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DRY UP THE LIQUOR TRAFFIC!
BY JOE M'GONAGLE, DECATUR, IND.

Why should men labor to preserve
With anxious care, a thing they know
Has ever tended to deprive
And fill mankind with untold woe?
That has in fact no parallel,
Or scarcely any, short of hell?
It fills good men with much amazement
That any one with common sense
Should call it but a "filly crane,"
To aim to quell or drive it hence.
As lately said in Hoochester
Of an attempt to banish rum!

Both the old parties, which we call
Republicans and Democrat,
Are firmly tied to alcohol
By worse than Gordian knot at that,
Which can alone be cut or rent
By sword of One omnipotent!

Encouraging portents are seen
That the rum-geese, already will
Be forced to hide its hideous nest
As now behold in rat and still;
And not have leave to rally forth
Again to flood this ram-cursed earth!

Good Christian men begin to find
The film of party passing off,
And have about made up their mind
That men like Fisk, and Dow and
Gough,
Have been and are each far too wise
To break for nought their party ties!

Three hundred thousand, if not four,
From each of the old parties drawn,
Have now determined to ignore
Parties that hug the demigog,
Which yearly fills with dead slaves
At least a hundred thousand graves!

God haste the time when the White House
And halls of Congress shall not be
Disgraced by men who will espouse
The cause of this iniquity—
That Bismarck and Colquhoun shall aid
To soon dry up the liquor-trade!

SECRET SOCIETIES.

THE SUBJECT OF DR. TALMAGE'S SERMON AT THE TABERNACLE.

"WHAT IS THE MORAL EFFECT OF FREE MASONRY, ODD FELLOWSHIP, KNIGHTS OF LABOR, GREEK ALPHABET AND OTHER SOCIETIES?"

BROOKLYN, April 17.—The Rev. T. DeWitt Talmage, D. D., announced to his congregation to-day that, as the Brooklyn tabernacle has been uncomfortably crowded for many years, the trustees have purchased the adjoining ground, on which a great church, prayer and Sunday school room will be built, which on Sabbath can be opened into the main auditorium, thus giving room for at least 1,000 more hearers at services. Six thousand people are crowded into the present building, 4,650 of these in pews and about 1,500 seated in aisles and standing. The improvement will add greatly to this capacity.

The subject of Dr. Talmage's sermon to-day was, "What is the moral effect of Free Masonry, Odd Fellowship, Knights of Labor, Greek Alphabet and other societies?" The text was from Proverbs xxv, 9: "Discover not a secret to another." Dr. Talmage said:

It appears that in Solomon's time as in all subsequent periods of the world, there were people too much disposed to tell all they knew. It was blab, blab, blab: physicians revealing the case of their patients, lawyers exposing the private affairs of their clients, neighbors advertising the faults of the next door resident, pretended friends betraying confidences. One of the troubles of every community comes from the fact that so many people have not capacity to keep their mouths shut. When I hear something disparaging of you my first duty is not to tell you. But if I tell you what somebody has said against you, and then go out and tell everybody else what I told you, and they go out and tell others what I told them that I told you, and we all go out, some to hunt up the originator of the story and others to hunt it down, we shall get the whole community talking about what you did do and what you did not do, and there will be as many scalps taken as though a band of Modocs had swept across the mountains. We have learned a lesson from one tongue, a physiological suggestion that we ought to hear a good deal more than we tell. Let us join a conspiracy that we will tell each other all the good and nothing of the ill, and then there will not be such awful need of sermons as Solomon's words: "Discover not a secret to another."

Those men who have no capacity to keep a secret are unfit for positions of trust anywhere. There are thousands of men whose vital need is outgearing a capacity to keep a secret. Men talk too much and women, too. There is a time to keep silence, as well as a time to speak.

Another test by which you can find whether your secret society is right or wrong is the effect it has on your secular occupation. I can understand how, through an institution, a man can reach commercial success. I know some men have formed their best business relations through such a channel. If the secret society has advantaged you in an honorable calling, it is a good one. But has your credit failed? Are bargain makers more anxious how they trust you with a bale of goods? Have the men whose names were down in the commercial agency A 1 before they entered the society been going down since in commercial standing? Then look out. You and I every day know of commercial establishments going to ruin through the social exercises of one or two members, their fortune beaten to death with ball players, hat or out amidships with the front prow of the regatta, or going down under the swift hoofs of the fast horses, or drowned in the large potatoes of cognac or Monongahela. That secret society was the Loch Earn. Their business was the Ville du Harve. They struck, and the Ville du Harve went under.

The third test by which you may know whether the society to which you belong is good or bad is this: What is its effect on your sense of moral and religious obligation? Now, if I should take the names of all the people in this audience this morning and put them on a roll, and then I should lay that roll back of this organ, and 100 years from now some one should take that roll and call it from A to Z there would not one answer. I say that any society that makes members that fact is a bad society. When I go to Chicago I am sometimes perplexed at Buffalo, as I suppose many travelers are, as to whether it is better to take the Lake Shore route or the Michigan Central, equally expeditions and equally safe, getting to their destination at the same time. But suppose that I hear that on one route the track is torn up, the bridges are down and the switches are unlocked, it will not take me a great while to decide which road to take.

Although not belonging to any of the great secret societies about which there had been so much violent discussion, I have only words of praise for those associations which have for their object the maintenance of right against wrong, or the redemption of inebriates, or like the score of mutual benefit societies called by different names, that provide temporary relief for widows and orphans, and for men incapacitated by sickness or accident from earning a livelihood. Had it not been for the large number of secret labor organizations in this country, monopoly would long ago have under its ponderous wheels, ground the laboring classes into an intolerable servitude. The men who want the whole earth to themselves, would have got it before this had it not been for the banding together of great secret organizations. And, while we deplore many things that have been done by them, their existence is a necessity, and their legitimate sphere distinctly pointed out by the providence of God.

Such organization are trying to diminish from their association all members in favor of anarchy and social chaos. They will gradually cease anything like tyranny over their members and will forbid violent interference with any man's work whether he belong to their union or outside of it, and will declare their disgust with any such rule as that passed in England by the Manchester Bricklayers' Association, which says any man found running or working beyond a regular speed shall be fined two shillings and sixpence for the first offense, six shillings for the second, ten shillings for the third, and if still persisting shall be dealt with as the committee think proper. There are secret societies in our colleges that have letters of the Greek alphabet for their secret signs, and their members are at the very front in scholarship and

irreproachable in morals, while there are others the scene of carousal, and they gamble, and they drink, and they graduate knowing a hundred times more about sin than they do of geometry and Sophocles. In other words, secret societies, like individuals, are good or bad, are the means of moral health or of temporal and eternal damnation. All good people recognize the vice of slandering an individual, but many do not see the sin of slandering an organization.

There are old secret societies in this and other countries, some of them centuries old, which have been widely denounced as immoral and damaging in their influence, yet I have hundreds of personal friends who belong to them, friends who are consecrated to God, pillars in the church, faithful in all relations of life, examples of virtue and piety. They are the kind of friends whom I would have for my executors if I am so happy as to leave anything for my household at the time of decease, and they are the men whom I would have to carry me out to the last sleep when I am dead. You cannot make me believe that they would belong to bad institutions. They are the men who stamp on anything injurious and I would certainly rather take their testimony in regard to such societies than the testimony of those who, having been sworn in as members, by their assault upon the society, confess themselves perjurers. One of these secret societies gave the relief of the sick in 1875, in this country, \$1,400,274. Some of these societies have poured a very heaven of sunshine and benediction into the home of suffering. Several of them are founded on fidelity to citizenship and the Bible. I have never taken one of their degrees. They might give me the grip 1,000 times and I would not recognize it. I am ignorant of their passwords and I must judge entirely from the outside. But Christ has given us a rule by which we may judge not only all individuals, but all societies, secret and open, "By their fruits ye shall know them." Bad societies make bad men. Good societies make good men. A bad man will not stay in a good society. A good man will not stay in a bad society. Then try all secret societies by two or three rules.

Test the first: Their influence on home, if you have a home. That wife soon loses her influence over her husband who nervously and foolishly looks upon all evening absence as an assault on domesticity. How are the great enterprises of reform, and art, and literature and beneficence and public well to be carried on if every man is to have his world bounded on one side by his front door step, and on the other side by his back window, knowing nothing higher than his own attic or lower than his own cellar? That wife who becomes jealous of her husband's attention to art or literature or religion or charity is breaking her own scepter of conjugal power. I know an instance where a wife thought that her husband was giving too many nights to Christian service, to charitable service, to prayer meetings, and to religious convocations. She systematically deceived him away until now he attends no church, waits upon no charitable institution and is on a rapid way to destruction, his morals gone, his money gone, and I fear his soul gone. Let any Christian wife rejoice when her husband consecrates evenings to the service of humanity, and of God, or charity, or art, or anything elevating.

But let no man sacrifice home life in secret society life, as may do. I can point out to you a great many names of men who are as genial as angels at the society room, and as ugly as sin at home. They are generous on all subjects of wine suppers, yachts and fast horses, but they are stingy about the wives' dresses and the children's shoes. That man has made that which might be a healthful influence a usurper of his affections, he has married it, and he is guilty of moral bigamy. Under this process the wife, whatever her features, becomes a misanthropic and homely. He becomes critical of her, does not like the dress, does not like the way she arranges her hair, it annoys that she ever was so unmerciful as to offer her hand and heart. There are secret societies whose membership always involves domestic shipwreck.

father comes upstairs, and he sees the cradle gone and the windows up, and he says: "What is the matter?" On the judgment day he will find out what was the matter.

Oh, man astray, God help you! I am going to make a very stout rope. You know that sometimes a rope-maker will take very small threads and wind them together until after a while they become a ship's cable. And I am going to take some very small, delicate threads and wind them together until they make a very stout rope. I will take all the memories of the marriage day—a thread of laughter, a thread of light, a thread of music, a thread of banqueting, a thread of congratulation, and I will twist them together and I have one strand.

Then I take a thread of the hour of the first advent in your house, a thread of the darkness that preceded, and a thread of the light that followed; and a thread of the beautiful scarf that little child used to wear when she bounded out at eventide to greet you; and then the thread of that beautiful dress in which you laid her away for the resurrection; and then I twist all these threads together, and I have another strand. Then I take a thread of the scarlet robe of suffering Christ, and a thread of the white raiment of your loved ones before the throne, and a thread of the harp cherubim, and I string of the heart strings, and I twist them all together, and I have a third strand. Oh, you say, "either strand is enough to hold fast a world." Not so, I will take these strands and I will twist them together, and one end of that rope I will fasten, not to the communion table, for it shall be removed; not to a pillar of the organ, for that will crumble in the ages; but I will wind it round and round the cross of a sympathizing Christ, and having fastened one end of the rope to the cross, I throw the other end to you. Lay hold of it! Pull for your life! Pull for Heaven!

Now, here are two roads in the future—the Christian and the un-Christian, the safe and the unsafe. Any institution or any association that confuses my ideas in regard to that fact is a bad institution and a bad association. I had prayers before I joined that society, did I have them afterward? I attended the house of God before I connected myself with that union, do I absent myself from religious influences? Which would you rather have in your hand when you come to die—a pack of cards or a Bible? Which would you rather have pressed to your lips in the closing moment—the cup of Belshazzar or the chalice of Christian communion? Who would you rather have for your pall-bearers—the elders of a Christian church or the companions whose conversation was full of slang and intendo? Who would you rather have for your eternal companions—those men who spend their evenings betting, gambling, swearing, carousing and telling vile stories, or you little child, that bright girl whom the Lord took? Oh, you would not have been away so much nights, would you, if you had known she was going away so soon? Dear me, your house has never been the same place since. Your wife has never brightened up, she has never gotten over it. How long the evenings are with no one to put to bed, and no one to whom to tell the beautiful Bible stories.

What a pity it is that you cannot spend more evenings at home in trying to help her bear that sorrow. You can never drown that grief in a wise cup. You can never break away from the little arms that used to be flung around your neck when she used to say: "Papa, do stay with me to-night." You will never be able to wipe away from your lips the dying kiss of your little girl. The organization of a bad secret society is so great that sometimes a man has turned his back on his home when his child was dying of scarlet fever. He went away. Before he got back at midnight the eyes had been closed, the undertaker had done his work, and the wife was out with three weeks' watching lay unconscious in the next room. Then she returned

newly converted his co-workers to win the others, and in the same manner he urges the others to accept Christ.

The question, "How can we arouse an interest in church members to engage in Sunday School work?" was opened by Susan Hoge, of New Garden. Special and individual invitation should be given. Make the Sunday School an interesting place by selecting apt teachers who will have well prepared lessons and who will awaken thought and elicit its expression from those whom he teaches, cultivate the social feeling in the community by meetings, picnics, excursions, etc., and above all, be sure to set all to work who have been enticed into the school.

An interesting and instructive essay was read by Mary A. Peole, of New Garden, on the Rise and Progress of Sunday School work.

In 1789 a lady suggested to Robert Baikes of Gloucester, Eng., the idea of gathering the children who were running about the streets on Sunday's into schools. Robert Baikes carried out this idea and in four years a quarter of a million children were in the Sunday School under the tuition of paid teachers. The expenses in connection with this proved a detriment. Wesley gave the idea of gratuitous instruction. Since then the Sunday School has developed into a place to be enjoyed by others than the poor and illiterate children and adults. J. H. Vincent of our own land originated the Sunday School quarterly. The question soon arose, "Is it possible to introduce uniform lessons into our schools?" A committee of ten from the U. S. and two from Canada were invited to issue a seven years lesson course. Great Britain gave aid and encouragement to the enterprise.

What is to be done in the coming century is more important than what has been done in the past.

There are over 15 million pupils in the Sunday School now and over 150,000 teachers. Christ had his first Bible school class on the day of his resurrection. Tertullian says that in 180 A. D. the church organized schools for the study of the Bible. For six centuries they flourished, at the close of that period they began to decline and for ten centuries there were dark times.

Prof. John W. Woody, of New Garden, spoke of the Sunday School as to its opportunities for culture. It affords 90 days in the year for this, equal to two months of school days. It is a place where broad views are had and done much to bring about harmony among the churches and to break down the spirit of intolerance. The exercises were interspersed with good music, under the direction of Miss M. M. Winchester. The pieces were short, to the point and rendered in a lively and interesting manner.

The next conference will be held at Oak Ridge. H. N. B.

GO HOME BOYS.

Boys, don't hang around the corners of the streets. Hang in the place for boys. About the street corners and at the tables they learn to talk slang, and they learn to swear, to smoke tobacco, and do many other things which they ought not to do.

Do your business this go home. If your business is play, play and make a business of it. I like to see boys play, good, earnest, healthy games. If I were the lord, I would give the boys a good, spacious play ground. It should have plenty of soft, green grass, fountains, and broad space to run and jump, and to play gambles games. I would make it as pleasant as I could, and I would give it to the boys to play in, and when the play was ended, I would tell them to go home.—Sunday School Scholar.

At a school examination in Avoca, Ia., the question, "What are the chief products of the United States?" was asked, the answer to be submitted in writing. One of the scholars a very honest boy, and in good faith, submitted the following answer: "Pecanutes, Gumpnuts and Congreemen."—Oswego (Neb.) Post.

To conciliate is an infinitely more accessible than to offend, that is worth some mention of individual will. (Apostle's words)

After Scripture reading, singing and prayer, Albert Peole in his introductory remarks as to the object of the conference stated that all people in every walk of life need the light of the scriptures on their pathway. If we want to be lifted from the low and out of degradation let the Bible point us to the Light of the world and it will be done. The Mayor of Philadelphia at one time was concerned about the lawlessness of many thousands of children in certain parts of the city and thought if S. Schools were established in those parts and the children enlisted therein it would have the effect of reducing crime. This was done and it was not long before the police arrests were decreased and these arrests decreased just in proportion as the children were brought into the S. School.

As a rule the child best trained in the S. School is the best pillar in the church.

An object lesson was then given by F. S. Blair, of Summerfield. A bowl and pitcher of water was then placed before a class of little children, and it was not long before he had elicited from them that as water comes from heaven, purifies, restores, is necessary to life and is beyond price, so Christ does the same and that He can give us the living water springing up to everlasting life.

The question, "Should a Sunday School teacher manifest more interest in an unconverted than in a newly converted member of his class?" was brought before the conference by Joseph R. Parker, of New Garden. Quite a number took part in the discussion and some of the best thoughts brought out are as follows: "We should not show any more interest in a newly converted pupil than an unconverted one." "The church should feel as responsible for the child born into the kingdom as the parent for the child born into the family." "A teacher is neither evangelist nor pastor. His business is to build up his class and therefore he must teach the condition of each part of his class, but not in a way that manifests more interest in one than another. By private conference he makes his