankment. It is supposed to be the work of tramps. Several were switched on the side track at Neenah yesterday from a freight train, and left there, while stealing a ride. They threatened to make the railway company suffer.

—Other instances of train wrecking last Saturday were these: The southern express from Philadelphia,

at 9:30 o'clock, was thrown from the track near Claymont, Del. The engineer and fireman were killed. A man supposed to be William R. Hough, of Chicago, and Christian Krauch, of Baltimore, were also killed. The engine, baggage, mail and two express cars were wrecked. A railroad tie had been placed on the track. An arrest has been made. An oil train was thrown from the track of the New York Central road by the removal of a rail, and nine teen cars were wrecked. The oil took fire, and a brakeman named Truax was burned to death. The engineer and fireman were injured.

—For several months past, the "metropolitan police force" at East St. Louis, Illinois, disbanded by an edict of the mayor, have refused to disband, and have held possession of an engine house as headquarters. Last Sunday the Mayor's force attempted to surprise and capture the building, but were fired upon and three of them killed, the remainder withdrawing in confusion. There is great excitement, and many sensational rumors are afloat. At Elgin there are also steps for control of municipal institutions, and on Saturday there was a scrimmage for possession of the city jail. The mayor's party, making the attack, was repulsed. A meeting of citizens, subsequently held, repudiated the mayor, and he has been placed under arrest.

—The great Sutro tunnel into the Comstock lode, on which is located the great Nevada mines, is nearly completed. This tunnel taps the lode on a level with the base of the mountain.

WASHINGTON, June 30.—The interest in the Potter investigation has quite died out here. Potter himself seems discouraged and disgusted. Mrs. Jenks' specific declaration that she alone is responsible for what was supposed to be Sherman's letter, and that the Secretary had nothing to do with it, let the bottom out of the whole matter so far as he is concerned. Potter's dignity collapsed under mere suspicion that he has been made the victim of such a trick. Butler, taking up the cue which Potter dropped, and piqued by his own discomfiture at the woman's hands thus far, makes no more out of the case than his predecessor did. The only peg on which the prosecution still lingeringly hangs is Sherman's original indefiniteness in denying flatly that he ever wrote a letter which he had no recollection of, but which contained some sentiments which he did not disapprove.

Unprejudiced folks are quite disposed to laugh the Potter committee out of court, unless unexpected and positive testimony refuting Mrs. Jenks' can be produced.

Minister Noyes is generally admitted to have come out with a clear record. No shadow of reflection upon him is developed by the testimony. This helps to discredit the whole proceeding as a fearful blunder, inspired by partisan prejudice and hate.—*Inter-ocean*.

LONDON, June 30.—The English press differs greatly in opinion as to the results thus far-reached in the Congress. The *Daily News* says: "It is not for us to propose any regret because of any terms that have been imposed on Turkey by the Congress, but we confess we cannot see how her majesty's present advisers can come with any credit out of the whole transaction. The dullest Turk must now see that Turkey

would have had far better terms had she submitted to the recommendations made by the Constantinople conference." The *Saturday Review* says: "A comparison between the map attached to the treaty of San Stefano and the limits of Bulgaria, as defined by the Congress largely, but inadequately represents the service which the prime minister and foreign secretary have rendered to Europe. The means by which considerable success has been attained are even more valuable than the material results. The English government has, throughout the negotiations, never been exacting or overbearing, and it has always been firm."

—The national festival in honor of the Paris exhibition took place last Sunday. Hundreds of thousands of people poured into the city, and when the inauguration of the statue of the republic began the mass of spectators was immense. Demarcere, minister of the interior, unveiled the statue, and delivered an eloquent speech. He declared the Republican party had now become the nation's safety, and regenerated France was determined to enjoy the benefits of her dearly bought institutions of peace. The illuminations at night were grand in dimension and ingenious in construction.

—A telegram from Syka, June 30, reports that fighting continues at Apocorona, and several Turkish men-of-war took part in the conflict. Armed Mussulmans have encamped outside Canea, and demand the dismissal of the governor of the island.

—A portion of the tunnel near Schwelm, Germany, fell in last Saturday night, burying twenty-seven persons. Seven bodies have been recovered. Search for the others continues.

MARKET REPORTS.

CHICAGO, July 1, 1878.

GRAIN—Wheat—No. 2.....	89 1/2	89
" No. 3.....		81
" Rejected.....		76
" Minnesota.....	90	95
Corn—No. 2.....		36
Rejected.....		33
Oats—No. 2.....	24	24 1/2
Rejected.....		23
Rye—No. 2.....		49
Brn per ton.....		9 50
Flour—Winter.....	5 00	4 60
Spring.....	5 50	5 60
Hay—Timothy.....	9 00	10 75
Prairie.....	5 60	8 00
Mess Beef.....	9 00	11 00
Tallow.....	7	7 1/2
Lard per cwt.....		6 25
Mess pork, per brl.....	9 80	9 35
Butter medium to best.....	10	18
Cheese.....	3	7 1/2
Beans.....	1 00	1 70
Eggs.....	9 1/2	10
Seeds—Timothy.....	1 10	1 20
Clover.....		4 40
Flax.....		1 25
Broomcorn.....	3	6 1/2
Hides green to dry flint.....	6 1/2	15
Lumber—Clear.....	89 00	84 00
Common.....	11 00	13 00
Shingles.....	1 50	3 90
WOOL—Washed.....	35	36
Unwashed.....	16	28
LIVESTOCK Cattle Choice.....	4 50	5 35
Good.....	4 10	4 40
Medium.....	3 75	4 00
Hogs.....	3 80	4 30
Sheep.....	3 00	4 00

New York Market.

Flour.....	83 40	7 00
Wheat—Spring.....	99	1 01 1/2
Winter.....	1 08	1 15 1/2
Corn.....	43	49
Oats.....	30	36
Rye.....	60	63
Lard.....		7 1/2
Mess pork.....		10 50
Butter.....	17	20
Cheese.....	7	8
Eggs.....	16	14 1/2
Wool.....	10	48

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