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Christian Cynosure

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Edison doesn't think very much of the K. K. K. He has assisted materially in getting light into dark places and can never see the point of men going about under cover if engaged in good work.

Rev. H. M. Dodd has well said: "If all men are sons of God, what a sad lot of sons God has. This universal Fatherhood doctrine begets laxness of life. It is one of our most dangerous errors. It is fascinating to the carnal heart. It humanizes Deity and deifies humanity, and is death to vital piety."

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

I am here on the Mississippi Sound, in the pretty little city of Biloxi. Here is a great shrimp, oyster and fish depot. The chief industry of the city is the fish canneries. Wages are moderate, but there seems to be work for all.

Secret lodges are strong and as daring as elsewhere. There are three Negro

Baptist, two Methodist and one "Sanctified" church. The churches get scant support, while the lodges are flourishing and growing fat off the "lambs."

My friend, Rev. L. Johnson, was called away yesterday by telegram to the bedside of his dying brother in North Carolina, which completely upset my plans for work along the coast.

I lectured last night to a small audience at Bethel Baptist Church. As the pastor had been hastily called away, the deacons refused to carry on further services.

I sought appointments at other churches but was turned down. Where is Sister Lizzie Woods Roberson? I looked for her March CYNOSURE letter, but found it not.

The investigation into the Ku Klux Klan organization and the charges against them for murder in Bastrop, Louisiana, is on this week. It remains to be seen what the recommendations of the jury will be, whether it will be a manly stand for law and order or a sugar-coating and white-washing report in favor of the Secret Empire.

Rev. John Marks, A. M. D. D., the first graduate of Leland University and pastor of the Sixth Baptist Church for forty-six years, passed into eternity early in February last. Although he stood out against all secret societies until 1907, he finally yielded to their pernicious influence and joined the Masons, and was buried with Masonic ceremonies.

There has been quite a commotion in Lodgeburg the past month. Two raids were made on a Negro lodge hall. The last one was made on a Sunday night, when five hundred men and women were holding meeting, and the leaders, including one of the Supreme officers of New York, were arrested.

All secret oath-bound lodges ought to be broken up and prohibited by law, but it does seem a little strange that the Ku Klux Klan, the Mollie Maguires, the Elks, the Masons, the Knights of Columbus and a hundred other secret lodges are permitted to assemble all over the country and plot and plan murder, destruction of property, the overthrow of government, and not be unmolested. There should be no discrimination in favor of any color or clan.

STANDARD WORKS ON SECRET SOCIETIES


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Chicago, Illinois



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MAY, 1922

Annual Business Meeting of the
National Christian Association

Rebekah Lodge Examined

Secret Societies in China

China Today—Dr. R. A. Torrey

Illinois School "Frats" Illegal

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LECTURERS.

Those desiring lectures or addresses may write to any of the speakers named below:

Rev. W. B. Stoddard, Box 94, East Falls Church, Virginia

Rev. Adam Murrman, Arena, Wis.

Rev. F. J. Davidson, 927 St. Maurice Ave., New Orleans, La.

Mrs. Lizzie W. Roberson, 2864 Corby St., Omaha, Neb.

Pres. C. A. Blanchard, Wheaton, Ill

There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

ANNUAL BUSINESS MEETING.

The annual meeting of the National Christian Association for the election of officers for the ensuing year and the transaction of other important business will be held Wednesday afternoon, May 24, 1922, at 1 o'clock at 910 West 72nd Street, Chicago, Ill. The Englewood II Christian Reformed church is on the corner of 72nd and South Peoria streets, or on 72nd street two blocks west of Halsted street.

Our evening service will begin at 7:30 o'clock (daylight saving time). There will be music, and an address to the eye on secretism in the use of the Association's new stereopticon slides. There will also be a short address by a prominent Congregational minister, Rev. John W. Welsh, D. D.

Corporate, Life and Associate members have their day and opportunity in this meeting. What will you have the history of this Association to be during 1922-1923?

NATIONAL CHRISTIAN ASS'N.

John F. Heemstra, President.
Mrs. T. C. McKnight, Rec.-Secy.

SCHOOL "FRATS" ILLEGAL.

Springfield, Ill., April 7.—Upholding the constitutionality of the Illinois anti-fraternity act, Circuit Judge Frank W. Burton today ruled that high school fraternity members of Springfield must obey the edict of the board of education, and resign from their fraternities or suffer the alternative—expulsion from school.—*Chicago Tribune*, April 8, 1922.

FOR ODD FELLOW SIDE DEGREES.

At the last session of the Sovereign Grand Lodge of Odd Fellows, delegates from the Grand Encampment of Michigan proposed the establishment of side degrees for the Order, and the matter

will be finally considered at the next annual session.

TO STIMULATE LODGE BUSINESS.

The Grand Lodge of Odd Fellows of Kentucky has offered \$50 to anyone who will work up a lodge of fifteen or more members, at any county seat, where there is no lodge, and \$20 for organizing a lodge at any other place.

In addition to this, the Grand Master and Grand Secretary agreed to give the brother who secures the largest number of candidates to go into the lodge at the time it is instituted, an extra \$25, and to the lodge that was instituted between January 1 and July 1, 1920, which had the largest membership on the latter date, another \$25.

WANT JUVENILE ODD FELLOW.

At the recent session of the Sovereign Grand Lodge of Odd Fellows in Toronto, Canada, Minnesota delegates introduced a bill to establish a juvenile branch of the Order. The bill, which will come up for final consideration at the next session, is as follows:

Be it enacted by the Sovereign Grand Lodge:

Section 1. There is hereby created and established the "Order of Thomas Wildey," in which the membership shall be composed of young men between the ages of sixteen and twenty-one years, and possessing the qualifications prescribed by the "Committee" hereinafter referred to. The "Order of Thomas Wildey" shall always be under the control and jurisdiction of the Sovereign Grand Lodge.

CHURCH WANTS LODGES TO HELP.

The friendly societies (secret societies) of England have received overtures from the Church of England for

a closer working arrangement between these two great institutions.

At the last convocation of the National Assembly of the Church of England the following resolution was adopted: "That a small committee be set up to consider the relation between the great friendly societies of the country and the Church of England, and to consider what steps can be taken to bring the clergy and the laity of the Church into closer touch with those societies."

Commenting on this, the *Odd-Fellows Magazine*, the official journal of the Manchester Unity, says:

"We know of no work which is more closely akin to that of the Church than friendly societies, which seek to improve the national health, alleviate sickness, and bring health and comfort to the distressed, and co-operation between themselves and laity in such work would, we are convinced, be of mutual advantage to both, besides being helpful to the community."—*Fraternal Monitor*.

NEIGHBORS TO HAVE NEW RITUAL.

The Royal Neighbors of America is making a revision of its ritual. Supreme Oracle Eva Childs wants it to be a reflection of the ideas of the members, and so in all schools of instructions the new ritual is discussed and reports are made to those in charge of the work.

R. N. OF A.

The Supreme Oracle of the Royal Neighbors of America, Mrs. Eva Child, was asked: "Why is the name of Christ consistently omitted in the ritual?"

She replied that perhaps the person who wrote the Ritual of the Royal Neighbors of America forgot to mention the name of Jesus Christ.

Rev. Fred C. Brandhorst of Norfolk, Neb., suggests that the above be put in the joke column of the *Cynosure*. He says, "The R. N. A. claim to work hand in hand with the church—'doing work which the church cannot do'—yet they try to excuse the absence of Christ's name in the ritual by saying the writer of the ritual possibly forgot to mention His name. I have more respect for the Odd Fellows, who are at least honest enough to say that they do not profess

to be a Christian organization," and therefore consistently exclude any reference in their prayers to the Lord Jesus Christ. Inconsistency, thy name is Royal Neighbors of America.

CATHOLIC MASONS.

The following is taken verbatim from the proceedings of the Grand Lodge of Massachusetts for the year 1917.

"Masonry in Central America was first established in the city of San Jose, of Costa Rica, by a Costa Rican Catholic priest (Dr. Francisco Calvo) who on a visit to Peru, met other priests who had become Masons and through their instigation was initiated into the Order. When back in his native land, together with other Masons from other countries, but residents of Costa Rica at the time, he obtained in 1865 a charter from the Grand Lodge of New Granada to establish a lodge that was named Caridad, No. 26. The number of members increased rapidly and new lodges were created. In January, 1871, there were already the following: Caridad, Esperanza (and eight others). * * *

"It was under these conditions that the Supreme Council of Ancient and Accepted Scottish Rite Masons was founded, receiving their charter through the Reverend Father Francisco Calvo from the Supreme Council of New Granada under date of November 27, 1870."

Address of Brother Ricardo de Villafrañca, delivered in Canal Zone lodge (Masonic), January 24, 1917. Taken from proceedings of Grand Lodge of Massachusetts, 1917.

PRESIDENT HARDING A RED MAN.

President Harding became a member of the Improved Order of Red Men in 1921.

In the presence of all the Past Great Inchoonees, and a number of members of the Senate and House of Representatives who are also members of the Improved Order of Red Men, and using a special ceremony, which had been prepared for the occasion, the three degrees of the order were conferred upon the President.

The degrees were conferred upon the President in the White House at Washington, and the President, notwithstanding

ing the increasing demands upon his time incident to his high official position, generously and so cheerfully allowed sufficient time to permit the conferring of the degrees, practically the same as if at a regular council fire of a Tribe.

President Harding, following in the footsteps of William Jennings Bryan, as a *politician*, takes the obligations and worships at an increasing number of altars of Baal. But as a *church member* he worships as a Baptist and talks in accordance with his Christian obligation.

We quote two items from a recent address of President Harding before a Bible class in the Calvary Baptist Church, Washington:

"The failures of the past invariably have been preceded by contempt for the law, by spiritual paralysis and moral looseness, all of which had their earlier reflex in the weakened influence of the church. We know the helpful, exalting influence of our religious institutions. We shall be made stronger as they become stronger and we shall ever find greater pride and greater security in the nation which righteousness exalteth."

"No nation can prosper, no nation can survive if it ever forgets Almighty God. I have believed that religious reverence has played a very influential and helpful part in the matchless American achievement and I wish it ever to abide. If I were to utter a prayer for the republic tonight it would be to reconsecrate us in religious devotion and make us abidingly a God-fearing, God-loving people."

"Your inconsistent acts speak so loud that I cannot hear your words." If the Lord be God follow him but if Baal—follow him. Ye cannot serve God and mammon.

AMERICAN BROTHERHOOD LODGE.

In making the preliminary application for membership one must declare that he is "a believer in an Infinite Supreme Being." The applicant signs an agreement also that he will pay all initiation and degree fees; "and I further promise a free and due *observance* of all laws of the Brotherhood now in force, or *that may hereafter be enacted* by the Brotherhood." If a man will thus agree to surrender his independence and personal judgment, and also pay fees and dues, he may receive sick and funeral benefits! Great isn't it?

CHINESE PRESIDENT A MASON.

Dr. Sun Yat Sen, president of the Chinese Republic, is a 32d degree Mason, belonging to a lodge in Shanghai, China, chartered by the Grand Lodge of England. Dr. Sun has for many years been a Mason who has endeavored to practice the lessons of Masonry. Incidentally, Masonry has been the means of saving his life a number of times, especially in the days of the Dowager Empress Tsai Ann, who had a standing offer of a sum equivalent to \$50,000 to any person who would kill Dr. Sun, and twice that amount to those who would bring him alive a prisoner to China. At one time he was kidnaped by the Chinese legation in London, and it was only through Masonic influences that he was rescued before being put on board a specially chartered ship to be taken to China, there to be tortured to death with all the refinement that the official torturers were able to devise. The overthrow of the Manchu government was due more to Dr. Sun's efforts than to any other factor. Dr. Sun was also the first provisional president of China after the Manchu overthrow in 1910. Dr. Sun has fostered Masonry in China, and under his able administration the great yellow nation will undoubtedly show marked advance.—*Trestle Board* (Masonic.)

Dr. Sun has fostered Masonry in China. Dr. Sun was the leader in the overthrow of the Manchu dynasty. Masonry therefore has nothing to do with politics.

THE SHIFTER LODGE.

What might be termed the "Rise and Fall of the Columbus Shifter Society" took place during the last few days at North High school. Entranced by stories of the secret society of so-called "Shifters" in high schools in Eastern cities, two North High girls organized a chapter.

Last Sunday they were initiated while visiting in a nearby town. On their return they persuaded twenty other girls to join and the organization was growing rapidly when it was discovered by parents and Miss Eleanor Skinner,

vice principal of the school. Yesterday the girls were "called on the carpet" and the society thereby ceased to exist.—*State Journal*, Columbus, Ohio, April 1, 1922.

TWO NEW ORDERS.

The official organ, *The Palladium*, is published at Monte Ne, Ark. The editor is William Hope Harvey. In 1894 he published his work, "Coin's Financial School."

"The Order of the Knights of Civilization" for men only, and "The Order of the Builders of the Temple" for women are the two new organizations. In the May, 1922, issue of *The Palladium* the editor says: "We think unselfish wisdom will say that it (this movement) has been needed through all time. The object of these Orders is to reconstruct the civilization of the world.

"One of its practical and essential features is that in its schools, in its Temples, no one will be admitted except qualified members, who are loyal to its cause. The one great controlling influence the enemy has is to misrepresent, to use its wealth and prestige, its control over its helpless debtors, to poison the minds of the people with prejudice, falsehood and false logic; and to admit the enemy to our Temple is not practical.

As the object and purpose of Masonry and other fraternal organizations are made public, so do we make public the object and purpose of these two sacred and noble co-ordinate Orders; but, like Masonry and other fraternal orders, we will not permit anyone to be present in the lodge room of our Temples who is not a duly qualified and elected member and in harmony with and loyal to our cause. This course is a necessity! It is our shield and buckler! The members of these two noble co-ordinate Orders are working, men and women, on the Temple of Civilization. We have our plans, drawn by unselfish wisdom, and those who enter the Mystic Shrine of our Temple to witness or take part in its structure, must be in harmony with and loyal to its cause!"

This is another effort to cure the selfishness of the human heart by educating "out of the breasts of all: Preju-

dice, Vanity and Selfishness." Men are willing to take any way but God's way. The blood of Jesus Christ, His Son cleanseth us from all unrighteousness. The blood, not education, is the soul's great need. Then instruction is to follow in Christ's open church, not in Satan's secret lodge.

OUT OF BONDAGE.

The Lodge Experience of S. F. Proctor, Wetumka, Okla., a Seceding Mason.

(Continued.)

The evangelists we called to hold our camp meetings usually brought with them a lot of anti-Masonic literature. The tracts were handed out free and the expositions—mostly Ronayne's Handbook of Freemasonry, were sold. When the people had read those "sublime" secrets some of them came to me for the truth about those books and of course they got it.

Hiram's Boys Chew the Bits.

When "Hiram's boys" learned this they began to cry out and chew the bits, and when the evangelist said "We have a living witness right among you to prove that these books do expose the secret work of Masonry" the lodgites, knowing that I was the one referred to and seeing that their craft was in danger began to cry out "Great is our Diana (Masonry) and it must not be spoken against." They appointed J. H. Trusty to interrogate me and thus he began:

"Now Brother Proctor I want to ask you some questions and I want you to tell me the truth."

I replied, "If I tell you anything I propose to tell you the truth."

He then said, "We've heard that you are giving away the secrets of Masonry and I want to know whether it is so or not."

"I'll ask you a question," I said. "You answer my question and I will answer yours." "All right," he said.

"Did William Morgan give away the secrets of Masonry?" "I don't know," he replied.

I said, "Did Edmond Ronayne give away the secrets of Masonry?"

"I don't know," he said. "I have never read those books."

I said, "I have, and further than that I will face any lodge in this state and

assert that those books do expose the secrets of Masonry as it was taught to me in the lodge in this town. I know that a great many of your members who are looked upon as good men—some of them claiming to be Christians—have openly asserted that those books do not expose Masonry but I say they do. Now who has lied about it?"

He retorted, "I thought you were violating your obligation by divulging the secrets of the Order."

I replied, "When asked about the books I tell the truth as any true Christian will do."

Summoned to Trial.

Soon after he turned in his report to the lodge and I received the following summons to-wit:

"Hall of Pleasant Mound Lodge, No. 134, A. F. and A. M., Ellsworth, Ark. Bro. S. F. Proctor, you are hereby summoned to meet the above lodge at 3 p. m. to answer charges on — day, December, 1891.

(Signed) M. M. Moore, Secy."

When I met one of the lodge members I said, "Well, I don't know what you folks are going to try me for unless it is for telling the truth." He said, "They ought not to try a man for telling the truth. I asked Charley Moss where he got his Masonry and he said he got it from Proctor." I said, "He tells me he got it from William Morgan's book." Now Charley Moss was not a Mason, but he knew enough of the Masonic secrets to be a sore trial to the Masons.

Trial Called but Charges Withheld.

When the day came for my trial, I took Moss and went to the lodge. I had written a short note to send in as follows:

"Now in answer to your summons by M. M. Moore, your secretary, I am here. Please answer the following questions:

- 1st. Will you give me a fair trial?
 - 2nd. Will you permit me to answer for myself?
 - 3rd. Will you admit my witness?
- Please answer soon and return.

S. F. Proctor.

When Moss and I arrived at the lodge they had already opened up. Moss said, "We had better not go any closer." I

said, I am going up to the Tyler's room to send this note in. This is the day they elect officers and it is eight years since I last met with them.

As soon as they considered my note the Master came down and said, "We have considered your note and of course we will give you a fair trial, and permit you to answer for yourself, but not in an open lodge. You know you would not be allowed in an open lodge. But the evidence on both sides has to be reduced to writing and when you come in you can see it but your witness can't come in. We will take his evidence outside. However we are not ready for trial today."

I said, "I'm the one that never is given an opportunity to be ready. You summoned me here to answer charges and sent me no bill of charges so I do not know what you are trying me for." He replied, "The lodge is not ready for trial today and we would like to put it off until the regular meeting in January." I agreed.

Charges Preferred; More Being Manufactured.

He then furnished me a bill of charges as follows:

"By virtue of authority vested in me by the Worshipful Master of Pleasant Mound Lodge No. 134, A. F. and A. M. of Ellsworth, Ark., I charge S. F. Proctor with gross un-Masonic conduct. He has violated his obligation by divulging the secrets of the order." No name was signed and they refused to tell me who was preferring the charges. The lodge also appointed J. W. Foster to get up some other charges against me. Soon thereafter I was summoned to court as a jury man. While attending court I received the following note to-wit:

"Now Brother Proctor in regard to the charges and specifications, I wish to add the specification of defrauding the lodge."

(Signed) J. W. Foster,
Prosecutor."

I said to the Brother that handed it to me "I'm real glad you fellows have called my attention to this defrauding business. I want to show who it is that is doing the defrauding. The lodge got a lot of my money that my family should have had the benefit of."

Prepares for Trial.

I ordered a large bundle of anti-Masonic literature from the National Christian Association and received it the same day the lodge met in January. As I was still on jury service I could not attend and requested that my trial be put off until February which they did. That gave me a month to study how Masons have treated seceders. What surprised me very much was a tract "Killed and Buried Without an Inquest." It told of two ministers of the Gospel taking the Royal Arch degree in 1892 at Huntington, West Virginia. During the ceremonies they were let down through a trap door into a dark cell in search of "The Ark of the Covenant" (a Bible figure). Rev. Mr. Johnson, one of the ministers, was a very heavy man and the rope gave away. He fell and was so badly injured that he died and was buried without inquest but the Court pressed the Masons so hard they appointed a committee to report to the Court which it did as follows:

"No one could be more grieved than was the Masonic Fraternity for the sad death of Brother Johnson. The ceremonies under which he was passing were in no way derogatory to his character as a minister of the Gospel." This was signed by three members of the Chapter lodge. But note the oath Rev. Mr. Johnson had just taken before he died:

"I furthermore promise and swear that I will aid and assist a Companion Royal Arch Mason when engaged in any difficulty and espouse his cause so far as to extricate him from the same if within my power whether he be right or wrong.

"I furthermore promise and swear that I will keep all the secrets of a Companion Royal Arch Mason as secure in my breast as if they were in his, murder and treason not excepted."

Warned of Threatened Harm by Masons.

I was not willing to bring these horrible points in the Royal Arch obligation against them without further proof, so I called on a friend that had a book that exposed the Royal Arch degree. When I asked him for the book he said, "I loaned that book to your brother-in-law, F. M. Lasater, and I charged him not to turn it over to any one without

an order from me." I said, "Lasater belongs to the lodge and I don't believe he would like to turn it over to me." When I told my friend that I needed the book for my trial he said, "I'll give you an order for that book." When I presented my order for the book, Mr. Lasater said, "What do you want with that book. It will not do you any good in your trial." I replied, "I do not expect it to do me any good in my trial. I expect nothing else but that you will turn me out, for I would not accept membership in the lodge on any conditions. What I want to do is to prepare myself so as to benefit someone else." He said, "They won't hear you." I replied, "All right if I am not heard there I'll be heard somewhere else." He then said, "My advice to you is that you had better not go to that trial at all. I tell you they are getting worked up to a pretty high feeling on the matter, and you had better not go." I said, "This is the only chance I have to know what they propose to prove on me for they said the evidence would be written down and that I could see it. But what about the book?" He said, "I cannot turn it over to you. I will turn it over to its owner then I won't be responsible. I'll take the book home in time for you to get it before your trial comes off."

Mason Justifies Morgan's Murder.

I then said, "We know that the Masons killed William Morgan." He said, "We don't know any such thing; we only have circumstantial evidence. I don't know but what they ought to have killed him because he divulged their secrets."

Attends Trial Alone.

When I finally received the book I found that the Royal Arch obligation was the same as that given in the tract. My friends did not want me to go to the trial alone. The lodge met at 3 p. m. on a dark and rainy afternoon. But I went alone and going up the stairway told the Tyler to request the Master to appoint a committee to confer with me and send them down to the lower room. As soon as they learned that I had come they called off to refreshment and sent the Tyler to bring me into the lodge room.

(To Be Continued.)

THE ELKS' MEMORIAL SERVICES.

The order of Elks is established upon a belief in the existence of a Supreme Being; upon this foundation-stone its principles are builded, and around this central support its tenets cluster. And, as we believe in a Divinity who rules the destiny of man, so we believe His watchful care extends beyond the grave. We do not, cannot, will not feel that when this flickering flame of life has fled this is the end of all. That when the toddling babe is called and hears no more its mother's lullaby, 'twill not awake and listen to the angel's cherub song; that hopeful buoyant youth, answering the Reaper's beckon in the morning of existence as he views in wide-eyed wonder life's first faint gleam of sunrise o'er the distant hills of promise, shall know no more hereafter save the tomb's unspeaking silence; that ripened age, replete with years and honors, responding to the final call at manhood's mystic sunset, when the eye is dimmed and moistened and the hair his turned to silver, shall ne'er be summoned from his resting place to greet awakening morn.

Let those who will, seek comfort in this dreary, dismal, hopeless creed that in the grave alone the soul shall find perpetual repose. In the words of one of our country's most distinguished men, we, as Elks, prefer to feel that "In the night of death hope sees a star, and listening love can hear the rustle of a wing." Ah no, our absent brothers have no need of tears; they are beyond the reach of suffering and sorrow,—not gone from us forever, but waiting,—sleeping to the night wind's gentle requiem till the Grand Exalted Ruler calls them home.

And so 'tis not to weep for them that we are here assembled; 'tis not to cloud the sunshine of life and hope and joy with the shadows of regret and dark despair. 'Tis to place our modest tribute on the altar of fraternal love, to signify in humble word and deed that though our absent brothers sleep, they have a place of honor in memory's sacred storehouse, which constitutes the pantheon of our beloved dead.

From their lives let us learn again lessons of charity, justice, brotherly love and fidelity. Charity of thought and purpose as well as deed; justice and

brotherly love towards all mankind; and fidelity to every duty which we owe ourselves, our order, and our fellow-man. Thus may we fulfill our every obligation to the living and the dead and "merit the approval of the Grand Exalted Ruler of the Universe." To our absent brothers we extend the hailing sign of peace and say: "Sleep on, until we meet again at the altar of the lodge amid the stars."

Closing Ode.

We've finished our duties, the parting has come,
And each of the Brothers now goes to his home;
And our voices blending, we now will depart
In perfect love, giving each note from the heart.

Each duty accomplished, each Brother content;
May Charity, Justice and Brotherly Love
At last lead us all to the Grand Lodge above.
—*The Rapid City Daily Journal*, Dec. 6th, 1921.

CHRISTLESS PRAYERS

BY REV. O. F. ENGELBRECHT.

It is a well-known fact that Christ's name and all references to Christ are omitted from all lodge-prayers of the principal orders. The reason for that is apparent when one remembers that all religionists are admitted to these lodges, if only they believe in a Supreme Being as God. That lets in the Unitarian, and the Jew, both of whom reject Jesus Christ as the Son of God and the Savior of man.

It stands to reason that a Jew or a Unitarian would strenuously object to having the chaplain of the lodge close his prayer by saying "Grant this for the sake of Jesus Christ, Thy Son, our Lord and Savior," or some similar expression by which Jesus would be acknowledged as the Son of God and the Savior of men. The result of such an acknowledgment would be that the chaplain would receive instructions from some Grand Secretary of this or that lodge that he must conform to the standard prescribed by the lodge in all his prayers; in other words that he must avoid all reference to Jesus in his prayers. To avoid giving offense to the enemies of

Christ, *the Savior is simply ignored.*

Prayers in Legislative or Civic Meetings.

The lodges are not alone at fault in this respect for it has been customary to open sessions of Congress, of the State Legislatures, of political conventions, of meetings of a public and purely civic character with prayer. As citizens, the Christian, Jew and Gentile are on an equal basis. They have a right to expect that their religious views shall not be infringed upon. Even the agnostic the infidel, the atheist has a right to expect that his religious rights shall be respected by his fellow citizens. Prayer is offensive to the infidel, therefore he would argue that it is out of place in a purely civic meeting.

But taking conditions as they are and supposing that the meeting is to be opened with prayer the question naturally arises, to which God shall prayer be addressed—the Triune God or to some other God? Shall it be offered in Jesus' name, as the Bible demands, or shall all references to Jesus be omitted? Prayer offered in Jesus' name will be obnoxious to the Jew and the Unitarian, and to all who are not Christians. Shall the Christian compromise his principles; shall he avoid referring to Christ, so as not to offend the enemies of Jesus? This is what is done in the vast majority of cases. The prayers are of such a general character that anyone believing in some kind of a Supreme Being, can join in them.

Washington Conference Prayer Ignores Christ.

According to the newspapers the recent Washington conference was opened with prayer by Rev. W. S. Abernethy, the pastor of President Harding. In that conference sat the representatives of heathen Japan and China. Naturally a prayer offered up in Jesus' name would have given offense to these men. Hence Rev. Mr. Abernethy omitted

any reference to Jesus Christ and offered a prayer of such general character that even the Japanese and Chinaman could join in. Some time later the matter came up for discussion in the United States Senate, and Senator Watson of Georgia made the statement that President Harding's pastor had denied Christ, in order to please the heathen Japanese, and Senator La Follette of Wisconsin responded, "Yes, he denied his Christ."

It is difficult to see how any man could arrive at any other verdict. Not to confess Christ is to deny Him. To ignore Christ is to deny Him. Is it not strange that Christian men, and professedly Christian ministers, will join a lodge in which they must join in Christless prayers, and in which they are *expected to deny Christ* by joining in prayers which ignore Jesus altogether? If there must be prayers at such promiscuous gatherings, then let them be Christian prayers! Let us have done with sophistry. Let us not pretend that we can ignore Christ and remain Christians.

Everyone Must Take His Stand.

Every man must either accept or reject Him; he must confess or deny Him; he must be for or against Him. He cannot be neutral; he cannot ignore the issue.

Pontius Pilate once tried in vain to avoid taking a stand in the matter. First he told the Jews to judge Jesus according to their own law. Later he sent Jesus to King Herod. Then he put the matter up to the people, asking them to choose between Jesus and Barabbas. But after all had been said and done, Pilate had to take a definite stand. He rejected the Christ and gave him over to be crucified. And so every man must take a definite stand for or against Christ. No one can remain neutral. To

take no stand at all, or to ignore Jesus is to reject Him. The Savior Himself says, "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." A person may be a good citizen; he may be a good neighbor; he may be a good husband and father, he may be a loyal friend; he may be a good employer or a good workman, but if he rejects Jesus Christ he is a sinner withal.

Suppose a man did his full duty towards his wife and his children, his neighbors, his country, his workmen or his employers, as the case may be, but cast his aged mother out of his home into the streets, what would men think of him? For all of his supposed virtues, you would consider him a scoundrel of the deepest dye. Yet, no mother ever did for her child what Jesus did for us. No mother has as good a claim on our love, our faithfulness and allegiance as Jesus Christ has on us. He gave His life for us; He suffered and died the death of a malefactor on the cross for us all, that we might escape the shame and torture of hell. Now for a Christian to reject and ignore Jesus Christ; to omit His name from his prayers in deference to Christ's enemies is to deny and to reject Him! What do you consider such a one?

The Greatest Sin.

I say, to reject Christ is the greatest sin that any man can commit. It is treason against High Heaven; rebellion against the Son of God. Such a man effectually bars heaven against himself, if he does not repent of his sin. The question which will be submitted to every man on the last day, and, according to which he will be judged, is simply this: What did you do with Jesus who is called the Christ? Did you accept Him; own Him; trust Him; love Him; serve Him; confess Him? Or did you reject, deny, ignore Him? Our

eternal bliss or doom will be determined according to what we have done with Jesus.

It is well for every man to face the issue squarely. No man can deny or reject, or ignore Christ and expect to be recognized by Jesus as His own on "the last day." The lodge denies and rejects Christ by ignoring Him. The man who joins the lodge becomes guilty of the worst sin imaginable, the sin of rejecting Christ. What defense can such a one make when he comes to stand before the judgment throne of Christ?

Dear reader, do not become guilty of the folly and the crime of the Jews who rejected Christ, saying "Away with Him. Crucify Him!"

Will you prefer the Barabbas of prestige, or of business and advantage and preferment to the Christ who purchased you with a price beyond measure?

I pray you say not "Away with this One and give me Barabbas," but "Away with all else and give me Jesus!" Say not "I have no king but Caesar," but "I own no King but Jesus! Jesus, Thou are my Lord and Savior and Redeemer, my God and my King."

—Milwaukee, Wisconsin.

"And so Abram departed." Faith and Obedience are twins. They are always found in the same cradle. Obedience has a price tag on it marked with big figures. It is costly.—Selected.

If the Word stays not in the memory, it cannot profit. Some can better remember a piece of news than a line of Scripture; their memories are like those ponds where frogs live, but fish die.—Selected.

God will be a blessing to us just in proportion as we are a blessing to others.

REBEKAH LODGE EXAMINED.

BY REV. PETER C. KREY.

As Paul writes in his Second Epistle to the Corinthians: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, said the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters saith the Lord Almighty."

According to these words a Christian is not to be yoked together, that is work together, pull together in the same cause with unbelievers—men of a different mind who have a different spirit from Him—for no two can walk together except they be agreed. Christians should and must be of the same mind in Christ. Therefore a Christian can have no fellowship with unrighteousness, for he is a child of righteousness: he can have no communion with darkness, for he is a light in the Lord: he can have no concord with Belial, the enemy of Christ, for he is for Christ: he can make no agreement with idols, for he is the temple of the living God. In short a Christian can not and must not have any religious fellowship with people who teach and worship and live differently from what the Word of God teaches. He must keep himself separate from them. This is a hard saying, but such is the divine command to all.

Before a Christian therefore joins himself to any society, club, order, com-

munity gathering, or whatever it may be, he must ask himself two questions, namely, (1) Is there any religious fellowship in this association? and (2) If



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so, is this fellowship of such a nature that I can join myself to it? These shall therefore be the two questions that shall employ my time and direct me in my investigation into the teachings and practices of the Rebekah lodge. From the ritual that this Order of individuals use, and from the rules and practices that they observe, we must conclude that **THERE IS RELIGIOUS FELLOWSHIP.**

It is self-evident that a Christian is at liberty to have and do things in common with others who may be unbelievers, such as to join and hold office in any association purely secular, as long as no religious principle is involved, and his conscientious convictions are not encroached upon. But the Rebekah Lodge is not such an organization.

They practice religion in their ceremonies. They demand a religious *confession* from their members. For during the initiation the following question

is put to the candidate: "Do you believe in a Supreme Intelligent Creator and Ruler of the universe?" and the candidate must answer "I do" or he or she is not accepted.

They impose moral obligations upon them, for members are exhorted "to visit the sick, relieve the distressed, bury the dead and educate the orphan."

They teach their members spiritual songs and prayers, that is, they sing and pray together at the opening and close of each meeting, as also at installation of officers and on other occasions.

They have an Altar. They use and quote the Bible. They call each other "sister" and "brother." They call their gathering "a sacred circle." They have a Chaplain, who not only pronounces invocation and benediction, but who also instructs the new member in a long lecture, which is but an affected rehearsal of the lives of the most prominent women of the Bible, and in this lecture he refers the candidate to the pages of Holy Writ. They even seek to praise Jehovah with a song for they sing the following ode:

Sound the loud timbrel o'er Egypt's dark sea,

Jehovah hath triumphed—His people are free;

Sing for the pride of the tyrant is broken,
His chariots and horsemen all splendid and brave,

How vain was their boasting the Lord hath but spoken,

And chariots and horsemen are sunk in the wave.

Sound the loud trumpet o'er Egypt's dark sea;

Jehovah has triumphed—His people are free.

There can be no doubt therefore but that this lodge is a religious organization, for we have seen that there is religious fellowship among its members; and it is declared that they stress that point emphatically, that no one can become a member of their order unless he

or she assumes the moral obligation imposed, and makes the confession of faith of which we have heard; for the ritual says that if a candidate does not answer these questions satisfactorily, then he or she shall be taken to the ante-room again. Having convinced ourselves that there is religious fellowship in the Rebekah lodge, we now continue to ask:

MAY A CHRISTIAN JOIN IN THEIR RELIGIOUS FELLOWSHIPS?

This question must be answered negatively, for such a fellowship would involve on the part of the Christian, fellowship with unrighteousness, communion with darkness, concord with Belial, partnership with unbelievers, agreement with idols (2 Cor. 6:14-17).

Fellowship with Unrighteousness.

A Christian loves righteousness; he delights in the law of God after the inward man, therefore he will not knowingly and purposely do anything against God's will. He cannot *deliberately* and *persistently* do anything contrary to God's will; if he does, he ceases that moment to have any right to be considered a Christian. In other words, the Christian walks in righteousness, because he walks, as far as weak human nature will let him, within the moral code of God.

The members of the Rebekah Lodge do not do that. They frankly, yea, most solemnly, as if what they were doing were a very sacred and good deed in the sight of God, transgress and violate God's commandments. God says we should not bear false witness against our neighbor which includes that we should not belie him. The Rebekah lodge belies its members as well as the public, for it proclaims "that there is but one family,—the whole human race," "and that we are sent here together, the rich and the poor, the haughty and the humble, not as cum-

berers of this earth, but as sharers of each others burdens."

They will not however grant to every individual of the human race the same privilege for they limit membership in their order to a select few—to Odd-Fellows and relatives of Odd-Fellows in good standing. What they therefore proclaim is but empty words. They belie their neighbor.

Furthermore they say that man is free from the moral obligation of loving his neighbor before he enters their order, for these are their words:

"In the Holy Bible it is written: 'When thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be secret; and thy Father, which seeth in secret, Himself shall reward thee openly.' Behold in that law the only recompense you may hope for—the only praise to which you can aspire. We have none other to offer. Still more think of the sacrifice applied in that second great commandment: 'Thou shalt love thy neighbor as thyself.' You are yet free. Pause then, before you consent to assume obligations that will bind you, as they have bound us to duties like these."

This is telling my Christian neighbor something that is not true, for he is not free from the obligation to love his neighbor outside of this selfish fraternity, but that obligation is always upon him.

They tempt God by taking the following solemn vow:

"I, ——, in the presence of the members of the Rebekah Degree of the Independent Order of Odd Fellows here assembled, do solemnly promise that I will never reveal to anyone the Mysteries of this Degree, or the pass-words and Signs belonging to it, and now about to be intrusted to me, except to a member of this Degree, whom I may find, on due trial, to be in possession of them, or when in the discharge of official duties within the Lodge. I furthermore promise to abide by the Laws, Rules and Regulations of the Sovereign Grand Lodge and of the Grand Lodge to which my Lodge may be Subordinate, and

of this Lodge or any Rebekah Lodge of which I may become a member. To all secrecy and obedience in this respect, I hereby pledge my sacred word of honor, without any mental reservation, and with a full determination to preserve my plighted faith inviolate until the end of life."

This is a promise to do uncertain things for they do not know and cannot tell, whether that which they will hear and see, and whether that in which they, with full determination, promise to obey, will be contrary to any part of God's will; and therefore they profane His Holy name and take it in vain, which is a sin against the second commandment.

They also set aside the moral law of God, the Ten Commandments, and substitute their own moral code. For they nowhere bind their members to the Ten Commandments, but most persistently teach that they must "abide by laws, rules and regulations of the Sovereign Grand Lodge" and that they must "assist in performing the duties enjoined upon Odd-Fellows by that imperative law which commands them to visit the sick, relieve the distressed, bury the dead and educate the orphan." The officers of the lodge when installed, promise that they "will not wrong this lodge, or a brother to the value of anything" but nothing is said about others. It is a sin for a Christian to bind himself to partial morality. I shall not now discuss their boasted works of charity of which some writers speak, but of their sins against the first commandment, I will speak later.

From what has been said any Christian that wants to see, can gather that there is *unrighteousness* in this society, yea, that they live in unrighteousness, that is in works which are contrary to the Divine Law. Therefore a Christian should not have anything to do with them, for he walks in righteous-

ness; and what fellowship hath righteousness with unrighteousness? A Christian cannot join a Rebekah Lodge because that would involve him in a "communion with darkness."

"Communion with Darkness."

A Christian is a light in the Lord. In him shines the knowledge of the glory of God in Jesus Christ. He knows the two great truths: that there is nothing good in him for he cannot do anything good of his own power and is therefore totally depraved, lost and condemned; and he knows that other glorious truth, that he has life eternal without any merits or worthiness on his part, through the redemption that is in Christ Jesus. And this knowledge is the light that is in him. But that light is not in the "brothers and sisters" of the Rebekah Lodge. They assert that there is yet something good in man, for they exhort their candidates "to follow the innate sympathies of their nature." They teach salvation but not by the blood and righteousness of Jesus Christ. The ritual says:

"If we practice the lessons taught by Odd-Fellowship, we may leave behind us, when we shall have passed away, a name honored and beloved for the good we have sought to accomplish, for the happiness we have striven to create, for the misery we have labored to ameliorate. A history more precious in the sight of Him above than that of Chieftain, Warrior or Sage."

* * *

"Noble Grand. Chaplain, what are the general duties prescribed for our members?"

"Chaplain. To live peaceably, to do good unto all, as we have opportunity, and especially to obey the Golden Rule: 'Whatsoever ye would that others should do unto you, do ye even so unto them.'"

This is plainly salvation by good works—rank heathen darkness.

A Christian also walks in the light. He is not ashamed of what he does. He is not afraid to come into the daylight

with his deeds and his secrets. He proclaims the secrets of his religion openly to the world. He seeks the light, because he "doeth truth" as the Son of God says: "For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God."

But the Rebekahs are not so. They hate the light, they hate publicity, for they communicate their dogmas behind closed doors. Their ritual says: that the outside Guardian is "to secure the outer door, and permit none to enter the ante-room unless qualified," and the inside Guardian is "to attend the inner door, to see that all who enter are in proper regalia, to permit none to enter but those who are qualified, and allow none to retire without permission of the Noble Grand." The candidates make the solemn pledge "to keep their charities and labors of love, secret from the selfish world." So it is clear that they hate the light and do not want their deeds to come "to the light." Of such the Savior says very plainly in the text just quoted and in the verse that goes before that "they do evil" and "that they love darkness." (John 3:19-21).

The Rebekahs not only *are* darkness, but they also "*walk* in darkness." Therefore a Christian can have nothing in common with the Rebekahs for he is a *light* in the Lord, and "what communion hath light with darkness?" Darkness and light cannot mix, they do not agree together. "Therefore come out from among them and be ye separate, saith the Lord."

Making Concord Between Christ and Belial.

The religious fellowship in the Rebekah lodge is such that a Christian cannot participate in because it would be making concord between Christ and Belial. Belial is "worthlessness, wickedness"—everything that is opposed to Christ. A Christian is *for* Christ. All his spiritual and religious thoughts center in Him. Christ is the Christian's dearest treasure, his only hope.

The Rebekah lodge says nothing about Christ. He is never addressed in their prayers. He is never mentioned in their hymns. He is completely ignored. Thus they set Him aside and His blessed redemption, whereby they show that they despise Him and are against Him. Christ says: "he that is not with Me, is against me." Can a Christian join himself to such an organization? And worship together with the enemies of Christ? Is not such a thought preposterous? Then a Christian can have no religious fellowship with the members of the Rebekah lodge, for they are ignorers and despisers of Christ.

A Partner with Infidels or Unbelievers.

Furthermore religious fellowship with the Rebekahs would make a Christian a partner with infidels or unbelievers. It is obvious that a Christian can have no religious fellowship with an infidel or an unbeliever, for they are heterogeneous spirits. Yet they attempt this in the Rebekah lodge, where a believer if he were to participate in their performances, must necessarily have part with unbelievers and infidels.

I realize that the Rebekahs will reply, "We are no infidels, we believe in a Supreme Being. No atheist can become a member of our lodge." Be that as it may, they forget that an infidel is not necessarily an atheist. An atheist is one who denies the existence of a divine being, but an unbeliever or infidel is any person who does not have a *living*

faith in Jesus Christ as Savior, and may therefore be a person that claims to know the Bible and to believe in the God of the Bible, or in any other God and religion, but does not have a living faith in Christ. By saying that no atheist can become a member of their order, the Rebekahs merely emphasize the fact that they accept as members anyone that believes in a Supreme Being—Divine Architect, or whatever the name may be. Every one will see that they thus open the doors to Catholics, Protestants, Lutherans, Spiritualists, Christian Scientists, Universalists, New Theosophists, Jews and all others. Their pattern is The Pantheon in ancient Rome.

How can a true Bible Christian, a believer in Jesus Christ, have religious fellowship with Universalists, who deny the divinity of Jesus Christ, and reject and mock at His vicarious atonement? Can he worship at an altar with Spiritualists, Christian Scientists and others who are absolutely without the pale of Christianity? Is not such promiscuous worship or devotion an absurdity? Does not plain common sense teach us that if two cannot agree, then they cannot be partners? But an infidel and a Christian do not agree in religious matter, they have nothing in common; they are as far from each other in religion as heaven and hell, how then can they join in prayer and devotion? It is preposterous, it is impossible, it can not be: "Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

In an Agreement with Idols.

The religious fellowship in the Rebekah lodge is such that a Christian cannot participate in, because it would involve him in an agreement with idols. A

Christian is a worshipper of Jehovah, the Father, the Son and the Holy Ghost as revealed in Holy Writ. All his praises are sung to Him; all His devotion and prayers are directed to Him; the Christian can lend no voice to praise and no hand to glorify any other. He is the temple of Jehovah; he cannot give that temple over into the service of another—he can make no agreement with an idol. But the members of the Rebekah lodge worship an idol, for they do not worship the Triune God of Scripture. Their God is not the Father, and the Son, and the Holy Ghost, but the “Supreme Ruler of the Universe” and even though they call him “Father” and “Lord,” it is not the Father of our Lord Jesus Christ. Neither is that Lord who they address the Lord Jesus, but some other Lord. Whoever does not acknowledge the Son, denies the Father. See 1 John 2:22-23. They worship therefore, they know not what. This is evident from the following examples:

They worship at the “altar of friendship” and bow to “charity” for thus they sing at every opening of the lodge:

Brothers of our mystic union—
Sisters of our social band—
Here in peaceful, pure communion,
We at Friendship’s altar stand.

Love unfurls her banner o’er us—
Truth will guide us on our way—
Faith illumine the path before us—
Hope a future bright display.

Charity that faileth never,
Calls to worship at her shrine;
Here we bow and pledge forever,
Labor in her cause divine.

When the clouds of sin and sadness
Shroud in gloom the weary head,
Then in peace, and joy, and gladness
Shall the light of Love be shed.

They glorify their sisters and brothers that have been elected to office in songs of praise, but they sing no praises to God on High. In other words they

are hero worshipers. Here is a song they sing at installation of officers:

Hail, ye whose worthy merits claim,
Our brightest badge to bear;
In love we shrine each honored name,
A jewel, pure and rare;
While by our Order’s symbols bright,
Our vows we here renew,
May Friendship, Love, and Truth, unite,
With duty’s claims in you.

Hail! welcome sisters of our band,
And brothers of our choice!
The greeting of the heart and hand
Swells forth from every voice.
Here may each brother’s zeal combine,
Our labor to improve,
Each gentle sister guard the shrine
Of Friendship, Truth, and Love.

They pledge the obedience that they owe to God and the fidelity that they owe to the study of His Word, to the Grand Master and to the Laws of the order, thereby making Him, the Grand Master, their God, and the Laws of the order their canon of faith and life. For these are the obligations that they assume:

First. Are you the Sisters and Brothers who have petitioned the Grand Lodge for a Charter for a Rebekah Lodge, and who desire to organize this Lodge, for the purpose of instituting which we are now here assembled?

Answer.

Second. If this privilege be granted, will you pledge yourselves faithfully to study and truly obey the Laws of the Order, and diligently seek to promote its best interests, by ministering to the suffering and afflicted to the extent of your power?

Answer.

Third. Will you yield a ready and prompt obedience to the legal requirements of the Grand Master, or others in authority?

Answer.

Fourth. Will you promise faithfully to discharge the duties of such official positions as you may be called to fill, according to the best of your several abilities?

And finally, they make the institution of Odd-Fellowship, their “shield,” their “friend,” their “Star of faith,” their “hope,” in short, their *idol*, for they say:

"Turn from the lessons of our Order to its practical work. See the widow and the fatherless as they leave the dreary solitude of the tomb. How cheerless the prospect! Bereft of him upon whom they had leaned with trusting confidence, the future seems as dark and gloomy as their hearts are sad and heavy. Their hope, their happiness, their all seem to have been entombed. But in that dark hour there comes to them the golden promise of Odd-Fellowship, to be a guardian of the widow, a father to the fatherless. It comes and lights the gloomy prospect with rays of hope. It comes and the widow realizes that she has a shield against the rough winds of adversity. It comes and the orphans know that they will be cared for; that they will find a Home around which will cluster all the love and tenderness and watchful care which make home the dearest place in all the earth."

And they pray:

"Almighty God, our Creator and Preserver, we invoke Thy blessing upon the members of this Lodge and the entire Order. May we be ever faithful to the principles of Odd-Fellowship, so that benevolence and charity may be promoted. Bless the widow and orphan, and all in affliction or distress, and relieve their necessities."

They sing, to this "Widow's Shield:"

Thou who art the widow's shield—
Art the orphan's Friend revealed—
Grant that whatso'er betide,
Friendship, Love and Truth abide.

Star of Faith! Thy radiance shed
O'er our ways by honor led.
Here may Friendship, shorn of guile,
Consecrate true woman's smile.

Hymns of Hope we raise to Thee,
Blest in our Fraternity;
Through life's shifting weal and woe,
Here may Love keep ebb and flow.

Fount of Charity divine,
Here may hearts to Truth incline;
In thy wondrous mercy, just,
Keep us faithful to our trust.

This ought to show plainly enough that the Rebekahs are idol worshipers, and that therefore a Christian can have no fellowship with them, for "what

agreement hath the temple of God with an idol?"

Thus we have seen that a Christian can have no fellowship with the Rebekah lodge, because such a fellowship would involve the Christian in fellowship with unrighteousness, communion with darkness, concord with Belial, having part with an infidel, and in an agreement with idols. Therefore there can only be one course for the Christian to pursue, and that is to stay away from them entirely, or if he has joined them, to "come out from among them and be separate" as the Lord commands in the text on which I have based my remarks. —Chicago.

CHINA TODAY.

Rev. R. A. Torrey, D. D., Bible scholar, teacher, preacher, world evangelist, and dean of the Bible Institute of Los Angeles, delivered an address recently at the Moody Bible Institute of Chicago on "China Today," in part as follows:

"I have visited China three times, and have traveled from the most northern province to the most southern, and from the farthest eastern province to next to the farthest west. I have talked with nearly all classes, and have tried to listen and learn more than I have talked and taught; and my son, who has been there eight years, has talked with all classes, from the President of the republic down to the paupers, who are literally starving to death. I have listened much and long to what he had to say about the country he so greatly loves and for which he is laying down his life.

First About the Government.

"First a few words about the government of China. China is supposed to be a republic, but it is not a republic except in name. Most of the people are helpless in the greedy grasp of scheming politicians and heartless militarists who care nothing whatever for their country's honor or liberty or peace or prosperity—who care for nothing but to line their own pockets with gold. They succeed remarkably well in that, and as soon

as they see that they cannot hold their power and their opportunity to steal much longer, they decamp with their stealings, as the governor of Hupeh did while I



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was there last summer, taking with him, it is estimated, thirteen million dollars, of which he was able to fleece the people in a short, disgraceful, infamous and bloody rule. The people do not rule in China. They toil, they slave, they often starve, they are often plundered and oppressed, not merely, as some imagine, by the Japanese and others without, but by their own rulers, whose greed and general selfishness are what makes Japanese schemes of aggression possible.

"I do not consider Japan one of the greatest perils of China, but one of the least. I am not defending Japan—God forbid! My blood boiled when I was in China two years ago and saw with my own eyes what Japan was doing in Shantung and many other provinces, and heard much more from those who knew and whose word was to be depended upon. I am glad to say it did not look so bad last year, but the peril is far from over. But I repeat—Japan is among the least of China's perils; indeed, Japan would be no peril at all if it were not for the way in which China's own politicians and rulers play into the hands of the Japanese and are willing to sell

China's independence, resources, labor, and China's everything-worth-while to Japan, if only thereby they can line their own pockets with Japanese gold.

Men of Principle Needed.

"A greater peril is China's lack of men of principle and power among the ruling classes. China sorely needs a Washington or a Lincoln.

"Another great peril is in her students returning from America and other western lands. Many of these are a great blessing to their own country, but very many are not. Many bring a measure of western culture, but also a vast amount of western foolishness along with it. A large proportion of these returned students are unfitted again to enter into Chinese life; they have been educated away from their people. Many of them have learned far more of the godless and Christless philosophies that are so widely taught in many universities than they have of the gospel that made America great. Some of the most dangerous enemies of Christianity (which is the only thing that will save China) are some of these returned students.

China's Greatest Peril.

"But China's greatest peril is from an influential portion of the missionary body substituting 'the social gospel,' and a gospel shorn of its supernatural elements and power for the gospel of atoning blood and Holy Ghost fire, and divine, supernatural power that the Word of God proclaims, and substituting salvation by education for salvation by regeneration by the power of the Holy Ghost.

"I do not think that matters are nearly as bad as some have inferred from some careless sweeping statements that have been made. I believe the great bulk of the missionaries in the various evangelical churches are sound in the faith; but some denominations supposed to be evangelical, and two particularly, are sending out many young men and women who are thoroughly unsettled in their religious opinions and careless in their living.

"The Union universities and theological schools in China are a great menace to the future of the church in China. As those universities have no creedal basis, it is impossible for one denomination,

however orthodox, to restrain other denominations from sending out men thoroughly unsound. In one instance, for example, the Presbyterians refused a certain candidate in their own denomination who was to go out and teach in one of these universities. They refused him because they regarded him as theologically and radically unsound; but this same man then applied to another denomination and was accepted by them and sent out by them to teach in the same university where the Presbyterians had refused to accept him.

"China needs salvation, not education. I believe we have made a great mistake in putting altogether too much money, and too many men and women, comparatively, into education, and altogether too little and too few into evangelization. Another mistake we are making—at least, I think it is a mistake—is the undue eagerness we are showing to get to the highly-educated classes, and the influential and the rich. One great missionary body has said that the other missions can go to the poor and uneducated and such-like, if they wish, but 'our mission is to the educated and to the leaders.' This certainly was not Jesus Christ's program, nor the program of the apostles. 'To the poor' the gospel was preached. The truth reached them, and in due time, following God's order, it reached the scholars and the rulers and the governors and the kings and emperors.

"The old gospel preached in the old way in the power of the Holy Spirit to all classes, especially the poor, is China's great need today. It will solve all problems, and nothing else will."

SECRET SOCIETIES IN CHINA.

BY WM. I. PHILLIPS.

"Come out from among them and be ye separate, saith the Lord."—II Cor. vi:17.

The Misses Grace and Gertrude Wyckoff, for many years missionaries in China under the American Board of Commissioners for Foreign Missions, and who have again returned to China, answered questions at the prayer meeting, July 27th, 1898, in the Wheaton College Church as follows:

Question—Are the Chinese among whom you labor members of secret societies?

Answer by Miss Wyckoff—The Chinese empire is honey-combed with secret societies.

Question—When the Chinese profess faith in Christ, and desire to unite with the Christian Church, do you require them to abandon their secret lodges, and if you answer affirmatively, why do you make such a requirement?

Answer by Miss Wyckoff—We certainly do require them to abandon their secret lodges. For as the Chinese say: "It is impossible for one foot to be on one boat, and the other on another boat, because you would certainly fall." Hence it is decidedly a part of the requirement, that when they come into the church they must leave secret societies.

In 1878 a great many Chinese came into the church on account of the famine relief, who did not abandon their secret lodges, and these were the cause of much anxiety, and some were afterwards expelled from the church because they would not leave their lodges, or, rather, "they went out from us, but they were not of us." (I John 2:19.) We now have a system of probation so that persons desiring to come into the church must wait three to six months until they satisfy us that they have freed themselves from secret societies and from other idolatrous customs. The only reason that they do not come out from their secret lodges is that it simply means bread and butter in their homes.

The above answers from the missionaries—Misses Wyckoff—is another proof that *separation* from secret societies is the vitally important question of the present time in foreign fields as well as at home; and if separation must be taught in China so much the more ought ministers to teach it in America.

Can there be any discussion of how to revive the churches, and to restore them to greater spiritual power, and save men—can there be any effective discussion that refuses to call Christians to a separation from secret societies and their anti-christian worship?

The National Christian Association holds that faith in Christ is the sole ground of acceptance with God; and that grace received by faith is the sole power of regeneration. It believes moreover

that the claims of the various secret societies of America are founded on "the great religious doctrine of the Fatherhood of God and that Brotherhood of Man,"—that all men have God for their Father and that all men are brethren in a spiritual sense—is another Gospel (Gal. 1:8-9) and marks their altars as idolatrous and their worship anti-Christ.

"HIGHER MASONRY."

BY B. M. HOLT, FORMERLY SECRETARY
PIERSON LODGE NO. 169 A. F. & A. M.
BARNESVILLE, MINNESOTA.

Original Masonry.

To become a Master Mason one must be "initiated" in the degree of an Entered Apprentice, "passed" to the degree of a Fellowcraft, and "raised" to the degree of a Master Mason. These three degrees are all the degrees of real Masonry and he who has been thus initiated is, in the fullest sense of the word, a Master Mason. (Anyone wishing information as to what constitutes these three degrees in the line of oaths and ceremonies, etc., should read any good exposition of Freemasonry or Prof. Graebner's "Treatise on Freemasonry," the latter being based on the personal experiences in the lodge of the writer.

The Higher or Catch Penny Degrees.

The question then arises: why were there added all the additional so-called higher degrees—the Chapter, Council, Commandery, Scottish Rite, Mystic Shrine, etc.?

The answer for this is simply that the nourishment of all lodgery is curiosity. Human nature is peculiarly wont to covet the forbidden, and to seek for that which is purposely hidden. If it were not for the fact that Masonry solemnly declares by "remote intimation" that some great and mysterious secret is subsequently to be revealed to the initiate, the Order would never have gained in number of degrees its present proportions.

The so-called charms of its "rude dramas" veiled in "wonderful mystery," were specially designed, as it seems to me, by the evil one so as to make a strong appeal to human nature. The initiate not finding the promised "won-

derful mysteries" in the original three degrees, it was necessary that more and more degrees be invented to keep up the delusion and also *to swell the income*.

They Leave a Bad Taste.

There is also another explanation that may be applied to cases where Christians and especially Christian ministers join the "higher degrees" of Masonry: the oaths, ceremonies, principles, and teachings of the "Blue Lodge" leave a bad taste in the mouth of all who read their Bible and try to live by its teachings; so the wily old Satan—the real Grand High Priest of Masonry—invented a scheme whereby the Christian might be lulled to sleep while he is robbed of his religious experience. Hence in the Chapter, Council, and Commandery degrees the Mason may read certain portions of the Bible, pray the Lord's Prayer, which Masonry claims should not be so called, imitate the position of the body of Christ on the cross as in Knights Templarism, and kneel at the Sepulcher of Christ, and are permitted to believe, if he can, that all this wicked parody on Christ and Christianity, is a "Christian" affair.

Seeks to Hide Its Anti-Christian Principles.

Many years ago while I was a boy on the farm we used to plant rose-vines in front of our pig-pen to hide it from the public view. Many people were attracted to the place by the beautiful roses but soon found that the beauty of the thing in no way removed the aroma of the pig-pen; so it is with the so-called "Christian" degrees of Masonry: Christian materials are used to hide the real issues from the superficial observer, but the anti-Christian principles are there anyway. The result is moral blindness so that the ability to discriminate in things spiritual is blunted, until finally with hardly a twinge of conscience the so-called Christian, a minister perhaps, takes the profane Mohammedan obligations of the Shrine, "which" says Rev. D. T. Robertson, D. D., Fargo, North Dakota, "is all a matter of toleration." The Devil has led them thus far as "poor ignorant and blind profanes, seeking the new life" and has finally consolidated the Jew and the Christian, the Buddhist and the Parsee, the Mohammedan and the Brahmin, the Zoroastrian

and the Hindu, into a common Shrine, which a Doctor of Divinity calls "a matter of toleration." And these ministers forgetting that they are ministers of the Lord Jesus Christ, have been known to join hands and dance in the streets with their trousers rolled up to their knees and with red caps on their heads. Allah, Allah!

Thirty Thousand Priests of Baal.

The "thirty thousand ministers of the Gospel in the United States" who are Masons are now being judged and instructed by Masonic officials and Grand Lodges.

"The views of different Masons are largely reflected, as you must realize, by their religious training. If you were to talk to a Mason of Jewish extraction he would naturally tell you that Christ and His teachings had no place in Masonry, whereas, if you happened to talk to a Protestant who had Christian leanings, he could readily point you to many things that he believed showed unmistakably that they were taken from the teachings of Christ."—Cornelius Hedges, Jr., Secretary Grand Lodge Montana, Official Document, January 5th, 1921.

But to show that these Masons who have "Christian leanings" have ventured to tread on forbidden ground in this that they "believed" that Masonic symbols are subject to an interpretation taking on a form of the "teachings of Christ," we have only to follow up the official attitude of Masonary at large.

At the Grand Lodge of South Carolina, 1919, Grand Lodge Chaplain Rev. J. E. Thayer, offered a prayer and concluded in these words, "All we ask is for the name and sake of Jesus Christ, Thy Son our Savior." The Hymn, "O God, Our Help in Ages Past" was sung and the music led by the quartette of Grace Church choir.

Now all this was good form for chloroforming the Christian conscience, but what impression did it make on the Grand Lodge? After the benediction Grand Master W. W. Wanamaker, proceeded to qualify the Christian sentiment expressed by the Chaplain in these words: "I thank God for the two great lessons Masonry teaches so beautifully and emphatically—the immortality of the soul, and the resurrection of the body! That little sprig of acacia (a piece of tin

painted green, used in the ceremonies of the third degree) has brought light and hope to many an aching heart." Then he recited (the cold and comfortless poem) "There Is No Death."—Proceedings Grand Lodge of South Carolina, 1919, pages 5, 6, 14.

It takes strong lye to cure a scabby sheep's head, and the Grand Master apparently regarded the teachings of Christianity as an insufficient remedy to cure the sick souls of his fellow Masons, so he pointed to the painted "sprig of acacia."

Objects to Injecting Christianity Into Masonry Through the Higher Degrees.

Hon. S. H. Goodwin, Correspondent for the Grand Lodge of Utah, receives commendations from Past Grand Master, D. D. Darrah of the Grand Lodge of Illinois, for opposing "the various attempts which are being made to Christianize Freemasonry." — Proceedings Grand Lodge Illinois, 1920, page 114.

"Throughout the Reviews whenever the matter came up I expressed dissent from the position of not a few Masons, who seek to inject Christianity into Masonry." S. H. Goodwin, Reviewer Grand Lodge Utah, Letter of March 5th, 1921.

"It would not be wise nor tolerant to blend our own creed (Christianity) with Masonry."—G. W. Baird, Grand Correspondent District of Columbia, Proceedings Oklahoma, 1920, page 222.

T. C. Humphry, Chairman Committee of Fraternal Correspondence, Grand Lodge of Oklahoma, too, "objects to any man dragging Masonry into religious controversy."—Proceedings Grand Lodge Oklahoma, 1918, page 281.

Everywhere we find leading Masons officially expressing their bitter opposition to "the virus of Christian dogma" entering Masonry, and it was no doubt to offset the so-called "Christian Knight Templar degree that there was created the Mohammedan Shrine, the real capstone for the whole cult.

Leading Masons Oppose Higher Degrees.

Many leading Masons, some even members of higher degrees, themselves oppose the "higher degrees" and strongly favor original Masonry consisting of the three symbolic degrees of the "Blue Lodge."

"Some new organization appears, with a catchy name and a ton of 'patronage' and we lose the attendance at Blue Lodge" says Most Worshipful Dr. H. Darling, Grand Master of the Grand Lodge of Alberta, referring to "higher Masonry." — *Proceedings Grand Lodge Oklahoma, 1920, page 213.*

Past Grand Master D. D. Darrah, Illinois, also fully believes that Masonic assemblies "should be kept exclusively as ancient craft institutions" that is Blue Lodge Masonry. — *Proceedings Grand Lodge Illinois, 1920, page 120.*

The Blue Lodge a Vestibule to Higher Masonry.

Grand Master D. G. Fitzgerrell, of the Illinois Grand Lodge, in his annual report of 1920, takes the "higher degree" craze seriously, saying:

"The impression on the candidate is that Masonry is nothing more than a vestibule through which he can become a 'higher Mason.' There are no higher degrees in Masonry. * * * Unless overzealous and fanatical members of so-called 'higher bodies' can be curbed, it may become necessary to invoke disciplinary measures to safeguard the ancient craft." — *Proceedings Grand Lodge of Illinois, 1920, page 12.*

Sinning Against the Light.

No person should join Masonry with any other thought than that the three degrees of the Blue Lodge constitute real Masonry, and that the philosophy of these three degrees carefully guard against all phrases that may have a distinctly Christian significance.

Should a person imagine that "higher degree" Masonry is more tolerant towards Christianity than the Blue Lodge, then let him remember that the "higher" one goes in Masonry the more mired he becomes in its anti-Christian philosophy and having sinned against a better knowledge all along the way he may finally arrive at the point where God will "remove his candlestick!" Wherever Masonry appears to acknowledge Christ as in Knights Templarism of the American Rite, or in the Rose Croix of the Scotch Rite, it is simply an acknowledgment of the historic Christ, without any intention of acknowledging His Deity or His atonement for sinners.

HOLT'S MASONIC CHIPS.

The accumulated charity and benevolent funds of the Grand Lodge of Pennsylvania (1919) aggregate "more than \$5,000,000"; and besides the Grand Lodge Proceedings give evidence that "Mason after Mason" is making his bequests to the Grand Lodge, enlarging upon its wealth; these sums thus willed amount to "from \$500 to \$90,000" each. — *Proceedings Grand Lodge Iowa, 1920, page 179.*

At the Grand Lodge of Texas, 1919, Grand Master A. A. Ross criticised his Grand Lodge, saying, among other things:

"Grand Masters have held that if one entire joint of any finger of the right hand is absent, or if there is a shortening of either leg to the amount of one and a half inch * * *, he is physically disqualified to receive the degree in Masonry." — *Proceedings Grand Lodge, Iowa, 1920, page 211.*

When the writer, B. M. Holt, joined Masonry in 1906 his right leg was (and is today) two inches shorter than his left leg. This "defect" however, was overlooked by the Committee on Preparation, so all the satisfaction I got out of the deal was the reflection that if my left leg is two inches too short then my right leg must be two inches too long.

"Chaos usurped! Bolshevism has entered the sedate and quiet precincts of Masonry. 'Ancient landmarks' are but a mere 'scrap of paper.' Reading, literally, in some jurisdictions a piece of a man—that is, a man with no arms and no legs can receive the degrees provided he is an ex-member of the American Expeditionary Forces and has artificial arms and legs that are under his control. What next?" (This comes from Texas, "sure enough.") "We suppose our good brother would give a bonehead an additional number of legs and let him run his way merrily into the Order" says Louis Block, Iowa, "for it seems that it is legs * * * which qualify one for Masonry in Texas." — *Proceedings Grand Lodge Iowa, 1920, page 215.*

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER XXIV.

IN RAMAH WAS THERE A VOICE HEARD.

The president of the W. C. T. U. in Jacksonville, like many another woman in the White Ribbon ranks, had known a time when she construed St. Paul with extreme literalness, and would have faced the cannon's mouth sooner than an average-sized audience. Yet she had conquered early prejudice and native timidity so far as to be not only an indefatigable temperance worker, but one of the most acceptable speakers in the organization, her glowing eloquence and forceful logic being only matched on the platform by the charm of her noble presence and sweet, womanly voice.

There is nothing more wonderful in this whole wonderful movement than the fact that it has developed—not one Deborah, that would be nothing remarkable—but hundreds of Deborahs, each one a host in herself, who have risen in their might "for God and home and native land," unmindful of the sneers or the misunderstandings of smaller and weaker souls. Thank God for the army of temperance Deborahs! Is it not fitting that by them He should judge the traffic which has made so many Rachels?

Martha, however, never thought of herself in this exalted light, for she was in her own humble estimate only one of the rank and file, though she taught a primary class in the Jacksonville Band of Hope; and so when Mrs. Judge Haviland made her an informal call one day, she was as agreeably surprised as one of Napoleon's subalterns might have been, unexpectedly honored by a visit from his commander-in-chief.

The weather was warm and close. Mrs. Haviland sank down in the easy

chair Martha offered her with a look of weariness and exhaustion in her face that might have been attributed to the heat by any one who did not know that in the past six months the number of local Unions and Bands of Hope which she had organized, the addresses she had made to adults, and the talks she had given the children, to say nothing of the time and strength diffused through numberless minor channels, were more than enough to keep mind and body strained to their highest tension.

"I called to have a little talk with you," she said, "about our Band of Hope especially. I want to praise you, Miss Benson, for the admirable way in which you have trained those little mid-gets. I was quite surprised as well as delighted the other day to see how clearly they seemed to understand political economy in its relations to the drink traffic."

"I am a pupil, myself," replied Martha, modestly. "I have only lately begun to study these subjects. My first introduction to temperance work was when I joined the Good Templars, and the drink question as related to economic or hygienic questions was never once discussed in the lodge to which I belonged; or even alluded to."

"I do not like to say anything against any society which professes to work for temperance," replied Mrs. Haviland, "but I find that these secret temperance lodges educate superficially if they educate at all, which I am sometimes inclined to doubt; and the result is a host of nominal laborers who may be well-trained in lodge work but no farther. I rejoice in the broadening scope of the W. C. T. U. Looked upon merely as a grand educational agency for woman, it is a most powerful force in the mental

and spiritual development of our sex. By it God is training the future mothers of our Republic for who knows what duties, what responsibilities!"

Mrs. Haviland was silent for a moment—a silence Martha did not choose to break; and then she continued, her face lighting up with a strange radiance as she dwelt on the record of the past, "I was one of the Ohio crusaders. Perhaps our way was a wrong one, but it was the way God led us. Even now I hear people sneer at that first early movement as a mere craze, a folly, a mistake. Perhaps it was all that, but it was a great deal more. *God* was in our mistake, our folly, if such it was—guiding us, teaching us, leading us by a way that we knew not of. And better to blunder and have God with us, than not to blunder and walk without him.

"We were native-born American women, educated, religious, home-loving, with all the deep-rooted, moral instincts that belong to such as their native birthright, yet we were bound and helpless. We had to stand by while the temperance laws were made a dead letter, and 'primaries' packed by ignorant, whisky-drinking foreigners governed the elections. And what could we do? We were desperate and the cry of the desperate is to God. In a week every saloon in the city where I lived was closed. We felt almost as if the millennial day had come. But the time was not yet ready for us to sing the song of Miriam. In less than a year those gates of hell that we thought we had closed forever were opened wider than before. We could not understand it. Would this have been if all the voters who professed the temperance principle had stood by us at the polls? Could men who did not love the cause well enough to risk a little personal discomfort and inconvenience to themselves adequately represent women who would have gladly died for it? It was a crisis for us and our work, but in that crisis a great idea was born—the Woman's Christian Temperance Union. There are many things I believe in now that I did not believe in then. We had much fallow ground of ignorance and prejudice to break up; but we did it thoroughly, and

we sowed seed—good seed. Who will reap the harvest?"

Mrs. Haviland paused an instant in her rapid retrospection, a shadow swept over her grand face, and she turned to Martha and clasped both her hands with a strangely eager, earnest pressure.

"It is to you we look—young, brave, earnest souls to take our places when we fall in the battle. For we must fall. We are human; we want to see the end for which we have prayed and labored. But for many of us that cannot be. And we know it; I know it."

Her voice dropped lower, and the brief, detached sentences came slowly as if wrung out by the pressure of some inward suffering.

Martha looked up at her wonderingly.

"Dear Mrs. Haviland; don't talk of any one's filling your place, least of all one so humble as myself, without talents, or wealth, or social rank."

"Martha—Miss Benson, you do not know the place you may be filling twenty years from now. What American girl does?"

Martha colored slightly. Although she was a believer in woman's suffrage, she was a very unambitious little person. If Nelson ever rose to stations of public honor, she felt that nothing would make her prouder or happier than to shine herself in that reflected glory, but she remembered that Mrs. Haviland might not know anything about Nelson, and be even unaware of their engagement, in which case her words were of course quite innocent of any prophetic intent. She made no reply save to listen with eager, reverent attention as the sweet, low, impassioned voice sounded on like the notes of an ancient chorus, half wail, half triumph.

"I entered the warfare like many another woman, because I was forced into it by the presence of the monster in my own home. I had only one child—a son. Oh, how I loved him! How I tried to shield him from every touch of evil! But a taste for drink was hereditary in the Haviland blood, and I did not know it till it was too late. Perhaps it would have made no difference if I had known, for how could my weak

woman's arms shield him from the snare set on every side? I did my best, and when I could do no more—when my Henry was brought home to me dead, killed by a fall from his horse after he had been taking too much wine, I knelt down by his lifeless form, and I parted the curls away from his cold, white brow, and kissed him over and over just as I did when I hushed him to sleep on my bosom an innocent babe. Oh, it seemed so long ago I did it, almost as though far away in some lost eternity—and I vowed to God then and there never to cease fighting the fiend that had slain my child. For what was my son more than any other woman's son? more than poor Bridget Maloney's, for instance, who gets drunk on the vilest kind of whisky instead of sherry and champagne? God made mothers' hearts alike. The Democratic party wants the Irish whisky vote, and the Republican party wants the German beer vote, and politicians bid for it, and the work of death goes on. Give these Irish and German women who have suffered so much from the brutality of their drinking husbands the ballot, and though many of them drank themselves, they would all vote the prohibition ticket. My heart sickens and my brain reels when I think of all the hideous wrongs and cruelties that have come under my notice while collecting facts and statistics for the work—little helpless children beaten, frozen, starved, burned to death, or made helpless cripples for life. They were not my children; I never even saw them; but they had mothers with mothers' hearts, and I feel like crying, 'O, Lord, how long!' *Must* wrong be forever on the throne? Will the day never come when politicians shall cease to betray the helpless to advance their own petty selfish interests?"

Mrs. Haviland paused, and then she said in a changed tone and with her usual gentle smile:

"I am pouring out all this to you because it does me good. I am a woman and must talk. And now, my dear, as I am old enough to be your mother, allow me to congratulate you on your engagement with so noble a young man as Nelson Newhall. I have had my eye

on him for some time. He is worthy of you and you of him."

There are many prohibitionists like Mrs. Haviland who are working, praying, suffering for the cause, and "with brave hearts breaking slow" pass to their rest in the midst of the struggle, and never see the deadly enemy that continually betrays their best efforts. In proof whereof we will only say that there was a Masonic reunion that very night which was attended by the mayor of Jacksonville, several politicians of considerable local note, and a goodly number of saloonkeepers. And "they met upon the level and parted on the square" in all that mutual good-fellowship supposed to be peculiarly Masonic.

CHAPTER XXV.

TWO WAYS OF ASKING A QUESTION.

Both the prohibition and anti-prohibition sides were silently marshalling their forces; and, while the political sea remained outwardly calm, one at all familiar with that fickle and dangerous element would have heard and felt the distant groundswell that prophesied of another and still more closely contested conflict than the last.

"I hope all prohibitionists will unite in one solid party phalanx and not play at cross purposes any longer," said Stephen Howland. "People may talk about making temperance a nonpartisan issue as much as they like; it won't alter the fact. The prohibition question has got into politics fairly, and all the king's horses and all the king's men can't get it out."

These remarks were addressed to a Good Templar who did *not* vote the third party ticket at the previous election for reasons which make an interesting subject of inquiry. He was a staunch prohibitionist at heart, and had fully resolved to cast his ballot for Col. Hicks, till over the hidden wires that connect Masonic lodges and Grand Army posts with the secret temperance orders, flashed the word: "Gen Putney is a Mason and a Grand Army man, and you must vote for him."

Let not the unsuspecting reader suppose that this command was ever orally communicated to the assembled lodge.

It is one of the blessed advantages of organized secrecy that no such vulgar and clumsy method need be employed. It is true that our Good Templar and the majority of his really "worthy" brethren cast their ballots exactly as their Masonic leaders told them to; and yet so gently was it insinuated by those same leaders that the idea of voting for a man they never expected to elect was too ridiculous for sensible men; so solemnly was it set before them as a patriotic duty, in a crisis like the present, to choose the least of two evils, that they marched to the polls and voted for the Republican candidate, honestly believing that they were following their own sober second thoughts instead of the cue thrown to their chiefs from Masonic headquarters. In fact, Stephen was answered with one of the very stock arguments that had been so successfully employed on himself the year previous.

"But you know to vote the third party ticket when there is no reasonable hope of electing it is simply playing into the hands of the Democrats."

"There is no hope just because prohibitionists don't unite," said Stephen, quickly. "And as to 'playing into the hands of the Democrats,' better open war than secret betrayal. I come of old Republican, anti-slavery stock, and I am proud of it, but the sceptre has passed into the hands of men who know not Joseph, leaders as stiff-necked and obstinate as Pharaoh ever was; and the question is whether we shall follow their leadership and be all destroyed together in a political Red Sea, or follow the Moses of prohibition even if it means a forty years wandering in the desert before we come to our promised land."

Stephen had been brought up on Old Testament history, and his Hebraistic illustration came naturally to his tongue. In his own mind Col. Gail Hicks was the prohibition Moses, and he could by no means understand the pusillanimous half-heartedness of temperance men who would go back on such a leader. Why did the Good Templars first indorse Col. Hicks and then vote solidly against him? We have, however, presented the reader with a key to this enigma, and merely mentioning that the key in question will fit a great many other puzzles,

social and political, we will leave him to apply it at his leisure.

A coming event which is about to startle Jacksonville already throws its shadow over our pages, and we must hasten on to the denouement.

Stephen did not procure a demit from the Oddfellows. He wanted to see first what could be done in Mrs. Strycker's case; and possibly—O vainest of vain delusions!—his leaving the lodge might tend to make it worse, for where was the purifying element to come from if all the virtuous members abandoned it? Would it not be giving a rich and powerful organization right over into the hands of the devil? So questioned Stephen, forgetting that an organization which professed "to give rest to the soul," yet rejected that Holy One in whom alone satisfying peace is to be found, must be of the devil from the beginning; and that even where Satan is concerned it is always best to pursue a strictly honest policy, and if he can show the shadow of a claim to give him back his own straightway.

There is a temptation here to make a digression. What is this talk so common nowadays in certain circles about "purifying the stage," and making even the dance and the card table serve the cause of religion and good morals by bringing them into the category of home amusements, but a plan to rob the devil of his own property—that which he can prove by affidavits dating thousands of years back has belonged to him from time immemorial? Fighting the devil is all right; it is grand enough work for an archangel, for Michael himself, diamond-panoplied, and wielding the lightning for his sword; but to cheat the devil, to drive Shylock bargains with him!—in the name of common honor and honesty let us have none of it.

The Rev. Theophilus Brassfield, to whose church Stephen naturally gravitated on joining the lodge, preached sermons of a very advanced type of theology; so much so, in fact, that he was not only a great ways ahead of Paul, but the cross itself loomed dimly through his flowery sentences like a beautiful but rather obsolete symbol of something that had happened a great while ago, but which the fashionable congregation to

whom he preached was much too "advanced" to need. Eating husks when it is an altogether new thing may be endured a while for the sake of the novelty, and there are those who are spiritually and mentally enough like donkeys to feed patiently on a daily course of thistles; but Stephen after a time when a Sabbath proved rainy, or hot, or cold, or he had got tired by sitting up too late over a law case the night before, began to find that he could get as much good by reading a sermon alone to himself. And Mr. Basset, though a member of this same church, and superintendent of the Sunday-school, never took him too task on the subject as he had done for neglect of his lodge duties.

(To Be Continued.)

News from Workers

LIZZIE WOODS' LETTER.

Dear *Cynosure*:

I am writing from Geneva, Ala. When I last wrote you I was at Jacksonville, Fla. Since then I have been to eight different towns. I left Jacksonville, the 14th of March. Stopped at Pensacola, Fla. I had a time with the lodge Devil at Jacksonville. One woman got so angry she said if she had her way with me she would put gasoline on me and set me afire and burn me to death.

A man came to Elder Curtis one night and said, "Elder that woman made me as made as a wet hen. If I had had my way at the time I was so mad I would have killed her but I went off and began to think about the lesson she taught and that it was not her words but God's Word. Now I am all right. I want one of the rituals and when you take the collection for her I am going to give her one dollar." So he did. I sent him the ritual and he sent the money by Elder Curtis and when the

offering was taken for me he put in the dollar.

We only stopped one night at Pensacola. Left there the next day for the State Meeting in Baton Rouge, La. We arrived the 15th of March. I was handicapped in my meeting. I could not speak about the idolatrous worship as I desired to do because brethren had rented the Knights of Pythias Hall in which to hold their meetings and if I had said much about their idolatry they would have put them out and they had no other place large enough to hold the great congregation. I hit them a few licks anyway. They initiated a man up over our heads every night, while we were at prayer or some one was preaching or teaching, the Devil's followers were upstairs initiating men and—such noise you never heard. It sounded like the falling around or the kicking of a dying horse.

I told the minister in charge that I never wanted to visit another meeting like that. I believe in free speech and don't want to say anything to please the Devil, nor keep back anything that will kill his influence. I condemned this evil but could not give out the tracts. The tracts put the devil out of business. Many honest hearts were pleased with the message. Some gave me money as I passed out of the building.

I left Baton Rouge the 19th for New Orleans, La. The next day I hired a taxi and went to see Rev. F. J. Davidson. I found him, but he did not look like himself, as he had been sick. He has been persecuted to the bitter end for his stand for righteousness. We talked over the work of the N. C. A. and had prayer together that God would keep the fire burning in the old N. C. A. work. I had two meetings at the Holiness tent, Elder F. J. Davidson was out with us and spoke to the people. They

were glad to hear. I did not fail to declare there the whole counsel of God. Some of the men were dumfounded to hear the secrets of Freemasonry exposed. I don't know why it is that the Masons get angry so much more than any other secret order members.

I left New Orleans for Bogalusa, La., where I stopped only three nights. There were only a few people out the first two evenings but on Sunday evening there were three or four hundred out. I taught a lesson against all sin before the offering was taken and many gave their hand to me, that I might always remember them in prayer, as I go from place to place. Then the offering was taken. Many came and put the money in my hand. I was suffering that night with rheumatism and I asked Sister Eliza Hollins to give out the tracts for me and she did so. I saw the men crossing the aisle after they got the tracts but no one said anything to me, so I left the next morning at 6 o'clock for Gulfport, Miss. After I had gone a preacher had Sister Hollins arrested. Put her in jail about 10 o'clock and kept her in there till Tuesday at 1 o'clock in the afternoon. I don't know just what Sister Hollins had to pay. They said they arrested her because they thought she had those tracts printed. After they found that she did not have them printed, they said, "Well we will put a tracer out after the woman who gave you the tracts to distribute. They said to her, "Do you think you can break us up. She told them, "No we cannot break you up but God will take his people out." They said to her, "We will give you one hour to leave this town and never come back here any more, and as for the woman who brought that literature here we will trace her until we find her. Well when I heard it I said, Lord I told the truth, now if you want me to keep up the fray with the Devil

give me power to stand, so that none of the things shall move me. Now if I have money I will pay my fine, if I am killed I will go to rest. I can't take it back.

I stopped at Gulfport two nights, did not have any tracts but I had the Bible and I know the Devil's secrets by heart so I just told on the Devil. I left there for Samson, Ala., and last Sabbath the Devil, in the black man, got mad and he went and told the white folks, so they came and told preacher, "We came out to hear that woman." They asked me to speak to the people; and the Spirit enabled me to skin the black devil and the white devil from head to foot. Some got mad, others were glad; some said, I was welcome to their little and to stay. Others said I was welcome to go, and had better go. So I will stay here until Thursday, if the Lord wills.

One of the Masons was on the same train that I came on yesterday. I don't know what is brewing. I am only 12 miles from Samson, Ala., and that is the Masonic Devil's headquarters. That Mason, who came on the train, was out to hear me last night, standing on the out side to listen.

Now I want the prayers of all for me when I give out tracts for then the devil gets stirred. God bless the N. C. A. is my prayer.

LIZZIE W. ROBERSON.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

My report this month is from our Chicago headquarters. I am seeking to arrange meetings that will connect with our annual meeting planned for Wednesday, May 24th.

In general my plan now is to work toward home, holding such meetings as I may in Indiana and Ohio. There are calls for lectures in Illinois and Wisconsin. To these I hope to respond in May and June as God gives strength and arrangements are made. There are many

church conferences and conventions that will give opportunity for effective work in June. Our spring comes with much of cold and rain, but brighter days are ahead.

Following my last report I visited Midland Park, New Jersey, and found opportunity to help some. Our CYNOSURE subscription list was considerably enlarged at Paterson, N. J. While lodges are very numerous in Paterson, our friends are not few. God bless those who are faithful.

On Sabbath, March 19th, I filled the pulpit of the Christian Reformed Church of Englewood, N. J. The pastor was not well but recovering. He expected to fill his pulpit as usual the following Sabbath.

I learned there was considerable stir and inquiry occasioned by my New York work. Coming to Philadelphia to speak in the Richmond Street Lutheran Church I received the welcome anticipated. The attendance at this lecture was larger than at the former. Opportunity being given for questions a young Mason attempted a defense of his lodge and said that no books were written that could be relied upon to give the lodge teaching. No one knew the secrets of the organization unless connected with it, and other like statements. To those acquainted with the facts it seems strange that such a number are in ignorance but there are a goodly number of Masons who know and are willing to admit that the secrets of their order are exposed.

My first stop in my westward trip was at Zanesville, Ohio, where I addressed audiences in the Wesleyan and Free Methodist churches. God blessed in preaching and hearing. Your representative was glad to bring cheer to some who had met unusual trial. Some were out of employment. There was more sickness than usual. As night brings out the stars, there was joy in the darkness of those finding comfort in Christ. At Columbus, Ohio, I was given a welcome by friends at Capitol University and a few moments to bring a greeting to the student body, at the time of their morning devotions. Among the students as well as the faculty there are many interested and who see the need of our line of work. I

found a Conference of the Ohio Synod Lutherans in session at their Book Concern, and lo and behold, they were discussing the lodge question! A thesis presented by Pastor Seaman brought forth much discussion. The lodge question is not new to these pastors. They are well informed as to the general facts and arguments, but how to apply them in the various cases was the question. I am told some are seeking to be more faithful in standing for the anti-lodge truth as a demonstration has shown that a loose policy does not make a strong church.

Passing to Indianapolis, Ind., where I spent a Sabbath with my sister and her husband, W. S. Orvis, and family, I stopped for work in Xenia and Dayton, Ohio.

I was especially glad to greet my old friend, Mr. Orville Wright, of world fame in the aviation field. He expressed his judgment that secret societies were undemocratic and out of place in a republic like ours.

While in Indianapolis I found Lutheran pastors wishing my help in the lecture line and took part in services in the Second Free Methodist Church. Brother Voight of the First Free Methodist Church expressed the hope that I might address his people at an opportune time. A meeting to aid the Jewish Mission of the city was on for Sabbath morning. Excessive rain making roads impassible, prevented some work planned for the country. If the May flowers come in accord with the April showers they will be abundant.

While lodges have always been frivolous in character and teaching, I think I note an increasing tendency in that direction. The people in Columbus, Ohio, were being invited to pay their money to see the Shriners' circus. Pictures of the Sublime Potentates in very ridiculous positions were displayed in local papers.

A play lodge called the "Shifters" is said to be having a great run with some young people. The Chicago News pictures what is supposed to be a lodge room with only the "Most Worshipful Master" present. The room is equipped with wireless phones supposedly being used by members making ridiculous motions, etc. If lodges were merely child-

ish playthings the situation would not be so serious. That which pertains to our eternal destiny is no light matter. May God make us serious when dealing with sin, and sinful practice.

Mennonite and other friendly missions and churches are inviting my help here in Chicago. That Christ may be exalted and the churches helped is my desire. Let us work and pray for a good upright at the Annual Meeting, May 24th.

LETTERS FROM FRIENDS.

Rev. William Pinkney of Sterling, Ill., an early friend of the N. C. A., wrote recently: "I feel like helping to hold up the standard to the end against the secret orders of the day. My conviction is they are a large factor in the paralyzing of the church's life."

A pastor writes: "I can see some results of my preaching too. We are about to receive a man who was a K. P. for many years. He is the father of the boy concerning whom I wrote you last year, the boy who would not take part in the prayer at the boy scout camp. When I talked the matter over with the man I found that the victory had already been won. He was disgusted with the lodge. I showed him the ritual and he was surprised that I should have a copy of that. He did not know that anyone outside of the lodge could obtain a ritual. He admitted that the lodge was wrong, but said that he had not had any bad intentions at all when he joined the lodge. The boy had done some very efficient mission work, after he had learned in the instruction class what was wrong about the lodge. Testifying against the lodge invariably has one of two results. The lodge man learns to see his error and eventually quits the lodge, or he refuses to yield to the Word and Spirit of God and stays away from church altogether. And then he becomes a knocker of that particular church. We have had those cases too. So much the worse for them. A girl working in the city was being urged to join the Beavers. We were about to receive her. I had no idea that she ever thought of joining the lodge. But some of the girls working with her informed

me that she had joined. She attended the Lenten services and last evening she told me that she had not joined and would not join. She had attended some of the socials of the Beavers and her relatives, an aunt and a brother, were after her very strongly to join, but she remained firm. I ascribe that to the influence of God's Word. All of this goes to show that though we may not have results to show in every instance, our testimony will not be in vain. If we cannot get people out of the lodges, we can, perhaps, keep many a one from going into the lodges. That is worth something too."

"I am glad that the National Christian Association is getting out 'slides' on the lodges," writes a minister. "It is a generally known fact that one learns much more readily and remembers more fully what one has seen, than what one has only heard. A set of slides illustrating lodge work will go far in exposing these anti-Christian orders and keeping our people out of them. It might even help to convince lodge members open to conviction that they have been humbugged, when they were told that the work of the lodge is never published. I think that this is a step forward, in the right direction too."

Rev. F. A. Hertwig of Detroit, Mich., writes: "Peter, after denying his Master thrice 'went out and wept bitterly.'

"I can understand that the Devil will at times succeed in ensnaring a Christian into one of those Christ-denial societies, but I cannot understand how a really sincere Christian can remain in and *keep on denying his Master*. Impossible!

"They speak of the 'grand lodge above' but Jesus said 'If ye will not believe that I am He, ye shall die in your sins!'

"'Peter went out and wept bitterly'—this shows the inevitable course lodge members must take if they wish to come into fellowship with God through the Lord Jesus Christ and become good Christians."

When you cast your burdens upon the Lord, let go the string.

MISCELLANEOUS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. **Cloth, \$1.50; paper cover, \$1.00.**

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There is none other Name under heaven, given among men, whereby we must be saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.

—John 18:20

OUR WESTERN SECRETARY.

It is a pleasure to announce that Silas W. Bond has been secured as Agent and Representative of the National Christian Association for the western states. While he has agreed to take this position for a limited time only, we hope that arrangements satisfactory to all concerned may be ultimately made for continuing his agency. Our invitation was accepted and Mr. Bond came to headquarters the latter part of April. He will remain in the office here until after the Annual Business Meeting and then go West.

Mr. S. W. Bond is well known to many of us as a life-long friend of the National Christian Association and some of its officers especially. We believe his work will prove helpful to the cause.

For twenty years he has been connected with the educational work of the Wesleyan Methodist Church as president of Houghton Seminary, Houghton, New York, and later also of Miltonvale College, Miltonvale, Kansas. He thus comes to us as one who has had a wide experience in dealing with young people, and we trust he will win many friends and supporters for the Lord's work as represented by the National Christian Association.

Will those who would like to meet our Western Secretary and give him the welcoming hand and such assistance in our work as you are able please state the fact in a letter to this office and we shall be happy to co-operate with you.

Any courtesy that any of our readers may be able to show Secretary Bond will be gratefully appreciated by the officers of the Association.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Cor. ii. 9.

THE SIN OF SECRET CONCEALMENT.

19. *The high priest then asked Jesus of his disciples, and of his doctrine.*

20. *Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple whither the Jews always resort, and in secret have I said nothing.*

21. *Why askest thou me? Ask them which heard me, what I have said unto them; behold, they know what I said.—John 18:19, 21.*

"I am the Lord and there is none else. I have not spoken in secret, in a dark place of the earth."—Is. 45:18, 19.

What the Bible Commentaries Say.

On John 18-20.—He had taught no private or concealed doctrine. He had taught nothing to his disciples which he had not taught in public, and commanded them to do.—Mat. 10:27; Luke 12:3.—Barnes.

He appealed to those who had heard him denying that he had taught any secret doctrines (as the Greek philosophers were known to do) or formed any private faction.—Cottage Bible.

He spake to the world, to all that had ears to hear and were willing to hear him, high or low, learned or unlearned, Jew or Gentile, friend or foe; his doctrine feared not the censure of the mixed multitude: nor did he grudge the knowledge of it to say (as masters of some rare invention do) but communicated it as the sun his beams. . . . He sought no corners, for he feared no colors, nor said anything that he needed to be ashamed of; what he spoke in private to his disciples he ordered them to proclaim on the housetops. Mat. 10:27. God saith of himself (Is. 45:19) "I have not spoken in secret;" his commandment is not hidden, Deut. 30:11. And the righteousness of faith speaks in like manner, Rom. 10:6 "Truth fears nothing but concealment," says Tertullian.—Mathew Henry.

On Ephesians 5:11, 12.—The apostle then proceeds to warn the Ephesians against uniting with the heathen in any of the unfruitful works of darkness, among which he includes the profane mysteries of idolatry. From this state of spiritual sloth and darkness, he calls upon them to awake and arise that they may receive the beams of light from heaven.—“Christ shall give thee light.”—Cottage Bible.

Missionaries tell us that they cannot describe the images on the car of Jugernaut, or tell us what is done in the idol temples. All over the world the same thing is true. The cheek of modesty and virtue would be suffused with shame at the very mention of what is done by the worshipers of idols; and the same is true of what is done by multitudes in Christian lands who are not worshipers of idols. Their deeds cannot be described in the circles of the refined and the delicate; they cannot be told in the presence of mothers and sisters.—Barnes.

On v. 12, last clause, Barnes says: “The reference made to the vices which were secretly practiced then as now; the abominations which flee from the light of day, and which are performed far from the public gaze.

We must have no fellowship with sin or sinners. Sinful works are works of darkness; they come from the darkness of ignorance, they seek the darkness of concealment, and they lead to the darkness of hell. . . . We must rather reprove them; implying that if we do not we have fellowship with them. We must prudently and in our places witness against the sins of others. . . . “The things which are done of them in secret.” The apostle seems to speak here of the Gentile idolators, and of their horrid mysteries which abounded with detestable wickedness, and which none were permitted to divulge on pain of death.—Henry.

“Have no fellowship.” Chandler observes that the Greeks used this word to denote a “participation in their religious rites and mysteries.” Wherefore by this precept the Ephesians were forbidden to enter into any of the heathen fellowships.

“Works of darkness.” The apostle calls the heathen mysteries works of darkness, because the impure actions which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted, were acknowledged by the perpetrators to be evil.—MacKnight.

Plants cannot bear fruit in the absence of light. Sin is darkness and its parent is the prince of darkness. Graces on the other hand, as flourishing in the light, are reproductive, and abound in fruits.—Jamieson.

On Matthew 10:26.—There is no use, and no need of concealing anything; right and wrong, truth and error are about to come into open and deadly collision; and the day is coming when all hidden things shall be disclosed, everything seen as it is, and every one have his due (1 Cor. 4:5).—Jamieson.

On Mark 4:22.—Here the idea seems to be this: I have privately expounded to you these great truths, but only that ye may proclaim them publicly, and if ye will not others will. For these are not designed for secrecy. They are imparted to be diffused abroad and they shall be so; yea, a time is coming when the most hidden things shall be brought to light.—Jamieson.

TWO QUESTIONS.

In what way is a Masonic lodge like the Church of Jesus Christ? And how would it do to unite the two in the work of saving men?

One is open to all without money and without price. The other is secret and open only to those perfect in body and in good health and who can pay the price.

One follows the command of Jesus, “Swear not at all.” The other is loaded to the gunwale with oath after oath.

One teaches Jesus Christ as the only way, the truth, and the life. The other teaches that by use of the gavel or other tools of the lodge, heaven may be gained. (That is by one’s own efforts.)

One was divinely established by God. The other was organized by godless men in a tavern.

One has been given the divine mysteries. The other perpetuates the heathen mysteries.

One worships God, the Father of our Blessed Christ. The other worships the G. A. O. T. U.

How could these two work together in soul-saving, as is suggested in an article in defense of secret societies by Chas. E. Tubb in *The Lookout* of September 18, 1921, the official organ of The Church of Christ?

"What concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" (2 Cor. 6:15).

"Come out from among them and be ye separate saith the Lord" (2 Cor. 6:17).

P. WOODRING.

Waterloo, Iowa.

SECEDED FROM THE ELKS AND ODD-FELLOWS.

In January, 1915, the 24th day, after a long period of conviction, I gave my heart to God.

I was at that time engaged in the general insurance business in Ashland, Kentucky, my present home. I slept scarcely any the balance of that memorable night, and failed to go to my office for service the next day.

While I was praying and meditating and enjoying my new found happiness in the Lord, at about nine o'clock the next day, the Spirit spoke to me in a way that I could not misunderstand, calling my attention to the fact that the Elks kept their lodge rooms open on Sunday and played cards and danced, etc. He impressed me to take off my emblem, which was a large gold elk head on my coat lapel. I at once obeyed orders.

I called for an absolute demit from the lodge which I never attended again. At this time I was also a member of the Odd-Fellows and was behind with my dues and was prevailed upon to pay them. At this time I had never heard a preacher mention a word on the lodge question except in favor of secret societies. I did not know that there was a word in the Bible condemning them, but the blessed Spirit of God showed me I ought to get out and I did.

I am now endeavoring to preach God's Word and expect to warn Christians to

come out from among them and be separate. I cannot understand how any man of God can be tied up with the ungodly as they are in the lodges. May God bless you in sounding out the alarm against such pagan institutions. Your literature has helped me much to speak intelligently on the subject and to warn Christians against belonging to lodges. Yours for a whole Bible for a whole world.

R. G. CROWELL,
Pastor, Church of God.

OUT OF BONDAGE.

The Lodge Experience of S. F. Proctor,
Wetmuka, Okla., a Seceding Mason.
(Continued)

When I reached the top of the stairway I met J. W. Foster, the Prosecutor. I offered him my hand but he refused it and passed on out.

A very cold rain was falling and when Foster returned he found me near the stove and said, "Now Brother Proctor, we don't wish to hurry you but as soon as you are warm come over to the Secretary's table. We want to dispose of this case now."

I said, "I can not say that I am ready for trial this evening. I know that men who would get up false charges, would get up false evidence also, and I do not know whether I will need a witness or not."

Foster said, "You have had plenty of time to be ready, Sir, and we mean to dispose of this case."

On Trial.

We then walked over to the Secretary's table and I said, "In making my defence I shall give my reasons for retiring from the Order."

Foster said, "We can not hear a great long preamble out of you this evening but will confine you strictly to the charges and this evidence (pointing to them on the table). However, that last specification I sent you I withdraw that."

When I examined the bill of charges I found them to be the same as the bill

furnished me. The evidence was part of the conversation between J. H. Trusty and myself when I told him that I would face any lodge in this state and assert that the books by Morgan and Ronayne do expose Masonry as it was taught to me in the lodge.

Making His Defence.

I then said, "I came to this trial to ascertain what you were trying me for. Now I find that it is just as I told one of your members at the outset, that I did not know what you were going to try me for unless it was for telling the truth. Now taking the charges in connection with the evidence I have this to say: Many of your members who are looked upon as good men, and some are professing Christians, have frequently asserted that these books do not expose the secrets of Masonry and that the men that had them published knew no more about Masonry than the man in the moon. Now if you supposedly good men have told the truth about those books, in declaring them fakes, I would like to know where there is any foundation for your charges against me for declaring them true."

"Remember Your Obligation."

Foster said, "Remember your obligation, Sir. You promised that you would not 'write, print, stamp, stain, cut, carve, mark or engrave them on anything moveable or immoveable, whereby the least letter or sentence might become legible or intelligible to yourself or any other person!' You know you have violated this obligation."

I replied, "I know, as every member in this lodge knows, that before taking that obligation the Master approached me 'from the East' and said, 'Now, Brother Proctor, before proceeding further it becomes necessary that you take upon yourself a solemn oath or obligation pertaining to the secrets of this degree, which I assure you as Master of

this lodge shall not conflict with your religious or political sentiments be they what they may.' The time came when these obligations with their horrible death penalties and heathen rites did seriously conflict with my religious belief and I meant to quietly retire from this lodge, but you would not permit me to do so. Neither would you allow me to do so when the Grand Master ordered you to do it in 1885."

Foster said, "The Grand Master never so ordered."

I replied, "I have a copy of his letter at home at the close of which he said, 'I send this letter to your Secretary to be handed to you and recommend if you are still desirous of withdrawing that they permit you to do so'."

"Oh yes," Foster said, "I know that he recommended that we do so but it was contrary to Masonic law. You remember the law I read to you the last night you attended the lodge."

I said, "Yes, I remember that law very well and I don't propose to be bound by any such law."

Trampling on Masonic Lights.

Foster said, "Remember your obligation, sir." I said, "I know you have obligations with penalties to them that would make a heathen blush."

Foster said, "Don't you trample on our Masonic lights!" pointing to the Bible on the altar. "I see you have the Bible on the altar" I said, "Will you please answer this question: 'Can you show me from any of your Masonic books the first prayer or petition offered in Jesus Christ's name?'"

"'He that denieth the son the same hath not the Father; he that acknowledgth the Son hath the Father also.'" (1 John 2:23). When I quoted this Scripture I looked a preacher in the face. He dropped his eyes.

Foster said, "We are not here to answer your superstition, sir, you know

we pray in Christ's name in this lodge."

I said, "I am told that where there are Jews present they have His name excluded and have the right to do so."

Foster replied, "If you are through answering these charges you have permission to get out of here."

The Secretary (who had joined after I quit) said: "I would like to ask Brother Proctor a question." Foster said, "All right, go ahead."

The Secretary then said, "You spoke of asking for a demit from the lodge. What did you want with a demit; what did you intend to do with it?"

I said, "I think that a man has a right to take a demit from the lodge and do as he pleases with it. I meant, however, to quietly retire from the Order and have no further association with it, but you would not permit it. Now I am glad you have prosecuted this case for it has caused me to search out the history of this institution, and the more I search into it the further I want to get away from it."

Foster said, "Any other question?" The Secretary replied, "No."

Not Obligated to Lie.

Then old Brother Council (an Elder in the Cumberland Presbyterian Church) said, "I would like to ask Brother Proctor a question." Foster said, "All right, Mr. Council." Then he got up facing me and said, "Now, Brother Proctor, it is all in the best of feelings that we ask these questions." I said, "It is with me, Brother Council, I hold nothing against you men as my neighbors and friends. It is this ungodly institution of yours that I object to." He then said, "Didn't you promise right there at that altar that you would suffer your throat to be cut from ear to ear before you would divulge the least semblance of this thing?" I said, "Yes, Brother Council, I promised all of that, but I'll say to you as I said to Mr. Trusty, that these secrets

have been published for years and scattered from Dan to Beersheba and when I was asked if those books were true, I told the truth, as any Christian will do."

Council said, "Didn't you know you were violating your obligation when you did that?" I said, "Brother Council, I have higher obligations resting upon me than the one taken at that altar. The obligation taken there is not such an one as to cause me to tell lies to cover up your beloved heathen idolatry."

Foster stamped on the floor and said, "You have permission to get out of here."

Parting Shots.

Their faces looking long I moved a few steps and said, "I want to say with St. Paul:

"Having renounced the hidden things of dishonesty and not walking in craftiness nor handling the Word of God deceitfully, but, by manifestation of the truth, commending ourselves to every man's conscience in the sight of God (2 Cor. 4:2).

"For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds (2 Cor. 10:4). For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:12).

Holding aloft my testament I said, "We are commanded to 'Put on the whole armor of God that we may be able to stand against the wiles of the devil.'" (Eph. 6:11.)

Foster interrupted and said, "You can have someone to defend you in this case." "The Master can appoint someone," I replied. "If any Brother feels free to volunteer to defend me, after they have heard what I have said, permit them to do so. I would appreciate it just as I did the remark of the old Brother on the last night I was in the lodge when

he said. 'I think Brethren, as Brother Proctor came in here honorably and is conscientious about this matter and feels that it conflicts with his religion, he ought to be permitted to go out of here honorably.'

"If no one will defend me just carry out your Masonic law," I said, "but I make the same request of this lodge that I made of the Grand Master in 1885 when I gave him my reasons for retiring from the Order when at the close of my letter I said, 'If you expel me and advertise me, please publish my side of the case also.'"

Foster never opened his mouth but made his long beard shake. I said, "Very well, sir, I see you are shaking your head, but I want you to understand that it is my privilege to have my reasons published and sent as far east, as far west, as far north and as far south as you send the notice of my expulsion. Good evening, gentlemen."

Delivered From the Snare of the Fowler.

I came out like a bird from a cage.
The galling yoke was entirely gone,
"darknes is past; the true light now
shineth." On my way home I was singing,

"I've reached the land of corn and wine,
And all its riches freely mine,
Here shines undimmed one blissful day,
For all my night is passed away.

Oh, Beulah land, sweet Beulah land,
As on thy highest mount I stand,
I look away across the sea,
Where mansions are prepared for me,
And view the shining glory shore,
My heaven my home forevermore.

The Saviour comes and walks with me,
And sweet communion here have we,
He gently leads me by his hand,
For this is heaven's border land."

A Watchman Upon the Wall.

Then the Spirit seemed to say to me, "Surely in vain is the net spread in the sight of any bird." While meditating on this He seemed to say, "You have just escaped from the snare. I have pulled the covering off of it for you. Now

do your duty that your neighbors be not caught in that snare."

I said, "O Lord, I will use my utmost power that my neighbors may not be caught in that snare."

I give here a few quotations from Webb's Masonic Monitor (page 240) showing how Masons regard their obligation: "Freemasonry imposes upon its members a covenant with the forms and solemnities of an oath. It is the covenant that makes the Mason" [true]. "This covenant is above all civil or ecclesiastical authority. No law of the land can effect it. No anathema of the Church can weaken it." [Not true.] "This covenant is perpetual. When a man swears once as a Mason he is forever after sworn" [not true]. "It [the covenant] is irrevocable" [not true].

Now as regards my case I have fully proved the above statements to be untrue. The "covenant" they speak of is no more than a rope of sand when the Lord undertakes. I have often told them that their "oaths" rested no heavier upon me than a feather.

In John 8:32-36 we read: "And ye shall know the truth, and the truth shall make you free. If the Son therefore make you free, ye shall be free indeed."

In Gal. 5:1 we read: "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage." Knowing this to be true I sing it this way:

"Now I am from hoodwinks freed,
Every cable now is riven
Jesus makes me free indeed:
Free as angels are in heaven."

About four months after this I was afflicted with a scorching fever and was unable to sleep. While in this condition the following Scriptures passed through my mind. "Cry aloud and spare not. Lift up your voice like a trumpet and show many people their transgressions and the house of Jacob their sins" (Isa. 58:1). "I have set watchmen upon thy

wall, O Jerusalem which shall never hold their peace day or night. Ye that make mention of the Lord keep not silence" (Isa. 62:6). I said to my wife that the Lord seemed to be speaking to me through these Scriptures. I said, "O Lord raise me up from here and I will go."

Lodge Debate at a Picnic.

Soon after this I learned that there was to be a picnic at the Cross Roads and I went to one of the Committee of arrangements and requested him to put me on the program for a Bible lecture against secret societies and he said he would. It was about five miles to the picnic grounds and I took my friend, Rev. J. N. Hixson, with me. I received a request from Professor W. U. Balkman, just back from College, to wait until afternoon to speak as he wanted to reply to me.

It fell to Brother Hixson's lot to introduce the speakers. He came to me and said, "Brother Proctor, do you want to speak before Brother Gray does?" I replied, "No, I don't want to run in ahead of Brother Gray (a Baptist minister). You ask him if he wants to speak before I do." When Brother Hixson returned he said, "Brother Gray says he is to reply to you."

We used a wagon for a platform and while I was speaking I noticed Rev. Mr. Gray talking to a crowd around him. I stopped and said, "Brother Gray, if you are going to reply to me I want you to listen to what I say." Before I got through, however, a rainstorm came up and the crowd dispersed. When I next met Prof. Balkman without mentioning that Rev. Mr. Gray was to reply to me I said, "Would you have replied to me if the rain had not broken the picnic up?" He replied, "They wanted me to." I said, "All right, we will try it again here at our school house.

Public Debate Arranged.

I wrote the following notice:

"A Free Bible Lecture, by S. F. Proctor, who has had thirteen years of experience in the lodge and eight years of experience getting out. 'Come now and let us reason together.'

"Come one, come all—both great and small,
For it's to you I wish to speak,
In neither Latin nor in Greek,
But a plain story I will tell
It may save someone's soul from hell."

"Ladies and members of the Masonic Fraternity are especially invited. Prof. Baldman is to reply. Lecture will be at Mt. Carmel school house, July 2d, 1892."

While tacking up this notice on the public road by a gin, Prof. W. U. Balkman came riding by and Mr. Thomas said, "Hello there Will! Stop and read that notice." He read it and started on. Mr. Thomas said, "Hold on there and tell us, will you be on hand." Balkman said, "I don't know." Thomas said, "Do you have to ask the Master?" but got no reply.

Attempted Attack Through Newspapers.

Prof. W. U. Balkman was a reporter for one of our county papers so he took occasion to write me up. He took his article to my nearest neighbor and read it to him. Naturally I heard about it and was interested. I called at the newspaper office and asked the Editor if I could see Balkman's article. He refused, so I said: "I have this request to make: if you publish that article permit me to reply to it through your paper." He replied, "Of course I'll do that."

(To be Continued.)

"The Savior was especially pleasing to God when He was dumb, and opened not His mouth—doing nothing, only suffering the will of God. It is well with us when treading in our Master's steps.

In redemption, God shows His love, magnifies His glory, displays His grace and proves the mighty atoning, all-efficacious power of Christ's shed blood,

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

Stephen was still moral, upright and manly. These were inherited qualities, and like the color of his hair and the shape of his nose could only be changed to opposite ones by some violent and unnatural process. The hardy, virtuous yeoman race who "had put to flight the armies" of the Spanish "aliens" under Elizabeth, "subdued kingdoms" under Cromwell, and done more than that when it founded in the untrodden wilderness of the New World a theocratic Commonwealth which should be an ideal of free government for all succeeding generations, had left upon him their mental as well as their physical impress. His hatred of dissimulation, his scorn of a lie, his innate chivalry to the weak were inbred, and came from the same source to which he owed his six feet of stature, his firm health and supple sinews. But that New England Hannah, whose life, ever since Stephen was born, had been a daily prayer that he might be worthy of sonship in Christ's eternal kingdom, knew that heavenly grace was no hereditary gift; that the kingdom of which she longed to have him an heir must be peopled by them "who are born not of blood nor of the will of the flesh, nor of the will of man, but of God." Some subtle, spiritual clairvoyance told her that all was not right with Stephen; that he was keeping back something, and often when writing to him she had half a mind to put the question directly, but always shrank from doing so with a feeling that she had no right to force even her son's confidence in a matter that perhaps lay only between himself and God.

Stephen parted from his Good Templar friend and stepped out from his den to take an airing, and rest his head which ached with being all day in a hot,

ill-ventilated courtroom, where a case was on trial that should not have taken more than a few hours to decide; but, thanks to law technicalities, and the fact that the defendant and most of the jury were Masons, seemed likely to last as many days, with an excellent prospect of coming to nothing in the mazes of some higher court.

Passing the Jacksonville Bank he saw before it a crowd, mostly of the laboring class—a quiet, orderly crowd, and yet with painful excitement manifested in their faces and low-toned talk. What did it mean? Stephen was not long left in ignorance, for a passing acquaintance hailed him with the inquiry:

"Heard the news? The bank has suspended. They can't find the cashier nowhere, nor a hundred and fifty thousand dollars of the funds."

Stephen turned pale as death. He had not a cent invested in that bank or any other, and the news involved no personal loss to him—but the absconding cashier was no other than Mr. Felix Basset.

"It's bad business—will be for a good many, I am afraid," continued the other. "He's been falsifying his accounts a good while, and nobody suspected it."

Stephen's heart was heavy within him. He grew dizzy. It was like a moral earthquake. Could this be true of a man who had always *seemed* honest and upright, who had been so friendly to him, and whom he had trusted with the entire trust of a frank and unsuspecting nature? Yet there was the crowd, and a bank official on the steps talking to them, though it was cold comfort for these poor laboring men and women to be told that the law would do what it could to recover their stolen property, in the face of the bad success which had

attended the law's efforts in so many similar cases.

Nelson Newhall was standing near. He turned round, saw Stephen, and nodded in recognition.

"I hope you are not one of the losers," said Stephen, forgetting Mr. Basset for a moment in pity for the many obliged to see the hard earnings of a lifetime swept away.

"All I have laid up was in that bank," was the quiet reply. "But those who have work and are able to work are not to be pitied. I know an aged couple whose all was invested there, and now they will have to eat the bread of public charity, which will be bitterer to them than death; and I can tell you of other cases almost as sad. God pity them."

"Amen," said Stephen, and he moved away.

The next scrap of talk which reached his ears was this:

"Church members ain't a bit better than folks that ain't. Things have got to such a pass now that when I hear of a man's cutting up as Basset has done I begin to ask what Sunday school he is superintendent of."

"Come now, there's a question more to the point than that," gruffly put in another voice which Stephen recognized as Martin Treworthy's. "Basset was an Odd-fellow, wan't he? I say, better ask what secret society he belongs to."

It is a curious fact that while the press will record of a noted defaulter—the secular part of it with great gusto—that he belongs to the church and teaches in the Sunday school, he may belong to the Masons, Odd-fellows, or any other secret society, and not a word on the subject be breathed by those same respectable journals. And we ask in the name of common fairness, why proclaim the one fact, and be silent about the other?

CHAPTER XXVI.

THE TRUE LIGHT SHINETH.

The crowd did not linger long around the bank when the uselessness of doing so became apparent. They dispersed quietly, and the building was left to itself, with its closely-drawn shutters, barred doors, and rifled vaults.

Stephen, in his first shocked bewildered

ment, had felt as if every prop of trust in his fellow-man had been knocked from beneath him. The facts proved to be that Mr. Basset had speculated on a large scale and under an assumed name, and when fortune turned against him he had to face two alternatives: Discovery and the State's prison, or a lengthened exile in some country out of the reach of extradition laws, leaving discovery to come afterwards. Strictly speaking, however, there was but one alternative present in Mr. Basset's mind—the one last mentioned; and as in the words of the homely old proverb, "one might as well die for an old sheep as a lamb," why not crib enough of the bank's remaining funds to enable him to live comfortably in the strange land he must make his future home? But was Mr. Basset all those years during which he had passed in society for a Christian man and an honest citizen, a conscious hypocrite? By no means. He had caught the fever which seems almost indigenous to American life, to get rich suddenly, and had only verified the words of inspiration that "he who hasteth to be rich shall fall into a snare." He had gravitated to Odd-Fellowship from the natural instinct of a man of weak principle to seek alliance with some system that in its "show of will worship," its teachings of a mere outward morality would flatter him with a sense of self-merit and prestige in the eyes of the world; and at the same time give him what a weak man always wants—an invisible advantage over others. "But did Odd-Fellowship really have much to do with his fall?" inquires the "candid reader." We will try to be equally candid in our answer.

The writer once heard it remarked on the death of "the oldest Mason in the country"—one of that ubiquitous race which the order is continually burying, and of whom we are obliged to record that he had robbed the widow and cheated the fatherless, not on so grand a scale as Mr. Basset, but in ordinary business ways through the greater part of his life—that "Mr. H— would not have been such a rascal if he had not belonged to the Masonic lodge," which remark has a true and a false side to it. "Mr. H—" had a turn for sharp practices, and a heart that was like the nether millstone

when it was a question of his beloved dollars, but neither of these two circumstances could the lodge be properly chargeable. It *was* chargeable, however, with being a secret, oath-bound organization, and as such affording just the right kind of covert for men to hide under who wanted to swindle helpless cowans, keep saloons, or rob banks; an indictment, by the way, to which every secret clan must answer sooner or later at the bar of an enlightened Christian public. I once heard a physician express the opinion that the common use of anaesthetics had a deteriorating influence on physical bravery. The very knowledge that an agent exists which will give perfect insensibility to pain takes away the courage to bear severe operations, and the same principle may account for some other things. People lament the prevailing dishonesty, the frauds and peculations too common even to excite surprise, and never stop to ask whether the prevalence of secret societies, each with their Masonic protection clause, may have anything to do with this state of things. Does not the fact that such societies exist, bound to shield each other against the consequences of "imprudent" acts, virtually tempt to the commission of such acts and thus put a premium on crime? We respectfully submit to all the philanthropists, moralists and reformers in the land whether it is well for government to charter these institutions and then tax law-abiding citizens with the enormous expense of following criminals through their secret labyrinths in a vain attempt to bring them to justice. More solemnly would we put the question to every pastor, How far is the church responsible for the fact that our most noted forgers and defaulters are almost without exception nominal members of her fold?

The pulpit is silent while the young men of the country are being drawn into the countless lodge-traps which borrow their religion from the idolatries of ancient Egypt, and their laws from the despotisms of the dark ages; it lifts no voice of warning, no announcement of future woe against "them who seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Is it strange that her children fall an

easy prey to the masked destroyer? that the clerk or the cashier becomes a Mason, an Odd-fellow, a Knight of Pythias, submits to their degrading ceremonies, adopts their "universal religion," and finally startles the community with some gross betrayal of public or private trust? Those readers who expect me to heap maledictions on the head of Mr. Felix Basset, and pursue him with scathing denunciations for his fraud and hypocrisy, will be disappointed. I prefer to keep my execrations, richly though he may deserve them, for others more deserving than he—for those who proselyted him to the service of the lodge in his penniless young manhood to make him tenfold more the child of hell than themselves, and last, but not least, for the pastor who could, by officiating at its Christless altars, give the lie to all his pulpit ministrations.

Stephen had not yet come to the point where he saw these things clearly, but Martin Treworthy's brave defence of the church against the lodge gave him a new respect for the old soldier; and what did him no harm, an added dissatisfaction with himself who had lost his right to do the same.

He re-entered his office with the feeling that it was a miserable kind of a world, shut his law books, turned down the gas and went to bed. But refreshing sleep after such a mental shock was impossible. He tossed restlessly about thinking over his first meeting with Mr. Basset, how companionable and kindly he had seemed, and how he had urged him to become an Odd-fellow. He went over in memory the initiation scene. He did not want to and struggled against it; but in that half-sleeping, half-waking state the will, like some captive Arabian genii, seems the victim of a power that revels in setting it all manner of grotesque tasks. As soon as he shut his eyes he saw before him the grinning skeleton, the lighted torches, the masked faces; and every time they passed before him the thing seemed more and more diabolical—like a dream of infernal regions. And then he seemed to be again in the little hill-country church of his fathers. It was communion Sabbath, and the candidates for admission, himself among them, were standing before the table on

which were displayed the simple emblems of our Lord's broken body and shed blood. He saw the pastor at the baptismal font as he pronounced the solemn words, "I baptize thee in the name of the Father and of the Son and of the Holy Ghost." And how in its heavenly pureness that scene contrasted with the other! Like the pearl and jasper glory of the New Jerusalem with the sulphurous smoke of the pit.

He finally dropped into a troubled sleep and overslept himself. And in the hurry of getting ready for the early train (for he was obliged to go away on some court business) he had no time to think of troublesome matters. And after all why should he be troubled? It was sad, it cut him to the heart that a man who had stood high in the esteem of the community should turn out a consummate rogue, but this was not the first experience of the kind, nor was it likely to be the last. Still he could not dismiss from his mind a thing that everybody around him was discussing, and which formed the staple news of the morning papers. He could not help overhearing one stranger tell another of a shocking suicide in a neighboring town, the result of a mind unbalanced by the loss of property consequent on the bank's suspension. Of course it must have been a weak mind at the outset, with no strong supports in either philosophy or religion, but this tended to make the case only more pitiful.

"Basset's safe in Canada by this time," remarked one of the two strangers, both of whom had a decidedly clerical look, and were in reality two D. Ds. returning home from a conference meeting.

"Yes," returned the other. "All our successful rogues will be likely to make Canada their place of retreat till we can have an extradition law that will reach them. But how a man enjoying so high a degree of public confidence and esteem could forfeit it all for wealth he can never properly enjoy is a mystery that even the power of a sudden and overwhelming temptation does not to my mind fully explain. I account for it rather on the ground of a general and widespread corruption, a kind of moral miasma that taints church and state. One

of the unfailing signs of that national decadence which ends as in the French Revolution with the wreck of all law and government, is the lack of trust between man and man, which always follows where God is practically dethroned, as he certainly is in our American nation today. As a patriot and a Christian I tremble for my country. The public conscience needs a great arousing. We want a Pentecostal outpouring of the Spirit on our sleeping congregations. This nation must be brought back to the basis of the ten commandments, but then that will only be by the lever of a living church behind it."

His companion, who wore glasses, and had a mild Melancthon-like face, shook his head in sorrowful assent.

"You are right, brother. There is too little pungent preaching on the subject of common, everyday morals. We are puffed up with the denominational pride when we ought rather to mourn our spiritual deadness. Oh, that the Lord would remember Zion and comfort again her waste places!"

These ministers were good men. They really felt what they said while they had not the smallest idea that they stood in imperative need themselves of "a great awakening" on one very important subject. Their churches swarmed with Masons and Odd-Fellows, and though the reverend doctor with the face like Melancthon's hated secretism, he bore no testimony against it. The seal on his lips was partly ignorance. He did not know much about the secret orders and he did not want to know anything more about them. He believed, so he would tell you, if you hinted gently at his duty in this regard, in the expellant power of pure Gospel preaching. And while he preached the Gospel—and he certainly did preach it and live it—women filled his church, at the same time that their husbands and fathers and brothers were receiving a mock regeneration and new birth in Mason and Odd-Fellow lodges. And yet he could mourn and mourn sincerely over the desolation of Zion!

But Stephen suddenly forgot their talk. Standing on the platform, ready for the northward bound express train, stood two men, one of whom carried a carpet-bag, and had a face so covered with huge

red whiskers that scarcely a feature was distinguishable; and yet this one glimpse gave Stephen a curious feeling of having known him in some long ago period, as if they had met and become acquainted in some pre-existent state. It was not till hours afterwards that a strange suspicion flashed through his mind. *Could* this Esau-like stranger have been Felix Basset?

There was something peculiar in their parting. When the red-whiskered gentleman had taken his seat in the car he turned his face for an instant to the window with an uneasy glance after his comrade who, during the pause before the starting of the train, had walked up and down the platform with keen reconnoitering looks to the right and left, and now standing somewhat back from the crowd and thus out of the range of observation, with one single rapid motion he brought both arms together from a horizontal position and touched with the index finger of his right hand, the other fingers being doubled inward, the second knuckle joint of the thumb of his left. Stephen, we must confess, was not a very bright Odd-Fellow, as, indeed, one cannot well be who has higher objects with which to occupy his mind than the remembering of signs and grips, and though he observed the action it was done so quickly that he failed to recognize it as—the Sign of Safety in the Degree of Friendship.

Mr. Basset had, in fact, gone off a few days before the situation was discovered, but it was only as far as the house of a lodge brother, where he had been all the time hidden; and now cleverly disguised and within a day's ride of the Canada line we will take our final leave of him. But in justice we must say that even with a fair prospect of successfully eluding the officers of justice who supposed him a thousand miles away, he was a very miserable and unhappy man. Public disgrace, which but a little while before had only loomed up in the farthest background of his mental visions as a dim possibility, was now a real thing—as real as the cold clutch of Death's fingers on a soul unprepared—and what vow of a secret fraternity could stand between him and the inward avenger?

But is not this an unfair representation of Odd-Fellowship? inquires the reader.

Because a few members defend criminals and uphold liquor selling, must it follow that the whole order is responsible for their individual action? Now this is precisely the point we desire to come to. An order that inserts in its obligation a protection clause, which can be construed any way according to the moral sense of the candidate, certainly lays itself open to grave suspicion, and honest men will be in no haste to clear it from the first charge till it tears down the convenient screen between criminals and the law which it has borrowed from its Masonic mother. In reference to the second charge, one single fact will suffice.

In 1870 a petition a petition was presented to the Grand Lodge of the United States to enact a law allowing State Grand Lodges to prohibit members of subordinates under their respective jurisdictions from engaging in the traffic in intoxicating liquors. The petition was refused, it being decided that "it is contrary to the spirit and policy of our institution to pass any law on the subject referred to, creating a new test of membership in the order." Thus we see that Odd-Fellowship presents no more bar to the admission of a rumseller than it does to a Mormon or an infidel. We have conclusive testimony from one of their own standard writers: "No peculiarities of religious belief or practice are requisite to admission in the order, *and none disqualify.*"

In fact, the views of the Grand Lodge on the temperance question might even be accepted with very slight changes as a part of the declaration against "sumptuary laws" embodied in their political platform, as we may learn by another quotation from that same standard authority: "Lodges cannot abridge the liberty of the citizen nor dictate to him what he shall eat nor what he shall drink. . . . neither will the laws nor the principles of Odd-Fellowship descend to the restriction nor the regulation of the beverage of its members."

It is a coincidence worthy of note that the Masonic Odd-Fellow whom Mr. Basset, as related in a prior chapter, had "warned of approaching danger," acting on the familiar proverb that "one good turn deserves another," now played a chief part in aiding and abetting the lat-

ter's escape from justice. Attached to the fashionable hotel which he kept was an elegant club room, where assembled every lodge night the convivially inclined among the brethren, who smoked and played cards till the small hours of the morning, and amused each other, while sipping their glass of wine and punch, with the various neat fictions about "important lodge work" by which they imposed on the credulity of their unsuspecting wives. Nor did this interchange of reciprocal obligations with a professed prohibitionist shock him greatly in view of the fact that he knew more than one in the lodge who talked as stoutly for prohibition as did Mr. Basset, while holding secret business relations all the while the very traffic whose existence they affected to deplore. Mr. Parker of the Phoenix House might have listened silently to the praise of Odd-Fellowship as a temperance order, and even as a matter of prudent policy gravely assented, but he would have certainly indulged himself in a good laugh behind his informant's back at the absurdity of the idea.

Odd-Fellowship is Masonry's first born, made in her image, and if anybody wishes a conclusive proof that this is so let him attack Masonry and then note the filial readiness of the average Odd-Fellow to spring to her relief.

Stephen Howland felt as every truly upright soul must over the fall of another, intensely sorrowful; and his trust in what the Rev. Theophilus Brassfield had so often styled "a complete system of morality" was sadly shaken. He was in exactly the mood of mind which has led many a man into downright skepticism of all good. Such an experience must either drive the soul to take a firm foothold on the Rock of Ages, or to launch its little cockle-boat on that wide sea of doubt whose farthest shores are the Cimmerian land of blank atheism where hope is a myth, and faith a dream, and the whole universe a vast hollow Nothing.

The illness of a juror caused a temporary adjournment of the court. Stephen was trying to while away the time over a newspaper when the opposing counsel sauntered up.

He belonged to the Bohemian class of

lawyers, and considered no case out of the legitimate line of his practice which involved a big fee, or even one of reasonable size. He considered Stephen's notions of professional honor and probity as decidedly Quixotic, but such men have sometimes a curious liking for their moral opposites; and though frequently pitted against each other, they were much better friends than one could suppose possible after listening to their savage sparring in court hours.

"It was a queer thing now that Basset should do as he did. It come like a thunder-clap, but there is an epidemic just now of defalcations and embezzlements and forgeries. Such things seem to have their regular periods like the seventeen-year locusts."

"It would be refreshing if we could have an epidemic of public honesty," returned Stephen, dryly.

"I think the same, my dear fellow—in the abstract, you know. But for us lawyers—pshaw!—it would be as bad as an epidemic of health to the doctors. Now you take this liquor trade; it is a confounded bad thing all through, but if it should be swept out of existence today I should lose half my practice. I defend runsellers and you prosecute, but, bless you! they'd better fall into your clutches than mine. I bleed 'em well now, I tell you. I took a five hundred dollar fee from one the other day, and I don't believe he had enough left to start him in the boot-blackening business."

The lawyer stopped to laugh, and Stephen could not help laughing, too.

"I have had curious things happen in the course of my legal practice," the former continued, "but nothing queerer than what happened once in this very courthouse when I was defending two liquor sellers arrested for violation of the Sunday law. You know the old saying, 'There's no telling how a jury will flop.' If you will believe it, with exactly the same evidence in both cases one was acquitted and the other fined seventy-five dollars. I found out afterwards that the one acquitted belonged to some secret society—the Noble Order of Red Men, I think it was—and his friends managed to get a juror or two who belonged to the

fraternity onto the bench. Six were Masons and Odd-Fellows. The other rumseller was a poor devil of an Irishman, forbidden any such privilege under ban of his priest."

"It is a privilege that if often used to mock justice will bring in a reign of lynch law sooner or later," said Stephen, indignantly. "I believe in equal rights and fair play even for liquor sellers."

The other shrugged his shoulders.

"This secret order business is overdone. It is our American failing to overdo things. When I was first admitted to the bar I joined the Masons and the Odd-Fellows and the Knights of Pythias, thinking that when I was in Rome I had better do as the Romans do. And I can walk in their processions, and wear their fol-de-rols, and have a chief seat at all their feasts and pow-wows generally—if I want to; but as a rule I contrive to find other fish to fry. Really now, between you and me—hark! what's that?"

It was a sound of fife and drum. Stephen, from his boyhood, had a passionate love for martial music, and the inspiring strains seemed for a moment like the wings of some strong archangel lifting him above all his trouble and darkness into a realm of which his only conscious thought was like Peter's on the mount—that it would be good to dwell there.

"A detachment of the Salvation Army, they say," carelessly remarked the other lawyer, after making due inquiry of one of the throng who were bending their steps in the direction of music. "I'm going to hear 'em."

Stephen followed with a readiness that surprised himself, for he was somewhat of a stickler for regular methods; and, though he did not doubt that the Salvation Army had accomplished good in its peculiar way, he had looked on a conversion under such instrumentality a little as he might on a miraculous cure wrought by some practitioner outside of medical schools—rather as a phenomena than a precedent. But the stirring music, the odd and yet deeply devout appearance of the company, as in fine military order they marched through the street with waving banners, and defiled on to the common where a rude platform had been erected

—even the unmannerly interruption of a few rowdies in the crowd, impressed Stephen with a deeper feeling than that of mere novelty. The effect of their warlike songs, their regular-drilled tread, their earnest faces, was something like that produced by the early Methodist movement. It seemed to sharpen and define the lines which an ease-loving pulpit has allowed to grow so dim and misty between the Lord's side and the devil's side. And to Stephen's positive nature it was a relief to feel sure once more that there *were* two sides, even though he was not equally sure of being himself on the right one.

The preacher announced no text. Stephen noticed that he seemed to be a very well developed specimen of muscular Christianity, and was evidently an illiterate man; but after the first words fell on his ear he felt that he was standing in the presence of one of those rare orators made by grace and not by art or nature, and ceased to feel any repugnance. Not a suspicion, however, crossed his mind that this was Peter Snyder, the converted rumseller, who had joined the Salvationists because they afforded a channel for free and effective Christian labor, which he could never have found in the set lines of old and respectable religious organizations. He had no cultured taste to be shocked by their peculiar methods of work, and they on their part did not mind his literary and theological deficiencies. But there was no loud, ranting talk, only a deep, sweet earnestness, a perfect unconsciousness of himself that produced an effect like the highest pulpit art.

"I want to tell you folks about Jesus Christ," he began. "You think you know about him already. Maybe some of you do, and if that is so, you hain't no kind of business to be standing round here when you ought to be telling other people about him. Or hain't you got nothing to tell? Didn't he hang bleeding on the cross with the nails in his feet and hands and the spear thrust through his side for *you*? I want to know.

(To Be Continued.)

It is better to have an ounce of Grace than a ton of Gold.

MINERS' UNION VS. OPERATORS' UNION.

BY DR. G. A. PEGRAM.

While the miners' strike is on, it might be well to study a few side-lights bearing on the subject. Justice demands the consideration of both sides. Warring parties will never get together permanently till each recognizes and acknowledges his own faults, and the virtues of the other. When each side does that, the worst of the trouble is settled. Having lived in mining towns, been in mines, boarded with miners, been entertained by operators, held revival meetings in mining towns and taught school there, I have had opportunity to see and hear much of both sides. I make no pretense to understand this complex social and industrial question, but think I can throw some light on some phases usually overlooked. As conditions around mines change, it is not possible for me to furnish exact details and data applicable to every case.

Operators' Sins Freely Aired.

The case against the operators is usually aired in the public press so it may be easier to begin there. Both sides are bad enough. If both sides were to do what is very evidently right, there would be little about which to quarrel and the little difference would be easily settled.

The Underpaid Fallacy.

In the first place, miners continually complain of being underpaid. In one sense this is true; in another it is not. For the work they do, they get good wages, but they complain that they only work half or two thirds of the time. This in many cases may reduce the wages received below a living wage, but it is not true in the majority of cases. In the homes in which the writer was entertained, they always had plenty of good food to eat, and the miners were noted for being well-dressed. In fact, it was the talk of many farmers in the adjacent communities that the miners lived much better than the farmers, even though farmers raised most of their own food. No doubt there were families who did not fare as well as these I have known. This is not only possible, but very probable.

When holding evangelistic meetings in

mining towns, pastors complained that attendance was sometimes small because most of the miners would take their whole families to the movies or other entertainments nearly every evening. My attention was also called to the fact that as soon as the miner came home, he would dress up and take his family to town, and treat them to soda water or ice cream. Many would do this every day and very many of them dressed better than I did.

Another method of extravagance which was commonly noticed was that after pay day, many of them would go on a spree to other towns, and would not return to work until they had spent all their wages. When they did return home they were in poor condition to work on account of their dissipation. This often happened at a time when their work was much needed.

The Company Store Evil.

An injustice to the miner is found in the company store. The goods kept at company stores are usually much higher than for the same goods at other stores. One might say, then let them trade elsewhere. Such is scarcely possible for the operators usually own the town and no other store is allowed there. To trade at another store means that the miners must either go to some store in another town, or to one outside of town, both of which are very inconvenient and therefore are seldom done.

The Scrip System Iniquity.

There is however a greater injustice in the scrip system. As the miner is expected to trade at the company store he is paid for all deficits in what is called scrip. This is a certificate stating that the company owes them so much and is good for trade in the company's store. He is expected to trade nearly all, if not all of his wages at the company's store and the scrip system almost compels it. If he does not do so he must hunt somebody else who will buy his scrip. But no one will buy scrip, except at a discount, and usually at a heavy discount, for no one wants to be *compelled* to trade at any particular place. By this system the operators have all the advantages. It lends itself to the high cost of living for the miner, for either he is compelled to buy at the company

store at their own prices, which are always high, or he must discount his scrip in order to buy elsewhere. The miners are therefore compelled to trade at the company stores. Many of the people around the mining towns trade there also but the store managers usually favor the other people to get their trade, even though their prices are high to them too. Farmers and truck gardeners sell their produce at the company store, and sometimes to the miners for scrip so they trade at the store too. This scrip system causes the mine officials and operators to be more courteous and obliging to other people who deal with them than they are with the miners who are usually treated as inferiors. Of course many of the miners are not noble, and do not try to be, but oppressive systems such as the scrip system do not help them to be noble. The result is that but few of them ever rise above these degrading circumstances.

The Enormous Cost of Mining.

On the other hand the miners usually overlook the enormous expenses of opening and starting a mine. The company usually buys or leases all the land in a half mile or more of the mine, and then buys the mineral rights of all land adjoining theirs or near it, or which can be reached from their mine. The price of such land is usually high, though it varies. From one hundred to three hundred buildings must be erected, in which miners may live. The mine must be opened, arranged and propped, tracked and wired; if electricity is used, it means power house, and wires and appropriate machinery. Then the tipples, chutes, and numerous other things must be erected. More than once, and with both miners and operators, the writer has gone over the probable list of expenses necessary to get a mine started. In the days before the war, the expenses usually neared the million mark. All this as well as the interest on this sum, and the wages of officials, etc. must be used in calculating the cost of coal. Many miners seem to think that operators' expenses consist entirely of the cost of mining, loading and delivering the coal, and that all the difference between their own pay for the mining, and the coal dealers' purchase price, is clear profit to

the operator. One can easily see that he must sell a great deal of coal before he gets back a fair return on the money he has invested in the coal mine as well as the interest on the total investment.

Wear and depreciation must also be added into the cost of coal. A carpenter employed by the mining company said that he was kept busy repairing the miners' houses. He told the writer that on an average he put in about two hundred window panes every month, and that most of these had been broken out through carelessness. This was only one item in repairing and this man did nothing but repairing. Think what it costs in days like these to pay a carpenter a whole month by the hour and then supply him with the needed material with which to make the repairs. Each reader can make his own calculation at his town and judge for himself.

It may be hard to believe that all this wear and breakage is due to carelessness—my carpenter friend said he did not believe so. The same spirit which will maliciously destroy property during a strike, will do the same when a strike is not on, if he is dissatisfied or disgruntled. If union men do not want people to believe that they destroy the homes in which they live, let them not manifest the same spirit and destroy property during a strike. I would not give the impression that all miners are like some miners, and that all do acts of deprecation. I have met some noble souls among the miners who would disdain to do such things, but most of them are not noble, and but few ever rise above their surroundings.

Conditions around mines are such that wear and natural decay are so severe that houses must be practically rebuilt or replaced on an average of every fifteen years. This also enters into the cost of coal.

Advantage of Operators Taken.

The operators say that the miners often do not do the square thing when they try to help them. One told the writer that often miners from other places would come and beg for work, and when work was offered, they would complain of hard luck, and say they had not suitable clothes, or tools. The oper-

ators would furnish them with both and on credit. Sometimes such miners would take both clothes and tools, and skip out before morning, and use the tools and clothes at some other place, or sell them and pocket the proceeds.

One operator told me that he advised his men to save what they earned, put their money in the bank, and buy homes but his good advice availed nothing for miners as a rule think they must live up all they earn or "blow it in." The same men would then complain of hard times and poor wages.

Miners Own Tales of Crime.

Some of the worst things I heard about the miners was told to me by miners themselves. One said that while the miners were preparing for a strike, the union hired a man from a distant town to apply for work at this non-union mine. He was hired by the mine officials as a driver, I think he said, for which he was also paid. The mine operators paid him to drive mules; the union paid him to get as many cars off the track as possible and also to cripple as many mules as he could. He was paid by one to help, by the other to hinder or cripple and kill. Yet he was drawing wages from both the union and the operators—drawing double wages for doing the devil's work. Remember that this was not told me by an operator or by any mine official but by a miner himself. Let me state here two things: first, that some miners will do almost anything, if they can get by with it; and second, that all miners are not like some miners, but rather are good upright American citizens who will refuse to stoop to any such work.

Another miner told me the following. At a union meeting it was decided that they must get rid of the mine superintendent and it was so voted. After that they discussed how it was to be done and it was decided that the member who drew a marked ballot must do the deed, or he must himself suffer the penalty. While they were hotly discussing this question—it was a hot summer night—the one who drew the marked ballot sat in a window to get air. As things progressed, he raised the window farther; put one foot out; fanned hard to escape notice; put the other foot out; got

in position, and all at once pushed off and dropped to the ground. The superintendent, however, did not die, but the man who got the marked ballot disappeared. My informant did not know whether he just ran away to escape, or whether the union made away with him, as was prearranged. How could any Christian remain a member of that union and be implicated in such a procedure? This man said he could not and never attended the union again.

Does anyone doubt the truth of such stories? How can he doubt them when union men defiantly destroy the property of operators, kill their fellow laborers who refuse to join the unions or who work contrary to their *ipse dixit*? Do the miners or other union men want us not to believe such stories? Then let them act otherwise, so that we cannot believe them. Their violent conduct forces us to believe what before seemed impossible. Ordinarily our sympathies are with working men, but justice demands that we plead for justice to all, and not for a few.

—Nashville, Tenn.

LAWLESS KU KLUX KLAN.

Legislation That Will Make Secret Order Powerless for Harm.

By Henry P. Fry of Tennessee who became a member of the Ku Klux Klan and was appointed a Kleagle or field organizer in which capacity he worked for several weeks until a close study of the "Invisible Empire" convinced him that the organization, with its absolute secrecy and its appeals to class hatred was a national menace, when he resigned from the organization and repudiated its obligation.

(Continued from the March, 1922, number.)

As a general proposition, a group of individuals can procure a charter from one state, the matter being practically one of mere formality, and upon the legal status conferred by this charter proceed to do business in all the other states without being hampered by legal authorities.

The Ku Klux Klan affords an interesting illustration of the laxity of state laws in the case of non-business corporations. In 1915, there was incorporated under the laws of the State of Georgia, an organization which called itself the

"Knights of the Ku Klux Klan, Inc.," purporting to be a fraternal, benevolent and eleemosynary association not organized for profit.

Operates Widely Under Charter.

A careful reading of the certificate of incorporation fails to reveal any mention of the words "Invisible Empire" or the title "Emperor" for its head. Armed with this Georgia charter, William J. Simmons, the promoter of the scheme, proceeded to institute units or Klans in nearly every state in the Union, under the name of the "Invisible Empire, Knights of the Ku Klux Klan," with himself as a self-constituted "Emperor," and now has, according to statements which appear to be authentic, over 1,000 local Klans, covering nearly every state in the United States. So far as has been recorded in the newspapers, in only one state, Indiana, has the organization registered its character as a foreign corporation and been accorded a strictly legal status. It is unlikely, however, that such action would be necessary, so lax are state corporation laws in this respect.

The question, therefore, arises: why should not the people of a state be afforded the same proper safeguards against foreign non-business corporations as are afforded against the foreign business corporation? Most states have "Blue Sky Laws," which protect investors from falling victims to grafters who attempt to float fraudulent stock-selling enterprises. Why should they not exercise a close scrutiny over all corporations purporting to be fraternal or benevolent, and reserve for themselves the right to refuse admission to questionable organizations and to exact—on the part of foreign corporations—stringent requirements before permitting them to operate in the states?

It seems to me that every state in the United States should amend its corporation laws in this respect so that all organizations, societies, and associations possessing no capital stock should be subjected to the most rigid investigation before being allowed to exercise any functions within the confines of a state, and should be placed at all times on their good behavior as a consideration for being allowed to continue such operations.

Should File Sworn Statements.

Without attempting the task of framing legislation on the subject, there are a few factors which suggest themselves and which should be considered by the states. In the first place, no corporation organized for other than business purposes should be allowed to function within the borders of another state unless and until it filed with the secretary of state or other proper official of that state a complete sworn statement of all its important features, including its charter of incorporation; its constitution and laws; a list of its national officers and members of its governing body; a sworn statement of its numerical strength; the states in which it is operating; full details of its intentions; complete information as to its propagation; the amount of commissions to be paid its agents; the initiation fees or "donations" it expects to exact from members; and such other data as may be required by the secretary of state or proper official having in charge the supervision of such corporations.

The legislation should provide a strong penalty for such organizations as attempt to establish branches and enroll memberships without having first complied with the law; should provide that all agents canvassing for members be registered and licensed, with penalty of non-compliance with this provision; and should contain very positive and specific provisions enabling the state to oust the organization from its territory in the event that any of its local units become involved in any acts of lawlessness, especially in the way of public intimidation or attempted private regulation of the public peace. Also, in drafting such a bill, there should be included a provision fixing upon the national officers of the organization a definite responsibility for lawless acts committed by subordinate branches and subjecting these officials in such cases to indictment and trial.

Concurrently with Congressional legislation previously discussed, each state should also require all fraternal, secret, benevolent or non-profit associations to file at stated intervals sworn lists of membership of each unit or branch, one copy

to be filed with the County Clerk of the county in which such unit is located and another copy with the secretary of state or other official, these copies being at all times open for public inspection. Failure of such organization to comply with the law should be the basis of an action brought by the Attorney General of the state for the purpose of revoking the authority of the organization, and in case of non-compliance by a foreign corporation should be ground for ejecting it from the state and prohibiting its further activities.

Could Hold Lawless in Check.

Corporation laws such as have been briefly set forth would prove valuable safeguards against the operation of so-called fraternal organizations which now possess the indiscriminate right to invade a state, collect large sums of money from its citizens, build up political machines, perfect dangerous and ultra-secret combinations, and under the false pretense of forming a fraternal association in reality develop secret vigilance committees assuming the right, in direct contravention of the Bill of Rights of federal and state constitutions, to regulate the morals of communities, appropriating to themselves the functions of judge, jury, prosecuting attorney, and executioner.

In discussing the subject of state supervision and control of foreign membership corporations, I have not touched upon the important matter of restraining any organization from going abroad disguised and under the protection of masks and robes terrorizing and intimidating the public. This heinous and cowardly practice has ever been the chief bulwark of Ku Kluxism, not only enabling members of an organization freely to perpetrate outrages, but also suggesting to all persons similarly minded the ease with which crime can be committed with impunity by disguised individuals.

The state of Tennessee has an excellent law prohibiting people from going abroad in disguise, and in the next article this law will be quoted with suggestions for its enactment by other states.

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It does not take great men to do great things; it only takes consecrated men.

MASONRY AND THE BIBLE.

BY B. M. HOLT, FORMER SECRETARY OF
PIERSON LODGE NO. 169, A. F. & A. M.,
BARNESVILLE, MINN.

The Christian's Bible.

Christians accept the Holy Bible as God's own Word, written by holy men and inspired of the Holy Ghost (2 Pet. 1:21). The Bible is profitable for doctrine, for reproof, for correction, and for instruction in righteousness (2 Tim. 3:16); it is a lamp to our feet and a light to our path (Ps. 119:105); it is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discerner of the thoughts and intents of the heart (Heb. 4:12); and, it is able to make us wise unto salvation through faith which is in Christ Jesus (2 Tim. 3:15). Christ Himself diligently taught from the Bible (Matt. 4:4).

In this Word of God every Christian trusts at all times, come what will (Job 13:15). On the last day, when all men shall be judged, it is their acceptance or rejection of Christ as revealed in the Holy Bible that will constitute their offense before the Supreme Court of God (Heb. 2:2-3). Blessed are they that hear the Word of God and keep it." (Luke 11:28).

The Volume of the Sacred Law.

Masonry, we well know, boasts that it uses the Bible. Before inquiring how Masonry uses it, let us ascertain if the Bible is the only Book Masonry uses in its religious ceremonies.

"The Volume of the Sacred Law is open upon its altars."—*Constitutions and Regulations of the Grand Lodge of Massachusetts*, 1918, page 1. Is this "Volume of the Sacred Law" the Holy Bible? "The Volume of the Sacred Law is interpreted in this Grand Jurisdiction as meaning the Sacred Books of religion which the candidate or members follow. It is his Bible."—*F. W. Hamilton, Secretary Grand Lodge Massachusetts*, letter, Jan. 21, 1921.

"In countries where other than the Christian religion prevails, candidates are obligated on the Volume of the Sacred Law of the prevailing religion of such countries."—*W. E. Atchison, Ass't. Secretary National Masonic Research Society*, Anamosa, Iowa, letter, Jan. 29, 1921.

Any "Sacred" Book Will Do.

"It has been decided in Massachusetts, after an exhaustive examination of the law and precedent, that according to the ancient regulations, it is the Sacred Book of the Law, which is placed upon the altar. It will be readily understood, that the Sacred Book of the Law includes the Koran, the Veda, the Pentateuch, the Scruti, as well as the Bible. The Grand Registrar of the Grand Lodge of England stated: 'It is not a question of the Bible being on the altar, it is the Volume of the Sacred Law. Among the Christians it is the Old and New Testament combined. Among the Jews, it is the Old Testament alone. Among the Mohammedan, it is the Koran.'"—*A. G. Anderson, Chairman Committee Foreign Correspondence, Grand Lodge of Arkansas, 1919, in Proceedings of the Grand Lodge of Iowa, (1920) Appendix, page 26.*

Thus we may conclude that Masonry has but little respect for God's Word because it places the Bible upon an equality with any or all of the so-called sacred writings of the various heathen cults.

Masonry Does Not Take the Bible Seriously.

Now that we know that Masonry makes no distinction between the Word of God and the writings of heathendom, it logically follows that the contents of the Bible is not taken seriously by Masonry. I am not speaking here of individual Masons who read and believe their Bible and are ignorant of these matters, but I am speaking of the real teachings and official decisions of Masonry at large which determine the anti-Christian character of the Order.

Declarations of Masonic Faith as to God and the Holy Bible were made by the Grand Lodge of Alabama: "We believe that the Holy Bible, the First Great Light in Masonry, is more than a symbol. We believe, as we teach, that the Holy Bible, sometimes in our work called the 'Holy Scripture,' and sometimes called the 'Holographic Writings,' is the inestimable gift of God to man; that Masonry has accepted this gracious and divine gift as containing an expression of God's will, and that its precepts are the rule and guide to our faith in God and our unerring guide in the discharge of our du-

ties to God, our neighbor and ourselves."

The foregoing "Declaration" was adopted by the Grand Lodge of Alabama, at its 99th Annual Communication, 1919. The Grand Secretary was instructed to forward a copy of these "remarkably Christian" resolutions to each local lodge of Alabama Jurisdiction for their consideration. A special blank for legal action by the local lodges was designed by the Grand Lodge, and a space was left open where the word "accepted" or "rejected" could be written in. The local lodges were requested to report their action some time before the next annual session of the Grand Lodge.

What the final outcome was I know not. Such a declaration, however, is looked upon as "narrow and un-Masonic" by some of the greatest Masonic celebrities of America. Past Grand Master, Louis Block, 33° Trustee of the Grand Lodge of Iowa, and a leading Mason has this to say:

"We wonder what the Grand Lodge (of Alabama) propose to do in those cases where lodges composed of men of independent thought refuse to act upon such a communication.

"We very much regret that any such action was taken. Such a procedure comes dangerously near forcing the local lodges to subscribe to a creed.

"The whole procedure is in direct variance with the Ancient Constitutions—the charges of a Freemason—which bind Masons only, to that religion in which all men agree, leaving their particular opinions to themselves."—*Review of the Alabama Proceedings, 1919, pages 7 to 10.*

The Bible Only Masonic "Furniture."

While it may be admitted that probably all Masonic lodges in America display the Bible on their altars, nevertheless, other who like myself have been in the lodge, and have also carefully studied it from the outside, know that no Mason can honestly tell you that the Bible is studied in the lodge room, or that its teachings are applied to Masonry. The "use" Masonry makes of God's Word, the Bible, is clearly set forth as follows:

"Section 102. This Grand Lodge recognizes the following Landmarks:

"The Volume of the Sacred Law, an indispensable part of the furniture of the lodge."—*Constitutions and Regulations of the Grand Lodge of Massachusetts*, 1918, page 4.

"If Masonry is to unite men of every country, sect, and opinion, it would seem reasonable that a belief in the Holy Bible in any shape or form, other than as a symbol, cannot or should not be insisted upon."—*J. M. Whited, Fraternal Correspondent, Grand Lodge of California*, 1919, page 37.

"Masonry presents the truths of nature and philosophy and lays its symbols before its initiates but leaves each man to interpret them for himself."—*G. A. Beauchamp, Secretary Grand Lodge of Alabama*, January 12, 1921.

"The teachings of Mohammed, Zoroaster and Christ as such do not concern Masonry any more than they concern the teachings of mathematics. Masonically considered truth is truth and error is error, no matter when or by whom uttered, but on matters of doctrine Masonry does not attempt to define just what is truth or what is error. Her concern is in the building of character, the building of a spiritual temple. You ask what Masonry does in American lodges where Jewish, Turkish or Deist element dominates. I do not know that there are any such lodges in America. So far as I know in this country America takes the Christian Bible as the Book of Law for Masons, but it does not attempt to interpret the teachings of this Bible. This is left to the individual conscience of each member. * * * * In a country where Mohammed or other religions predominate she would not refuse to recognize the adherents of these religions as brothers simply because they did not accept the particular Book that we do."—*C. C. Hunt, renowned Freemason, Deputy Grand Secretary of the Grand Lodge of Iowa*, letter, January 11, 1921.

Masonry a Cult.

It is thus evident that Masonry does not dogmatize in favor of Christianity. It favors no "cults" or "creeds." But it is a cult itself and a very dangerous cult at that.

Masonry adds to the Bible by its wholesale recognition of all heathen writings. Masonry takes away from the

Bible in this that it proposes to "use" the Bible yet it does not. Masonry, therefore, and all who are partakers of her dreadful sins, shall (lest they repent) be stricken from the Book of Life (Rev. 22:18-19). The precious Gospel truth shall be hidden from their eyes (Luke 19:42; 2 Cor. 4:3), if they turn not from their evil ways. Repent, therefore, (Job 42:6); repent (Matt. 21:29) now. Tomorrow may be too late (Jer. 15:6; Heb. 12:17).

APPROVED MYSTERIES.

The true mysteries or secret things belong to God and not men.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children" (Deut. 29:29).

These mysteries are not whether the finger is crooked one way or another, or certain words which men protect by solemn pledges of secrecy. A kind of mock mystery may be thrown about the meanest circumstance, as children boasting, "I know something you don't know;" so men by putting a guard at the door and exacting promises of concealment with severe penalties to bind them, men have thrown about the systems of organized secretism a mystery which does not belong to them.

The true mysteries belong to God. *They are known to Him*, "for He knoweth the secrets of the heart" (Ps. 44:21). (Ps. 90:8; Eccl. 12:14; Matt. 6:4; Mark 4:22; Romans 2:16).

They are revealed by God. "He revealeth His secrets unto His servants, the prophets" (Amos 3:7). (Ps. 25:14; Pro. 3:32; Matt. 11:25; 13:35; Rom. 16:25; 2 Cor. 3:13).

These true mysteries are of two kinds—first those of the kingdom of nature; second, those of the kingdom of Heaven.

We are surrounded on all sides by the mysteries of the kingdom of nature. They are such as these: The nature of the light; what force whirls through space the heavenly bodies, causing them to return to their exact place after cycles of ages; attraction; chemical action; why the same food makes hair on one animal and wool on another. See Job 87 to 41.

The mysteries of the kingdom of Heaven are the mysteries of grace, such as faith prayer; Christ's incarnation, suf-

fering and death; the resurrection, holiness; the coming of Christ to receive his people. These heavenly truths the angels even are busied in searching out, and all men are urged by the Word of God to learn all that can be found out. This knowledge is not intended to be shut up, but everywhere promulgated among men.

We are not bound by oaths and penalties either from inquiring into or proclaiming these true secrets of grace and nature, Job 37:23; Ecc. 3:11.

Mysteries of Grace Revealed.

The mysteries of grace were revealed by Christ to his disciples, Mark 4:11; Eph. 1:9; 3:3; 1 Tim. 3:16. By the disciples they were given to the world, 1 Cor. 4:1; 13; 2; 15:51; Eph. 6:19; Col. 2:2. By the promise of the Saviour the Holy Spirit does the same work for us, John 14:26; 16:14; 1 Cor. 2:10-13.

The example of Christ is given us that we may walk in His steps. He was the Light of the World, in him was no darkness or concealment, Luke 2:32; John 1:4; 3:19; 8:12; 12:35; Rev. 21:23. God is light, 1 John 1:5; 1 Tim. 6:16; and his Word is light, Ps. 19:8, 119:105; Pr. 6:23. So Christians are to be children of light, Eph. 5:8; 1 Thess. 5:5; 1 Pe. 2:9.

A Single Exception.

With a single exception there is no command in the Word of God to conceal a matter; those who follow Christ are expected, as we see by the passages already quoted, to be open hearted and frank in their nature.

The exception is found in Prov. 25:9 and Mat. 18:15. The only secrets we are admonished to have or keep are a brother's faults which have been put away, repented of and forgiven. Difficulties between neighbors are not to be bruited about, but if possible settled between the parties concerned, and then buried forever—to be as if they had not been. Praise God that he commands this!

When upon earth Christ kept back some things from his disciples, because it was not time for them to know them. He also bade some whom he had healed to "tell no man," that is, not proclaim it unnecessarily,—for their healing could not be hid from those who knew them.

The reason for these injunctions is generally plain from the sequel, when it appears that his work was hindered by the publication of the miracle. See Mat 8:4; 10:27; John 16:12.

Contrary to the Word of God men try to conceal sin. It is of the nature of sin to hide itself. Satan concealed his hideous nature in a serpent. Adam and Eve hid from God after their disobedience, and the race follows. But sin cannot be concealed from God, Ps. 90:8; 1 Tim. 5; 24, 25; Num. 32:23; and to attempt to do so is folly and sin, Prov. 28:13; Gen. 3:8, 10; Job 31:33.

ROYAL ORDER OF RED DEER.

The first banquet given by the Royal Order of Red Deer was held Saturday night at the City Club, Washington, D. C., the keynote being good fellowship. The occasion was one of merrymaking, and a number of Baltimore Red Deer were on hand to join with their Washington "brothers" in making the initial banquet of the order a memorable one. Representative Upshaw of Georgia was the principal speaker.

The Order of Red Deer was founded in Florida and a branch of the order was established in the District of Columbia last July. It is a fraternal and social organization with business and professional men constituting its membership. There are at present 445 members. S. Douglas Gibson is ruler, W. Elkins Reed, lecturer; C. Maurice Hopkins, second lecturer, and Samuel M. Darragh, secretary.—*The Evening Star*, Washington, D. C., May 8, 1922.

LEECHES AND SINS STICK.

There was a man who was going through a river in a foreign land. When he came out of the river he found that many leeches were clinging to him. They had fastened on him while he was in the river. He started to knock them off.

"Don't do that!" exclaimed the attendant. "You will only make them stick the harder. I will prepare you a bath which will bring them all off." He then prepared a medicated bath of some kind, which made the leeches release their hold and fall off.

Sins are like leeches—they stick. Knock them off we cannot; or, if we do

succeed in some instances, they get hold of us again in other ways. One only way of getting rid of sins is God's way, and that is by yielding ourselves to the Savior, and letting Him rid us of them by washing in the blood of the lamb.

OPENLY TO THE WORLD.

See Albert Barnes' Commentary on St. John XVIII. 20.

"Jesus answered him, I spake openly to the world: I ever taught in the synagogue and in the temple whither the Jews always resort, and in secret have I said nothing." "*Openly to the world.*" If his doctrine had tended to excite sedition and tumult; if he had aimed to overthrow the government he would have trained his friends in secret; he would have retired from public view, and have laid his plans in private. This is the case with all who attempt to subvert existing establishments. Instead of that he had proclaimed his views to all. He had done it in every place of public concourse—in the synagogue, and in the temple. He here speaks the language of one conscious of his innocence and determined to insist on his rights.

"*Always resort;*" constantly assemble. They were required to assemble there three times in a year, and great multitudes were there constantly.

"*In secret,*" He had taught *no* private or concealed doctrines. He had taught nothing to his disciples which he had not himself taught in public and commanded them to do. Matt. x. 27; Luke xii. 3.

HOLT'S MASONIC CHIPS.

Says Past Grand Master G. W. Baird, District of Columbia: "It is inherent in man to hate an enemy, when at war. He becomes practically unable to see any good in him and is ever willing to exaggerate all the bad he hears of him. But it does not seem to be so much so in Freemasonry. The Grand Lodge Reports issued during our Civil War, on both sides, were honorably free from acrimony."—*Proceedings Grand Lodge District of Columbia*, 1919, page 400.

It strikes me that a Mason in the army would be mighty poor material for a sharp shooter.

"Proceedings of the Most Worshipful Grand Lodge Free and Accepted Masons of the State of Louisiana, 1866."

The Grand Master, J. Q. A. Fellows, reports on page 16 the difficulties under which the lodges of Louisiana labored in 1863, 1864, 1865; he says that the Grand Lodge decided to send a brother through the military lines to New Orleans. They chose a Confederate officer by the name of W. C. Driver. The Grand Master says (page 16 of the Proceedings of the Grand Lodge): "Brother Driver was selected and for the good of the order undertook this truly dangerous mission, being an officer (Confederate), of entering the lines of the enemy (Union) without permission. He found the General (Union) in command a Mason, one who understood and appreciated the importance of the mission of Brother Driver, permitted his stay * * * and granted his safe return. I need not say to most of you that Brother Driver carried his life in his hands—and all for the good of our order."

W. C. Driver gives his report on pages 34 and 35 of the same Proceedings. He says: "In my journey from New Orleans to Natchitoches, I necessarily came into contact with many officers and privates of the U. S. Army who were not Masons, yet I was treated by them all with not only every mark of attention, but was forwarded in my progress by the transmission of my baggage without examination or delay to the Confederate lines."

The treason of the Union General narrated above, in passing and repassing through the Union lines, without search or inquiry a Confederate officer, is in strong contrast with the devotion and loyalty of Lincoln, Grant, Seward, Chase, Stanton, Sumner, Stevens—men who were not under Masonic obligations.

It is not generally known here that in Mexico each brother has a *nom de guerre*, that is, he is registered by the name of some dead warrior and not his own baptismal name, so that when *Los padres* raid the lodge and capture the books, they find—"Caramba!"—the names are all of dead men, and are unable to arrest

anyone."—*Proceedings Grand Lodge District of Columbia*, 1919, page 429.

Many Mexicans would gladly give "cinco pesos" for such an adventure.

The Grand Lodge of Oregon (1919) adopted the following resolution: "Resolved, that for the purpose of preventing identification by outsiders, the Committee on Ritual be authorized and directed to adopt some symbol as a substitute for the initials, 'A. F. and A. M.' as used in the present ritual."

"That would not fool anybody except an ostrich with his head stuck in the sand," says Past Grand Master Louis Block of Iowa.—*Proceedings Grand Lodge Iowa*, 1920, page 178.

Hats off to Mr. Block! He knows that many people outside the lodge know more about the principles and teachings of the Order than many who have been active members for years; and he knows, at least he should know, that a Mason is no more hidden behind his Masonic oaths than is a jack-rabbit with his head behind a fence post.

News from Workers

It is impossible to give the full report of the N. C. A. Annual Business Meeting since the matter for this number had to be in the hands of the printers previous to May 24th. We regret that circumstances compel a delay until the July number is issued.

SECRETARY STODDARD'S ANNUAL STATEMENT.

Dear Friends of the Anti-Secrecy Cause:

To the man in the field the inquiry frequently comes: "Watchman, what of the night?" At no season is this inquiry so pertinent as at the time of the Annual Meeting. It is then we seek to survey carefully the field, tell of what we have been permitted to accomplish, measure gains or losses, compare the past with other years, and estimate as best we may the situation as to work and workers. It goes without saying that no absolutely accurate idea of the situation can be given. In the various fields the conditions are different. The view will naturally be circumscribed by our under-

standing of what we feel, see, know or hear in the fields where we travel. The Prophet Isaiah witnessed the fall of Babylon, and the rise of new Empires. In answer to inquiry he replies, "The morning cometh, and also the night, if ye will enquire, enquire ye, return, come." Is. 21-12. The mixture of the good with the bad makes it impossible for other than God to know the entire standing of each. He who knows the end at the beginning can tell what is and is to be. The one who does not believe that the judge of all the earth will do right, and in the end vindicate the right, has no place in a work like that undertaken by our Association.

The night appears, ah, yes, and in abundance, but listen to the watchman's cry, "The Morning Cometh." "Be of good cheer, I have overcome the world." In the darkness, Jesus speaks of good cheer. If the darkest hour is the one just preceding the dawn, then surely the morning draweth nigh. The world is crying for peace, and yet we almost dread the reading of the papers, fearing they will announce a new war, or recite a condition more to be dreaded than that of the day previous.

With our political leaders at their wits' end, scarcely knowing what to council, amid the chaotic conditions that obtain, we read in the papers of secret societies calling themselves "the Yellow Dogs" initiating large numbers with their brass band and dancing accompaniments. We are told a society called "The Shifters" is organized for the boys and girls and that this so called lodge is "taking like wildfire" in certain localities. That certain Wizards, Goblins, and others of the Ku Klux Klan are pushing their designs and contributing money to certain preachers, who laud them. Do these and similar statements indicate the hold lodges have upon humanity? Are they indeed increased in proportion to our troubles? With eyes open to all this, I am not here to bring a pessimistic report. It is a well-known axiom that action and re-action are equal and opposite in direction. Is there no re-action to lodge folly? Is not the public looking upon them more as a plaything rather than an organization calculated to give great knowledge of a valuable nature?

When the Shriners' Circus parades the street with the "Grand Potentate" clinging to the elephant's head, some will stare of course, and hurry to pay their money to see what is inside. Many will knowingly smile and pass on. If lodges were only used as mere playthings, the situation would not be so serious. Are there many getting tired of being humbugged, paying hard earned money for what they find to be unprofitable? Some are! To a stranger who kindly invited me to ride in his auto I remarked: "My mission may appear unusual, I seek to give light regarding the lodges." Without a moment's hesitation, he replied, "I was initiated into six of them, and every one cheated me." Another gentleman who said he had been connected with many secret societies, added: "I found them to be a load of straw." Could those who have found lodge connection unprofitable be brought together they would make a large assemblage.

Another cheering indication is the increasing activity of the testifying churches. I am sorry to note that some churches once contending for the Anti-Lodge truth no longer do so, in any considerable degree, but I am glad to note that others, who are thoroughly convinced that secret societies in doctrine and practice oppose the Christian faith, are more earnestly contending against them.

The seminaries, colleges, Bible training schools, Walther and Luther Leagues, and other assemblages of young people have welcomed my messages as in former years. The open door to carry our message to those who are to be the future instructors is always encouraging.

My opportunity in new fields has been unusual. During the month given to work in Wisconsin, I discovered many friends. Large Lutheran Churches, Synods, Schools, and other assemblages of those of that faith, gave a kindly hearing and cheering support. A Nebraska field, new to me, gave opportunity for the distribution of thousands of tracts and other N. C. A. literature. Lectures were well attended and a wish for a Convention at Lincoln was expressed by several friends in that section. For reasons that appeared good, conventions were not attempted during the year. It seemed as if my energy could be better employed.

The securing of readers for our official organ has been constantly sought, and with good result. The number secured during the year past is larger than the year previous, notwithstanding the financial depression. While the amount of money secured in collections is slightly less than the previous year, it also makes a good showing, all things considered. The disposition of friends has surely been kindly in trying times.

My figures are as follows. Number of CYNOSURE subscriptions secured, one thousand two hundred seven, an average, it will be noted, of one hundred per month. They amount to \$1,761.75. Collections totaled \$590.71. Owing to extensive travel, coupled with the railroads refusal to grant favors given in other years, has brought my travelling expense account up to \$855.54. The number of lectures and other addresses made in the interests of the cause was 184. I have traveled over twenty thousand miles and made approximately two thousand three hundred and ninety-three calls in my solicitations. It goes without saying that no such results could have been attained without divine aid, careful calculation, and the putting forth of daily effort as God gave the strength and opportunity. The way God has helped through special times of need has been surprising. If our faith were stronger our work would be enlarged. It is not given to every one to do this kind of work, but it is my conviction that any consecrated person, backed by a knowledge of the facts, and having what my father called "sanctified common sense", could make good when helped by what the N. C. A. has to offer. Thirty-six years of experience leads to the belief that difficulties can be surmounted, and lasting results for good obtained by persistent effort rightly applied.

Let us never forget that right is ultimately to win. Our fathers who established this work are no longer with us, but their spirit remains. If ever I had doubts as to what should be a Christian's attitude toward the lodges, I have none now. Their fruit demonstrates their character. The Lodge idea of the "fatherhood of God and the brotherhood of man" is unscriptural. The Divine brotherhood is composed of the redeemed

alone. The good acts the lodges perform are so coupled with error as to be harmful. They are Deistic, and unfold in harmony with their nature. The pity of it all is the masses are unacquainted with the facts. Their deception is apparent. The temptation to go with the crowd is still here. Those who strew the palm branches today, may cry "Crucify" tomorrow. The hope of personal gain has a tremendous influence. Oh, how many say to me: "I know you are right, but I am in business!"

Friends, "the morning cometh, and also the night, if ye will enquire, enquire ye!" Our Captain is the Jehovah of the Old Testament, the Jesus Christ of the New. Under his banner we march to Victory.

ANNUAL REPORT OF SOUTH AGENT.

I am glad to present you herewith my report beginning May 1st, 1921, and ending May 1st, 1922, as follows:

Sermons preached, 142; Association, Conventions and Church Conferences visited, 12; schools visited, 20; lectures delivered, 98; homes visited in which I read from the Bible, had prayer and warned of lodge and kindred evils, 1040; readers secured for the CHRISTIAN CYNOSURE, 172. Receipts from all sources, \$444.94. Travelling expenses, \$287.24. Miles travelled by rail, by boat, and taxicab, 1975. Religious and antisecrecy tracts distributed, 3000. My health and strength is gradually failing. I ask an interest in your prayers. My people are suffering untold privations from the flooded districts, fully 3000 are refugees here from overflows who are being fed and housed by the government and private citizens as best they can.

Yours for righteousness,
FRANCIS J. DAVIDSON.

SOUTHERN AGENTS' MONTHLY REPORT.

BY REV. F. J. DAVIDSON.

I left New Orleans for an extended tour through southwestern Louisiana on April 17th. Unfavorable weather and threatening high water prevented meetings in the several different places previously arranged for. I came on to Houma, Louisiana, April 24th, and began

an eight days' series of revivals and Bible study meetings at the Mount Zion Baptist Church.

Rev. Dr. S. C. Collins, the pastor, had made arrangements for my coming and had an escort meet me at the depot and convey me to the cozy and delightful home of Mrs. Lolo Franklin. I spent eight busy, busy days and nights during which time many sinners were converted and a number of backsliders reclaimed for the Church.

Secret Societies are very strong here. There are lodge meetings every afternoon and night and on Sundays also. I am informed that some church members belong to seven or eight lodges. What time have they to serve God, or the churches? Yet considering the high water and rainy weather all of our meetings were well attended at every service, and the people seemed hungry for the truth, and not a murmur of objection was heard. Many confessed to having seen a new ray of Gospel light.

Rev. Dr. Collins heartily endorsed all I said and he urged his people to accept and live a pure Gospel life, as the only means of salvation.

This young minister is one of the best prepared Gospel preachers in all Louisiana. He, like many others, has tasted the wine in a human skull as an initiate Knights Templar. And he has also felt the blow from Jubelum's maul; also he has been led to the altar of many other false gods by the secret lodges. But his eyes are being opened and he is realizing that God's people can not serve God and mammon. He is preaching, therefore, a whole Gospel of separation from sin and of letting Jesus have the preeminence which He demands. He has the most commodious and the finest church among Negroes in the entire state. His people are very intelligent.

I also preached at New Salem Baptist Church, the Methodist Episcopal Church, and in the Third Baptist Church. I delivered one lecture on "Problems of the Day and How to Solve Them." Last night six hundred people, white and colored, attended baptismal services at Mount Zion. It was the first time in the history of Houma that white Christians partook of the Lord's Supper with negroes.

I visited the public school and Houma Academy. Professor Moreaux is a staunch lodgeman, but he readily gave space for me to speak thirty minutes to his students.

Houma is a city of 5000 inhabitants one-half of whom are negroes.

Dr. Thomas, a negro, has a large practice among his people. Dr. Nelson operates one of the leading drug stores of the city. Negroes own and pay taxes on about one-third of the real estate. This beautiful little city is situated on Bayou Houma just forty miles northeast from the Gulf of Mexico, and in a rich sugar belt. The relations between the races here are friendly. Everybody seemed to accept the truth even against their lodges and to do what they could to compensate me by their offerings.

God strengthen us to do more to His glory.

Do not try to do a great thing; you may waste all your life looking for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive for the glory of God, to win His smile of approval, and to do good to men.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I was at Samson, Alabama about ten days, three of which were spent at a Quarterly Meeting. My Bible lessons stirred the little town up so much that the black people invited the white people to attend.

Many of them came to hear and were so delighted that they came back the second time. I did not teach that night and they were disappointed. They came the next night and asked the minister to let the woman speak, so I got a chance to speak on the lodge question.

When I began on the lodges some of the white people got mad but I did not know it. I saw the black folks getting out of the windows but did not know what they were climbing out so fast for. After I left Samson, the pastor said that they told him that I had made those white men so mad that they were saying some very angry words and they got out the window to keep from getting into

trouble. I don't believe the white people were so mad as the black folks were.

The Methodist preacher said: "That woman will do to talk to people, rich or poor, white or black, but she is in personal danger talking against Masonry. If the Masons kill her there will not be anything done about it. The Judge is a Mason and the law would clear any Mason if they kill her."

The pastor said that the church ought to expose that Devil's trap. The Church of God in Christ doesn't allow their members to belong to lodges and the sister has a right to expose them and show the sin of lodges."

The Methodist preacher also said, "If your Church does not allow the members to affiliate with the lodges, she has a right to speak against them but she ought not to tell the secrets."

The pastor said it is not the church that condemns them, it is God's Bible that condemns the idolatrous worship of the lodges.

The Methodist preacher then said, "It is good that she left to-day for the white people said she had better leave."

The pastor replied, "I don't believe the white people said that."

I told the pastor that it was the blacks; for one of them followed me to Geneva, Alabama, and they held their lodge meeting right by the church. The man that followed me was in our service.

The Methodist preacher of Samson said to the pastor of the Church that they could catch her and beat her up and take her literature and burn it up, and whatever the Mason undertakes to do the laws of the land will not hinder them. He said this to our pastor after I left.

Masonry ought to be put out of this country; and all organizations that take the law in their own hands ought to be broken up.

I was at Geneva, Ala., two nights. Some men who did not say a word to me kept up a racket on the outside of the meeting.

The last night white men came in who sat with their hats on while I was teaching a Bible lesson. I kindly asked them to take off their hats while in God's house and to honor God, if "you don't honor His servant." They sat for a few minutes deciding what to do but at last

took their hats off. I said it is right always to honor God.

I left Geneva, Alabama, the 19th of April for Hartford, Alabama. Both Elder James Mainer and the white Holiness minister have preached against the lodge evil until there are no lodges there, especially among the colored people.

I left Hartford the 24th for Dothan, Alabama. This is the place to which they tried to trace me from Bogalusa, Louisiana. When I got here many strange faces looked at me, but no one said me nay. I did not fail to declare the whole counsel of God. The pastor at Dothan has denounced the secret work of the Devil and therefore they were used to being told of the sin of the Secret Empire. I had no trouble at Dothan.

I left Dothan for Valdosta, Georgia, the 27th. There the Shriners had their annual meeting. The whole town was draped with flags. They had their dancing out in the middle of the street. The preacher and all classes were to be seen in the parade. They said that the Shriner Degree came from Arabia. They said that it was gotten from the heathen but it was such a grand degree. They lauded the Masons and said all the leaders of the United States—"men like George Washington, the father of our country, and many of the Presidents who are dead were Masons and our President Harding is also a Mason." "The Jews that belong to it trace its greatness back to King Solomon; the Christians trace it to St. John, the Evangelist, and John the Baptist."

Well, I wonder if our whole people have as little sense as the heathen. Anybody with common horse-sense who reads the Bible ought to know that the saints John the Evangelist and John the Baptist were not Masons. If the white people of this country don't know any better than that what will become of us poor black people? We are just fifty-seven years from slavery and about three hundred years from the jungles of Africa. Are the white people who christianized us going back into heathenism? I said, to myself, Well, I am a poor black woman, born a slave, but I know the Bible better than that.

The pastor of the church where I held my meeting did not want me to speak

about the lodges but I did. I did not give out the literature in my meeting because he was afraid, but I have more ways than one to distribute them. And I have been given this message from the Lord as sure as God gave one to Jeremiah. (Read Jer. 26.)

I had a great crowd of white people the last night. I took God's old Bible and denounced the Shriners who were dancing in the street and all the idol worship of the devil that is mixed up with it.

The Shriners said themselves that "Masonry is too great to come to the light. If the secrets of Masonry were exposed that would be the end of Masonry." I thought of what Paul wrote to Titus about Christians.

"Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

These poor ignorant people have a knowledge of everything but God. If the lodge secrets can not be exposed why do they want to kill us or have us arrested?

Now God bless all who read these lines and pray for me for I have been given these messages and will not go back. Somebody has got to open the Devil's wallet and let God's honest hearted people see what is in it. Amen. May the Lord help the National Christian Association. In Christ's service.

LIZZIE W. ROBERSON.

IOWA CHRISTIAN ASSOCIATION

Otley, Iowa, May 11th, 1922.

Dear Brother Phillips:

Enclosed find report as Treasurer of the Iowa Christian Association during the past year. It shows fairly good. \$225.34 was received in all. This is even more than last year when there was a total of \$232.65, but included in this amount was the collection and gifts received at the Convention amounting to almost \$40.

Rev. J. Dykstra, of Eddyville, Iowa, has consented to continue my work as treasurer of the Iowa Christian Association. For the time being no one will continue distributing tracts. We think Iowa pastors have for the most part received them. I have sent out nearly 2000 circu-

lar letters containing tracts.

Very cordially yours,
(Signed) C. MARING.

**REPORT OF THE TREASURER OF
THE IOWA CHRISTIAN
ASSOCIATION.**

Money received from April 28th, 1921 to May 10th, 1922, from the following Christian Reformed Churches at Middleburg, Iowa, \$10; Volga, So. Dak., \$6.36; Hull, Iowa, \$77.81; Hills, So. Dak., \$2.65; Sioux Center, Iowa, \$43.27; Sheldon, Iowa, \$18.58; Sanborn, Iowa, \$11.50; Orange City, Iowa, \$28.33; Estelline, So. Dak., \$3.60. From Rev. J. J. Werkman, \$1; Horace D. Williams, \$10; Interest from Otley Bank, \$9.66; Rev. Clifford Cody, \$1.50; Otley Men's Society, \$4.65; Balance from last year, \$133.22; making a total of \$362.22.

Money paid out from April 28th, 1921 to May 10th, 1922. To National Christian Association, \$76.25; to Secretary Wm. I. Phillips for tracts, \$35.75; for envelopes and stamps used in sending out tracts, \$13.95; for labor in distributing tracts, \$10; making a total of expenditures \$135.95.

Cash balance on hand May 10th, 1922, \$226.27.

Rev. C. Maring, Treasurer.

"To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing annoyance and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and flowers, or now and again thirsty sheep: and to do this always, and not for the praise of man but for the sake of God, this makes a great act approved by our Heavenly Father."

**EASTERN SECRETARY'S MONTHLY
REPORT.**

BY REV. W. B. STODDARD.

As my monthly report is to appear in this number of the CYNOSURE with my annual report, I am admonished to be brief.

The plan as indicated last month has

been carried out. The Easter service of our Mennonite friends on Lincoln Avenue, Chicago, was largely attended. It seemed very appropriate that I should show how the lodges were treating our risen Lord. A prayer meeting for missions gave opportunity to greet several Free Methodist leaders at the publishing house. A Lutheran Conference in Pastor Tappenback's Church, Washington Heights, Chicago, gave opportunity for a brief address and the securing of new and old CYNOSURE subscriptions.

At Fort Wayne, Indiana, I spoke to full houses at the Mennonite Mission and Missionary Bible Training School. While *en route* east and also while returning I filled appointments in Concordia College (Lutheran) and also in Grace Lutheran Church. There were two hundred and ninety-five fine looking young men at the College. They applauded at the beginning and end of my address, and said: "Come some more." A meeting in the Church of the Brethren, near Oakton, Virginia, was largely attended and cheering. In both trips going to and returning from home, I accomplished good work at Berne and Monroe, Indiana. The meeting at Berne in what is known as the Missionary Church, was largely attended and contributed liberally in aid of the work. I found the pastor of the Friends Church at Monroe had been active and there was a very helpful meeting in the "Pleasant Valley" Church. They also said "Come again." I learned of some there who had been "Odd Fellows" who were now "free fellows"—having blessed freedom in Christ. Both before and after our Annual Business Meeting I spoke in and near Chicago. My program then takes me to Wisconsin for June work; and lectures are arranged for Milwaukee, Stephens Point, Wausau, etc. At Pittsburgh, Pennsylvania, I saw Rev. Mr. Burgess of the Christian and Missionary Alliance, who expressed the hope that meetings in our line be held in his church in the early fall as he felt there was much need.

I saw on a large sign for auto men entering Fort Wayne, Indiana, "Drive carefully, you may meet a fool!"

Pray that the Lord may give me strength and wisdom.

MISCELLANEOUS

REVISED ODDFELLOWSHIP ILLUSTRATED.

The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees. By a Past Grand Patriarch. Profusely illustrated, and guaranteed to be strictly accurate, with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. Cloth, \$1.50; paper cover, \$1.00.

ADOPTIVE RITE RITUAL, OR THE ORDER OF THE EASTERN STAR.

"The object of this Order is to incite the influence of females towards the purposes of the Masonic Institution," etc.

A full and complete ritual and secrets of the five degrees of Female Freemasonry by a Past Grand Secretary of the Supreme Grand Chapter. Revised Edition. 230 pages; cloth, \$1.25.

REVISED REBEKAH RITUAL, ILLUSTRATED.

Revised amended official "Ritual for Rebekah Lodges, published by the Sovereign Grand Lodge, I. O. O. F.," with the "unwritten" (secret) work added and the official "Ceremonies of Instituting Rebekah Lodges, and Installation of Officers of Rebekah Lodges." 45 cents; cloth, 75 cents.

REVISED KNIGHTS OF PYTHIAS RITUAL.

An exact copy of the new official ritual adopted by the Supreme Lodge of the World, with the secret work added and fully illustrated. Cloth, 75 cents; paper cover, 45 cents.

MODERN WOODMEN OF AMERICA RITUAL.

Complete revised official ritual of the Beneficiary and Fraternal degrees (illustrated), with "unwritten" or secret work, installation, funeral ceremonies, odes and hymns. 45 cents.

ROYAL NEIGHBORS OF AMERICA

1899 Ritual as printed by J. W. Franks & Sons, Peoria, Illinois. This order is the female auxiliary of the Modern Woodmen of America. 10 cents.

REVISED RED MEN RITUAL.

The complete illustrated ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree; with the odes, etc. Cloth, 75 cents; paper, 45 cents.

EXPOSITION OF THE GRANGE

Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge room, signs, signals, etc. 35 cents.

A. O. U. W. RITUAL.

The secret ceremonies, prayers, songs, etc., of the Ancient Order of United Workmen have been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate, it is substantially true, and as such is vouched for by Rev. S. A. Scarvie, of Decorah, Iowa (R. F. D. 6), a very excellent Christian gentleman, and a seceder for conscience' sake from this order. 10 cents.

FARMER'S EDUCATIONAL AND CO-OPERATIVE UNION OF AMERICA

Initiation ceremonies; obligation; final charge; chaplain introduced; burial ceremony, etc., etc. 5 cents.

THE FORESTERS ILLUSTRATED.

The complete illustrated ritual with Installation Ceremonies of the United Order of Foresters, formerly known as the Independent Order of Foresters.

Paper cover, 35 cents each.

KNIGHTS OF THE MACCABEES ILLUSTRATED.

The complete illustrated ritual and secrets of the order as used in 1880.

Paper cover, 45 cents each.

ECCE ORIENTI.

The complete standard ritual of the first three Masonic degrees, in cypher, printed by a Masonic publishing house and used by many Worshipful Masters, all over the country, instructing candidates. Any one having Freemasonry Illustrated can learn to read the cypher. Pocket size, full roan, flap, \$2.50.

SECRET INSTRUCTIONS OF THE JESUITS and CONFESSIONS TO A PRIEST

Both books are by Thomas E. Leyden, Evangelist, a converted Catholic. A warning to America. Contains the Jesuit oath. Paper covers; price for the two books, 30 cents.

PATRIARCHS MILITANT

Adopted by Sov. Grand Lodge, Independent Order of Odd-Fellows, 1885. Copy of charge book with military diagrams, etc. Paper cover, 25 cents.

GOOD TEMPLARRISM

An exposition of the Lodge, Temple, and Council degrees. Paper cover, 35 cents.

TEMPLE OF HONOR AND TEMPERANCE

Ritual of Subordinate Temple and degrees of Love, Purity and Fidelity. Cloth covers, 35 cents.

KNIGHTS OF THE ORIENT

Ritual of the Ancient Order of the Orient; a side degree. Paper cover, 25 cents

KNIGHTS OF COLUMBUS, ILLUSTRATED.

A complete ritual and history of the first three degrees, including all secret "work," fully illustrated by a former member of the Order, giving signs, grips, pass words, etc.

Paper covers, 75c. Cloth, \$1.

AN ILLUMINATING ADDRESS.

An Appeal to Christian Men in the Lodges, especially Masons and Odd-Fellows. A clear and convincing exposition of "The Way of Cain," "The Error of Baalam" and "The Gainsaying of Korah," by Rev. Adam Murrman. 32 pages and cover, 10c.

There is none other Name under heaven, given among men, whereby we must be saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.

—John 18:20

THE WHOLE ARMOR OF GOD.

JOHN WEAVER WEDDELL, D. D.

"Put on the whole armor of God." Ephesians 6:11. We are not to put on the armor that God puts on, for He needs none. Nay, we are bidden to put on—wonderful words—*God Himself as our armor.* "Put on the whole armor of God," in an appositive sense, *the armor which is God!*

It is the only way to prevail in this present evil world, for "we wrestle not against flesh and blood, but against principalities and powers"—powers beyond us and above us, and that are too much for us in the flesh; but, thank God, not too much for Christ who is stronger than they. Therefore Paul says here, "Be strong in the Lord and in the power of His might."

Do not shrink then to take unto you by heaven's injunction the whole armor of God, and very reverently, the armor of the *whole God!*

"Stand therefore, having your loins girt about with truth." Whose truth? God's truth, the truth as it is in Christ Jesus.

"And having on the breastplate of righteousness." Whose righteousness? Our own? It is as filthy rags. The only breastplate with which to meet the world or to meet God, is the breastplate of Christ's perfect righteousness.

"And your feet shod with the preparation of the gospel of peace." His peace.

"Above all, taking the shield of faith." Whose faith, mine? No. "Have the faith of God"—the Greek of Mark 11:22. Such a shield alone can quench Satan's darts.

"And take the helmet of salvation." Whose salvation? The salvation that God gives, conscious and known-full salvation in Christ.

"And the sword of the Spirit." What is this but Spirit power, and He is the third person of the Trinity! Christ is not only *in us*, the hope of glory, but *upon us* the power to overcome. As we plead the Word, the Spirit plies the sword, and victory is ours.

"This is the victory that overcometh the world, even our faith." Lord, give us faith in Thee—yea, give us Thyself—to be "able to withstand in the evil day"—it is here now—"and having done all, to stand!"

"A gospel that is after men will be welcomed by men; but it needs a divine operation upon the heart and mind to make a man willing to receive into his inmost soul the distasteful gospel of the grace of God."

YOU CAN PRAY!

J. NARVER GORTNER.

If you can not preach a sermon,
You can pray!

Anglo-Saxon, French or German,
You can pray!

Men of every tribe and nation
Are in need in all creation;
'Tis no time for self-inflation—
You can pray!

If you can not be a teacher,
You can pray!

You can stand behind your preacher,
You can pray!

You can bear him up each hour
At the throne of grace and power;
You can keep from getting sour—
You can pray!

If you can not cross the ocean,
 You can pray!
 You can show your heart's devotion,
 You can pray!
 Multitudes for Christ are crying,
 Myriads of hearts are sighing,
 And the heathen world is dying—
 You can pray!

If you can not die for Jesus,
 You can pray!
 From our sins His power frees us;
 You can pray!
 God designs that His salvation,
 Good for men of every station,
 Shall be preached to tribe and nation—
 You can pray!

If you can not give like others,
 You can pray!
 You can love your needy brothers,
 You can pray!
 If you pray, you'll give! I'm laying
 Down a plan that leads to paying!
 If you pray you'll give, I'm saying—
 Let us pray!

—Selected.

CIVIL AND LODGE OATHS.

Scripture.—*Lev.* 5:4-13.

4. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

5. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

6. And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7. And if he be not able to bring a lamb, then he shall bring for his trespass which he hath committed, two turtle-doves or two young pigeons, unto the Lord, one for a sin-offering and the other for a burnt-offering.

8. And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and wring off his head from his neck, but shall not divide it asunder:

9. And he shall sprinkle of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar: it is a sin-offering.

10. And he shall offer the second for a burnt-offering, according to the manner: and the priest shall make an atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11. But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin-offering.

12. Then shall he bring it to the priest and the priest shall take his handful of it, even a memorial thereof, and burn it on the altar, according to the offerings made by fire unto the Lord: it is a sin-offering.

13. And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and the remnant shall be the priest's as a meat-offering.

The first step must be an inquiry into the nature of an oath—what is a lawful and what is a false oath. If the lodge oaths are the first, then the whole system is legalized, notwithstanding minor defects. Alexander Cruden thus defines a lawful oath as “a solemn action, whereby we call upon God the searcher of hearts, to witness the truth of what we affirm, for the ending of strife or controversies.” “That a person swear lawfully he must have regard (1) to the object; that he swear by the Lord alone, for seeing we deify and make that our God which we swear by, therefore we forsake the true God if we swear by that which is no God, Jer. 5:7. (2) To the manner: that he swear in truth, in judgment and in righteousness, Jer. 4:2 that he swear not falsely, or deceitfully but that which is agreeable to truth; that he swear not rashly, but upon due consideration of all circumstances; and that he swear nothing but what is agreeable to truth and equity. (3) He must have a regard to the end; that God may be glorified, our duty discharged, controversies appeased, our brethren satisfied, or our own, or others' innocence, cleared.”

"A great mistake is entertained very generally in regard to an oath," says Rev. A. M. Millegan, D. D., "that is that any person, under any circumstances, and for any purpose may apply the binding obligation of an oath; as, for instance, that persons may bind themselves together for the most wicked and mischievous purposes as firmly as the husband and wife are bound by the marriage bond. That the pirate captain and his crew are as firmly bound together by it, as the members of a commonwealth and their ruler.

"This is a very great and very dangerous mistake. To understand this matter properly we must remember that an oath is a divine institution or ordinance, and that it derives all its solemnity and binding force from the fact that when it is properly administered God Himself becomes a party to the compact which it is intended to seal. The whole power of an oath consists in the certainty that God will punish its violation."

"When is swearing the exemplification and when is it the profanation of the divine ordinance of the oath? I answer: when it is taken in accordance with the divine institution it is the one; when otherwise, it is the other."

"No organization that has not a divine institution and authority from God to make him a party to its formation, has any right to use His name or employ an oath as the bond of its existence. Any such use of the oath is therefore unwarranted, and consequently a prostitution and profanation, not a proper administration of it, and consequently the sin is in the making not the breaking of it."

"*Blackstone, book ix. p. 137, says: 'The law takes no notice of any perjury but such as is committed in some court of justice, having power to administer an oath, or before some magistrate or proper officer invested with similar authority, in some proceeding relative to a civic suit or criminal prosecution.'*"

"*Dr. Jenkins on The Oath, p. 193, says: 'Before any association of men should dare to tender the oath they must be able to show that God is a party to the compact under which they are associated; and that by virtue of that compact they may exercise sovereign authority. No society has a right to call upon God to be a party to the covenant of the oath*

until they can show that they are "ordained of God." But this no merely voluntary society can do: and we therefore conclude that all oaths administered by the authority of such are extra-judicial and an abuse of the ordinance.'"

The Commentaries.

Mathew Henry on Lev. 5:4,5:

"Rash swearing; that a man will do or not do such a thing; if the performance of his oath afterward proved either unlawful or impracticable by which he is discharged from the obligation; yet he must bring an offering to atone for his folly in swearing so rashly, as David that he would kill Nabal. He shall be guilty in one of these; guilty if he do not perform his oath; and yet, if the matter of it were evil, guilty if he do. Such wretched dilemmas as these do some men bring themselves into by their own rashness and folly. So sadly are they snared by the words of their mouth. Wisdom and watchfulness beforehand would prevent these straits.

"Now in these cases the offender must confess his sin, and bring his offering; and the offering was not accepted unless accompanied with a particular, penitential confession, and a humble prayer for pardon."

Henry on Acts 23:12-14:

"How firm they made it, as they thought that none might fly off, on conscience of the horror of the fact at second thoughts; they bound themselves under an anathema, imprecating the heaviest curses on themselves, their souls, bodies, families, if they did not kill Paul. . . What a complication of wickedness is here!"

Doddridge on Acts 23:14.

"Such execrable vows as these were not unusual among the Jews who challenged to themselves the right of punishing those, without any legal process, whom they considered as transgressors of the law, and in some cases thought that they were justified in killing them. Josephus mentions a case not much unlike to this, of some that bound themselves with an oath to kill Herod, in which they gloried as a laudable intention because he had violated the ancient customs of their nation."

Lightfoot shows from the Talmud that

it was easy for them to obtain the absolution of some rabbi from such oaths.

Scott on Mat. 5:34.

"The multiplication of oaths and the irreverence with which they are administered occasion guilt and evil beyond calculation. Men are so deceitful that they fear to trust each other without oaths. They suspect each other; or the speaker fears that his bare word will not be taken, or swears to conceal his bad designs. But Christians should try to so speak, that their word should be as satisfactory as another man's oath. Though the necessity of oaths is found in the deceitfulness of man, yet the worse men become the less they are restrained with oaths; the better they are the less the need of them."

Lodge Oaths

are known from the testimony of hundreds of men. As thus revealed we know—

1. That men are foresworn by them; that is, they are sworn to keep secrets of which they can not know the nature, and to obey "unknown superiors."

2. That many of them are of a horrible nature. Pres. John Quincy Adams wrote: "No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own, for the breach of an absurd and senseless secret." "It is an oath of which a common cannibal would be ashamed."

3. That they are required on matters of trifling importance. See the oath required of visitors published in the Grand Lodge report of Illinois, 1856, page 57.

4. They are of such a nature and often taken under such circumstances as in many minds to produce the impression that they are not to be kept.

5. They are by many regarded as more binding than the solemn covenants of the divine institutions of marriage, of the church, and of the civil power; outside of which all oaths must be extrajudicial and profane.

Lodge oaths therefore are condemned in the Old Testament: In Ex. 20:7; Lev. 5:4-13, 24:16, 19:12; Deut. 5:11; Is. 65:16; Jer. 4:2. In the New, Christ refers to this condemnation, Mat. 5:33, and not only confirms it, but adds the strictest prohibition. See also James 5:12.

The duty of repentance and confession for such swearing as is mentioned in our lesson is plainly taught. The Jew must confess that he had sinned and bring an offering, and the priest would atone for him.

The oaths of the lodge are also taken concerning things that are hid. They are oaths that cannot be regarded as appealing to the God of truth, and are thus profane and sinful. They are false oaths which cannot have the least binding force. It is sinful to consider them binding upon the conscience; and they should be immediately renounced, with all other sins. *The pledges of secret orders* which do not require an oath must be held to be *of the same nature*, since they are taken "in the presence of God" or on the "sacred honor."

OFFICE OF BOARD OF EDUCATION. PATERSON, N. J.

May 8, 1922.

To Parents of High School Pupils:

You are hereby notified that the Legislature of this State, at the last session, passed a law which declares that a fraternity, sorority, or secret society of public school pupils is inimical to the good of the school system and to the democratic principles and ideals of public education and to the public good; and from, and after the passage of this act no secret fraternity or sorority shall be formed or maintained in any public school in the State.

To comply with this law, pupils have been directed to sever all connection with High School fraternities or sororities. Your co-operation in the enforcement of this law will be appreciated by the Board of Education.

JOHN R. WILSON,
Superintendent of Schools.

QUESTION.

"A secret society of public school pupils is inimical to the public good," says the New Jersey legislature, but why is a secret society not generally inimical to the public good?

"A sermon of Christ, even a single word of Christ, set in the light of the Holy Spirit, shines like a diamond; nay, like a fixed star with light that is never dim."

FOUR POINTS AGAINST SECRETISM.

BY REV. JOHN F. HEEMSTRA.

The following is offered as an extract of an address delivered before the Western Theological Seminary of the Reformed Church in America, at Holland, Michigan. The whole would be too lengthy for these pages, and some of it had a local coloring which would not interest readers at large.

The writer makes no claim to originality, and this article will contain nothing new to constant and diligent readers of the CYNOSURE. Yet he hopes the reiteration of things often said may not be out of place in these days when, especially on this subject, "precept upon precept, line upon line, here a little and there a little" is needed.

A Large, Live Question.

Secretism is a large and live question. It has been well said that lodges have become so universal that "no man can claim to be intelligent concerning this age, if he does not in some measure understand them." The scope of the lodge question will somewhat appear from a few statistics, such as are available. The 1917 edition of *Statistics of Fraternal Societies* lists 25 secret societies that do not maintain a benefit feature, with a total membership of 17,600,000, and besides 180 fraternal benefit societies, with a membership of 8,457,000. This is evidently not a complete list. *Everybody's Magazine* of June, 1910, stated there were then 557 fraternal benefit societies in the U. S. and Canada, which is 377 more than is given in the other statistical record. Perhaps this number had ceased to exist in 1917, since it is well known that the fraternal insurance orders have rapidly become insolvent and have broken up, while also others have taken their places. Deducting, however, for double counting from the above membership figures, a fair estimate would place the lodge membership in our country at about 15,000,-

000 in 1917. Since then there have been great activities of propaganda. Membership drives have been frequent in spite of the claim that all candidates come at their own initiative. No doubt the aggregate of lodge membership is today considerably greater than in 1917, and than it ever was. They are still more ambitious for the future. Of late years systematic efforts are being made in recruiting prospects by methods of training of the youth of both sexes for secretism. The De Molay, and Job's Daughters, and the Builders are for that purpose.

All this shows that the lodge question is a large and live question, calling for careful, studied investigation. Those who favor lodges boast of this large and increasing membership. It is to their minds a matter of commendation, but this is faulty reasoning. If secretism is good because it can parade a large membership, Mohammedanism and Buddhism are even better, since these number many more millions. But one thing must be evident to all giving the matter any thought: If lodges are good, they are a great good; but if lodges are bad, they are a great menace; we are either abundantly blessed with lodges, or else we are woefully lodge-ridden. In either case we ought to know. The question is a large and live one.

It is my purpose to consider the lodge question in general, without referring particularly to Freemasonry, as is frequently done. Masonry rather belongs in a class by itself, not because it is essentially different from the rest, but because what may be said of all as to their general character, pertains to Masonry in the superlative degree.

Public Press Coddles Lodges.

What will be said is not to be of a complimentary nature. The most attention lodges receive is of that kind. They possibly get more free advertising of a boost-

ing tendency than any other institution. The public press gives far more attention to lodges than to churches. It likewise studies to shield the lodge from unfavorable criticism, while it frequently gloats on making the faults of the church sensational. Be that as it may—the best things are ill-suited for advertising. And Jesus said: "If ye were of the world the world would love its own, but because ye are not of the world, but I chose you out of the world, therefore the world hateth you."

Yet in not complimenting lodges I would not take this position arbitrarily and unreasonably. If I could say anything complimentary I would be glad to do so. Some people call lodges good and say they do much good. I would say in all sincerity that I cannot see it. Let it be understood I am speaking of the lodge as an institution, not of the individual members. I am not thinking of the personal character and conduct of the members, whether they are good and do good; but of the institution to which they belong. It should be observed that the lodge is not to be credited or discredited with what its members are and do as individuals—only when they represent and carry out the principles and purposes of the institution. I am not combating persons, but principles.

Doubtless there are those who consider it a pitiable condition or blindness that we cannot see any good in lodges. I wish that they would indeed take pity on us and enlighten us. Let them show where-in they are good and do good. Of course they *ought to show us*; not make assertions and expect us to be satisfied therewith and convinced thereby. They should should present facts. Why should they not do this? Yet, no! for this would be inconsistent with the very nature of the institution. It does not wish to deal in an open straightforward way. It obligates all its members, more or less strin-

gently, under penalties which are said to mean nothing, but cannot be dispensed with, to ever hail, always conceal, never reveal what the lodge is and does. Then they want us to believe that the lodge is good, and help boost, or at any rate, refrain from knocking, when they deserve to be knocked for this very position, if for no other reason.

The Threadbare "Good Man" Argument.

We have all heard of the threadbare "good man argument." Lodge people still use it, and many others fall for it, or seem to do so. There are good people in the lodge, and they say it's good, therefore it must be good. What about bad people in it? If the good people in the lodge make it good, why do not the bad people in it make it bad, particularly since everybody knows that these are in the majority? But good people in the lodge say it's good. What about the good people in the lodge that say the opposite, that it's bad, and they have come out well knowing that their doing so would not be to their advantage, but to their disadvantage? I can imagine that a man may stay in a bad thing for an ulterior purpose, the very thing for which he went into it in the first place, e. g., business advantage or social prestige. I can imagine that he may even claim that it's good, especially if he is under constraint to do so. *I cannot imagine that a good man will quit a good thing, and say that it's bad, when he well knows that in all probability it will be to his disadvantage to do this.*

The fact is that the character of the people in it affords no conclusion as to the character of the institution they are in. Good men as slave-holders did not make slavery good; respectable men as saloonkeepers did not make the liquor trade a respectable business.

Furthermore, I wish to consider the lodge in its character and works from the Christian viewpoint, in the light of the

teachings of the Bible, for us the only and infallible rule of faith and life. If a person doesn't care for what the Bible teaches, and doesn't consider its teachings authoritative then our argument with him is for a great part cut short. We occupy no common ground, we have no basis from which to proceed.

A young man said to me at one time that his affiliation with the lodge was perfectly consistent with *his* Christianity. Indeed! That's not the point. Of what particular kind one's subjective Christianity may not be it is hard to say. It may be of such a kind, so shapeless, so colorless that practically anything may be consistent with it. We were not concerned in this matter with one's subjective Christianity, but with objective Christianity, revealed and taught in the Bible. Of course, one's subjective Christianity ought to conform with the objective Christianity of the Bible; but in case it doesn't, the latter is the thing that counts. If one doesn't believe what the Bible teaches is true, his believing is off.

This being our standpoint, there are four counts against the lodge that I wish to name, based on facts and these considered in the light of Holy Scripture. Other things might be named, but these I consider most grave, to wit:

Lodges are worldly in spirit.

They foster a bogus fraternalism.

They practice organized secrecy.

They teach a religion that is anti-Christian.

Lodges Are Worldly in Spirit.

Lodges are institutions that are worldly in spirit. The Bible says we must try the spirits whether they are of God, and it reminds us that if any man (it would apply to institutions also) love the world, the love of the Father is not in him. By this worldliness of spirit we do not simply mean that lodges are paramountly concerned with material things. This is indeed the case, in spite of their loud

boasting of having ideals of character building. Their chief concern is Mammon. But they are also actuated with the particular love of the world, "the lust of the flesh," "the lust of the eyes," and "the pride of life." Not all lodge members are thus. Christian lodge members we would certainly expect to be different. But the institution as such stands for this; it sanctions this spirit.

"The pride of life" is characteristic of them. Witness their high sounding, hollow titles, too many to rehearse, and at cross purposes with Christian humility and American democratic simplicity, and even with the Constitution of the U. S. Compare with these titles what has been written in our Federal Constitution: "no title of nobility shall be granted by the U. S." and particularly with such passages of Scripture as the following: Matt. 18:1-3; 23:10; Jas. 3:1; Rom. 12:16; Luke 16:15.

As to "the lust of the flesh" their so-called "work" in their initiations is more than mere puerility. It is to a great extent degrading, intended for the gratification of morbid taste. It has been well said: "If initiations were performed in the light of day they would awaken a universal shout of derision." They are all pretty much alike in their character, as they themselves claim, and all proceed on this assumption: "If you get into the game, don't squeal. Be a good fellow if it kills you." There have been many such good fellows.

These things have been excused under the plea that the Bible says: "There is a time to weep and a time to laugh." But it doesn't say that there is a time to laugh at people, and who does not feel that the spirit of the Bible is positively against making man the object of ridicule, sport and butt, even to the extent of great bodily injury incurred, and life forfeited—and then be a good fellow. All this is not of the Father, but is of the world.

Formerly it was an open secret that many lodge rooms were regular drinking places. Even now raids on the clubrooms of lodges reveal that they are by no means backward in violating our constitutional law. The Order of Camels was organized in January, 1920, with the avowed purpose of defeating national prohibition. They, as all others, declare that they do not interfere with one's political or religious beliefs; but our lamented Dr. Jesse W. Brooks might well inquire, an inquiry which the *Chicago Tribune* refused to publish, though the Order was glaringly advertised in Chicago: "What kind of political beliefs do the members of this new order have who are banded together in secrecy, and who propose to use the method of the secret fraternity with the avowed purpose of defeating our Constitution?" We should realize that this defeat cannot be accomplished in any better way, and more effectively than under cover of darkness and oath-bound secrecy. Who shall tell us how much violation of the prohibition amendment is due to them? We are not supposed to know, that's why they are secret and oath-bound.

The nature of the conclaves and conventions of lodges, particularly of the Elks, Eagles and Shriners, likewise clearly show that their "love of the world" in "the lust of the flesh." The reports of these meetings, in addition to what is said and which indicates the lewdness practiced, speak of other unmentionable things. || |

Among the more sober diversions of lodges, they are wont to be strong on balls, card parties and carnival revelings. Of course, many people think nothing of such things in these days, and regard these as innocent fun and perfectly proper. The question is, what ought Christians to think, according to the Bible? Holy Scripture is replete with admonitions. I will just indicate the fol-

lowing without quoting them: Eph. 4:17-20; Phil. 3:17-19; Col. 3:5, 6; 1 Thes. 5:22, 23. I shall leave this point, though this alone should decide the Christian attitude toward lodges.

Lodges Foster Bogus Fraternalism.

My next count against them is their *bogus fraternalism*. Lodges boast very much the fraternal spirit, but it is a misnomer which any careful investigation will clearly show. It is largely in evidence. What is called fraternalism is favoritism, clannishness, a modern caste system. Can anyone join a lodge of his preference by paying the price and submitting to what is required? Not at all. It remains to be seen if he is wanted. He must be voted on. One vote against him will keep him out. Is he socially on a par with the rest when he has come in? Not necessarily, and not if he is not otherwise. The mere membership will not put one in a particular class. Everybody can readily understand that this should be so. People who are not bound together by a natural bond, physically, intellectually, or spiritually can not and do not become brothers by such a bond as lodges employ to bind and hold people together. Social distinctions are not eliminated by lodge membership; the natural antipathy that exists between a moral and an immoral man is not abolished in this way; neither does a Christian and an infidel become brothers by a lodge obligation.

Lodges boast of their benevolence and helpfulness. The help rendered, however, has been paid for, and it is not forthcoming unless the price has been paid. It is therefore no benevolence, but simply the discharging of indebtedness that has been contracted. Neither is this indebted benevolence economically administered. For a lodge to spend 50% or more of its income for general expenses is nothing unusual. The Eagles spent only 22% of their funds during the first nine years for their so-called benevolence.

It has been well observed that if it cost the church as much to give away its benevolences, it would be made the laughing stock all over the country, and the public press would deride it, as it deserved to be. May we inquire, why is not the lodge accorded this treatment?

As to fraternal insurance orders, *Everybody's Magazine* of June, 1910, reported that there were then 557 fraternal benefit societies in the U. S. and Canada, with an aggregate membership of over eight million and carrying insurance somewhat over nine billion dollars. Their assets, however, were less than 50% of their liabilities, and their overhead expense ranged from 2% to more than 50%. During a period of forty years 86% of mutual and fraternal insurance orders had failed, and the average life had been 15 years. Repeated efforts for a readjustment of assessments, and thus putting things on an equitable and business basis, which is certainly demanded by the fraternal spirit, were uniformly and desperately resisted by the membership, since they could not be dissuaded from holding on to the fond expectation of getting something for nothing. Ultimately all those not dying while the organizations with which they are connected are still solvent and paying out, will get nothing for something. It is favoritism that all are seeking and few are getting, at the expense of the others and of those who are outside.

Permanent Organized Secrecy.

The next count against lodges is *secrecy*, *organized secrecy* of a permanent character. This is wrong; it never can be right. Secrecy can only be right when it aims to accomplish what is good, and in opposition to what is bad and would be injurious, and which can only be forestalled in this way. Such must be our strategy and military maneuvers in time of war, lest the enemy get the advantage over us, and rout our forces. Such is

the nature of secrecy in the family life, and even in the honest business enterprise, because publicity would work to the detriment of vital interests. This, however, is never of a permanent character. It does not hold when the danger of publicity is absent or is past. The secret strategy in time of war is freely rehearsed at the fireside when the war is over.

Lodgemen have had the audacity to compare the privacy of the family with the secrecy of the lodge. The fact is that if any home were found secret in the sense in which the lodge is, there would attach to it the strong and unavoidable suspicion that it was a rendezvous for bandits, gamblers or bootleggers. How can a secret society possibly escape being an object of suspicion to thoughtful people? We have become so used to them now—but suppose we had never heard of a secret society and one should start up in our community, how would it be regarded, even if the people in on it had always been considered good people? Daniel Webster said: "All secret associations, the members of which are bound together by secret oaths, are *naturally* sources of just alarm to others."

Is the secrecy of the lodge justifiable? Is the lodge seeking to guard in this way against something bad that might come to them and others? What may this be? This in itself ought not to be a secret. When will they ever get through with this? What sanction have they to voluntarily organize for such a purpose, especially since no one is supposed to know what the purpose is before he gets into it—and then only partly—and is obligated by oath to conceal things without knowing what these are?

Lodges tell us that they are secret, not to combat the bad that is outside and is threatening them and others, but to foster the good that is in them. They purport to have wonderfully good things to

communicate to those who come in. These are supposed to become very much enlightened and benefited thereby. Pray, what sort of good can that be, that must be concealed, permanently concealed? Where did they get the right to conceal the good? Isn't everyone from the nature of the case in duty bound to communicate the good? Would we call it a good thing for the medical profession to permanently conceal a reliable remedy from suffering humanity? Is it a good thing for scientists to conceal a valuable discovery by which mankind would be benefited?

What is the Christian position? What did Jesus say? "In secret have I said nothing." He didn't tell his disciples to always conceal and never reveal what He taught them, except to those who would in turn be bound by an oath of secrecy. He said: "What I tell you in darkness, that speak ye in the light; and what ye have heard in the ear, that preach ye upon the housetops. Go ye into all the world and preach the Gospel to every creature." When the Holy Spirit was poured out at Pentecost they did not bar the doors of the place and invent oaths of secrecy as a condition for obtaining light. It was noised abroad and all that would might come and hear the wonderful works of God proclaimed.

On the other hand, it was by a secret pact that Jesus was betrayed and condemned (Matt. 26:3-4). These same secretists afterward forbade the disciples under severe threatening to speak and preach in the name of Jesus. Simon, the sorcerer, planned to follow the method of secretism in getting power to lay hands on people and thus purport to benefit them, and Simon Peter said: "Thou art yet in the gall of bitterness and in the bond of iniquity." It was a secret society that formed itself and bound themselves with an oath, similar to present day oaths of secretism, to kill Paul.

The fact is that secretism does not serve a good, but a bad purpose. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Secretism is therefore a principle of corruptness—it has the unmistakable earmarks of the kingdom of darkness. Its practice is immoral. Every lodge requires of those who enter and proceed from one degree to the other, to ever conceal and never reveal things that they have no foreknowledge of. They are all sworn to always hail and obey without knowing what they shall have to hail and obey. Is this not immoral? Isn't this prostituting one's soul? Isn't this swearing away all exercise of private judgment and conscience? Do not people in this way make of themselves dupes of despotism that goes as far as despotism ever did go and can go? Think of such a thing for one who has acknowledged allegiance to Jesus Christ, and confesses having been bought with a price to glorify Him in body and soul, which are His.

Passing the discussion of the horrible nature of the oaths of secretism, worst in Masonry and copied after Masonry more or less by the others, I wish to quote from a couple of eminent statesmen. Daniel Webster said that a secret order "is an institution that is essentially wrong in the principle of its formation, and from its very nature is liable to great abuses." Charles Sumner said: "I find two powers here in Washington in harmony and both antagonistical to our free institutions, Freemasonry and Slavery, and they both must be destroyed if our country is to be the home of the free as our ancestors designed it." In Sumner's

day Freemasonry was practically alone in secretism, it is yet foremost therein. Now that Freemasonry can no longer link itself with slavery, what is it linked with now that is antagonistical to our free institutions? What was said above about the Order of Camels and their avowed purpose is suggestive along this line. Slavery has been destroyed at a great cost. What shall happen to secretism, and what will be the price that we shall have to pay for its destruction?

They Teach an Anti-Christian Religion.

The fourth count against secretism is its *religion of an anti-Christian character*. This is the most serious of all. The position of lodges on this matter is frequently very extreme one way or the other. Some stoutly maintain that lodges have no religious character, others just as strongly claim that they are all founded on the Bible; that they are just as good as the church and even better, while the more reserved of this class would make them a valuable handmaiden of the church. The result is that many Christian people are in a quandary. Meanwhile the lodge goes on diverting people's minds from the truth of God in a very subtle way, undermining Christian faith as perhaps no system does so practically and effectively.

A few essential things ought to be settled. That lodges are religious institutions, that they have religious tenets and practice, a creed and a cultus, ought not to be gainsaid by anybody. Any careful study will remove all doubt. They openly avow their religious character. Most strongly is this asserted by Masonry. Masonic literature is replete with statements to this effect. Odd-Fellowship is a close second in this claim. Grosh's "Odd-Fellows' Manual," endorsed by the Grand Lodge of the United States, contains such statements as these: "Odd-Fellowship is based on the recognition and practice of great re-

ligious truths. We have a religious test. We use forms of worship. We are a religious body, and have a religious faith for the basis of our fellowship, and to unite us in a religious duty." Others follow in the same line. They all have their altars, chaplains, rituals, prayers, funeral ceremonies and religious memorial services. Some treat religion very lightly, the Elks particularly making a joke of it, according to the "Hello Bill" spirit of which they boast. Why lodges should introduce religion into their makeup is given thus in Grosh's Manual: "Without some basis in man's religious feelings, and a consequent moral cement to bind its members in mutual affection and well-doing, it (the lodge) must, sooner or later, lapse back to original selfishness, and crumble to pieces in general distrust and over-sweeping dishonesty." Quite a confession to make as to the inherent character and stability of the lodge!

Lodge religion is therefore an undeniable fact. The question arises what kind of religion has the lodge? That it is not Christianity is perfectly clear. This is openly acknowledged to be the case. Mackay says of Masonry: "It is not Christianity, nor a substitute for it." A strange and illogical statement in the extreme. If Masonry is a religious institution as it claims to be, and is not Christianity, as it admits, how can it be anything else but a substitute for it. It would seem that every religion aims to be a substitute for every other. That is certainly what Christianity aspires to be. Grosh says: "It would be absurd to suppose that Odd-Fellows require, give or receive distinctly Christian fellowship." In this it should be observed that Christian fellowship is necessarily distinctly Christian, if it is anything else it ceases to be Christian.

What, then, is the religion of the lodge? It may fairly be reduced to this: The recognition of a supreme being or

intelligence called God or anything else. This God is considered a personal being or an impersonal something, or nothing. They worship this God that adopts methods entirely self-willed and arbitrary. They express confidence of a future state of bliss, utterly undefined, and having no basis whatever except the imaginings and ipse dixits of the lodge.

Objection has been made because we call this un-Christian religion anti-Christian. We need not war about words—it does not make much difference. But why should it not be anti-Christian? Grosh argues against this censure as strongly as he can. Naturally so, as he himself was a minister of the Gospel. His argument is this: "It is unjust to deem us anti-Christian because we admit men of all religions into our order, the same as business and humane institutions—are they therefore opposed to Christianity—are they therefore anti-Christian?" This strongest argument is very weak to be sure, so weak that we stand amazed at the author's courage to use it. We do not call the religion of Odd-Fellowship anti-Christian because they admit people of all creeds to become members, *but because their religious basis of membership, and their religious practice and teachings and worship are of such a kind that people of any religious persuasion diametrically opposed to Christian faith, or even such as are practically and avowedly irreligious can come under the Odd-Fellows' religion and feel perfectly at ease.*

Moreover business and humane institutions may not be Christian and still not anti-Christian, because as organizations they do not maintain religious tenets and engage in a religious cultus, but it is certainly true of a religion that if it is *un-Christian*, it thereby becomes *anti-Christian*. Jesus said: "He that is not with me is against me."

Others have said that lodges are not to be considered anti-Christian, because

their rituals and teachings do not antagonize Christianity, they leave it alone. That conclusion does not follow. The Koran does not antagonize Christian faith, neither does Buddhism and other heathen systems. Are these therefore not to be considered anti-Christian? If not, why should we seek to have these heathen people converted to the Christian faith? Besides, the leaving alone of Christian faith in lodge rituals and teachings is by constraint. The absence of Christian truth in lodge rituals and teachings is not due to innocent omission, it is purposely left out. The question is not whether Christian truth is taught or not taught by the lodge, but whether it may be, and then the answer is positively in the negative.

A Few Questions to Ponder.

In conclusion, a few questions to ponder over. Is an institution that regards the Bible and speaks of it as an article of furniture, and declares that any other book considered sacred, and which the members might wish to substitute for the Bible, is just as good for the purpose of the lodge—is such an institution anti-Christian? If so, then the lodge is.

Is an institution that teaches a conception of Deity contrary to the Bible, and says that Mohammedanism also recognizes the only true God; that says it doesn't care what conception its members have of God, that all conceptions of God are equally good for its purpose; that therefore ignores that the only true God is the Triune God, Father, Son, and Holy Spirit—is such an institution anti-Christian? If so, then the lodge is.

Is an institution that in its use of Scripture refrains from using all passages that speak of Jesus Christ, the great central figure of the Bible, and even expunges His name from passages where it occurs, but which it wishes to use—is such an institution anti-Christian? If so, then the lodge is.

Is an institution that maintains forms of worship without recognizing the need of a mediator between God and man; that makes no confession of sin; does not express contrition and repentance, and does not acknowledge the atonement of the cross, nor seeks forgiveness and grace—is such an institution anti-Christian? If so, then the lodge is nothing less.

Is an institution that advocates a hope for the future life without repentance and faith in Christ; that teaches a salvation by good works of fealty to its own organization; that officially declares each and every one of its members dying in good standing with itself, and without regard to his moral or spiritual state, to have entered into the bliss of the future life—is such an institution anti-Christian? If so, then the lodge is this emphatically.

—Holland, Michigan.

When the enemy comes as a house-breaker, he does not seek for the strongest part of the castle, but for its every weakest parts.—*Aesop*.

THE ELKS.

"The Mark of the Beast."

BY GEO. N. ANDERSON.

The appended newspaper clippings have been verified as substantially correct:

"Every one who was downtown Saturday night thought there was a big fire somewhere. A siren was screeching the greater part of the night.

"There was a fire.

"The conflagration was at the Elk's club. The siren which was heard had been placed outside the door of the club to advertise 'Hell,' one of the features of the Elk's carnival

"When one came into the club to see what the noise was all about, he was greeted by a sign 'Go to Hell,' placed conspicuously in the lobby.

"'If you don't want to dance, go to hell,' a fierce-looking Satan shouted through a megaphone to the visitor. An-

other sign read: 'Don't fail to go to Hell.'

"The Elks treat 'em rough, but their visitors seem to like it," — — —, general chairman, who built hell, said.

(The next day the following item appeared):

"The Elk's carnival, being conducted by the ladies auxiliary and a special committee of the lodge is so popular and so well attended that it may be continued . .

"Hell proved to be the greatest attraction to hundreds. A real devil, with a red garb and horns, conducted the visitors to his kingdom. Burning sulphur, skulls and skeletons, and terrible noises, proved delightful to the explorers."

There is nothing especially surprising that the lodges put on "entertainments" of this sort. We are getting quite accustomed not only to have the word of God made light of and caricatured, or even worse, perverted in the name of "religion"; we are even having common decency and propriety so continually outraged that we as Christians, in such atmosphere, "slumber and sleep." No, my purpose in telling this is to again express my profound sorrow that church members by the hundreds are giving their moral and financial support to these Christless organizations. Yes, I know it is a part of the "apostasy."

But the "devil" does not always appear so brazenly. He oftener comes as an "angel of light." There is the appeal of "charity," a charity which is a farce for the most part, and in any event robs Christ of the honor and glory.

I cannot express the emotions I experienced at one of our conference meetings when we were profusely "welcomed" by the chairman of the reception committee, wearing a big, gemstudded Elk pin. Similar emotions were experienced when we invited a "soloist" of one of our Lutheran churches to sing at a song service at our church. He too was decorated "with the mark of the beast," and prated lugubriously with the organist about the wonderful Elk's club that was about to be "dedicated" in the neighboring city, at which "service" he was to be honored with a prominent part.

Just a word to those who profess to be Christians, and who may be "entangled." "Ye cannot drink of the cup of the Lord,

and the cup of demons: ye cannot partake of the table of the Lord and table of demons." (1 Cor. 10:21). "Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath

remembered her iniquities." (Rev. 8: 4, 5).

The saddest part of this whole situation is that we pastors, (shepherds!) some of us, are "hirelings."

—*The Lutheran Companion*, May 27, 1922.

THE NATIONAL CHRISTIAN ASSOCIATION'S BOARD OF DIRECTORS' ANNUAL REPORT

In the interim between the Annual Business Meeting of the National Christian Association its Board of eleven Directors guide the affairs of the Association.

The members elected at the last corporate meeting were George W. Bond, a business man of Chicago; Charles A. Blanchard, President of Wheaton College; A. H. Leaman of the faculty of the Moody Bible Institute; George Slager, a Chicago business man; Thomas C. McKnight, pastor; M. P. F. Doermann, pastor; Walter Wietzke, pastor; A. W. Safford, retired; G. W. Hylkema, pastor; Wm. P. Ferris, President Woodstock Old People's Home and Superintendent and Treasurer of Chicago Industrial Home for Children; and J. R. Shaffer, Professor, Moody Bible Institute.

Regular meetings of the Board members is scheduled for the first Monday in each alternate month. Special meetings may be called by the President and Secretary.

There are represented upon the Board seven different denominations, namely, Congregational, Mennonite, Christian Reformed, Lutheran, Reformed Presbyterian, Free Methodist and Baptist. These denominations happened to have been represented on the Board during the past year and are mentioned, not to emphasize denominationalism, but rather the interdenominational character of the Association's work and workers.

The field agents for a longer or shorter period have been W. B. Stoddard, Lizzie W. Roberson, F. J. Davidson, George Anderson, and Silas W. Bond. Rev. Clarence Weston and President C. A. Blanchard and Rev. George Anderson have rendered special service.

Five members of the Board of Directors hold themselves ready to respond so far as possible, to calls for addresses on

the lodge anti-Christ. We are under special obligations for services already performed in this line to Rev. M. P. F. Doermann, Rev. George W. Hylkema, Rev. A. H. Leaman and Rev. Dr. C. A. Blanchard.

There has come to our knowledge serious persecutions of ministers of various denominations because of their kindest and mildest warnings of their parishioners, but no one, perhaps, during the past year has suffered more for standing by and declaring his conviction than Rev. Adam Murrman, who is a very able minister of Jesus Christ and whose booklet, "The Threefold Indictment of Secret Orders," has been of great benefit to many. The Association published during the year just closed 4,000 copies as the third edition of this great address. Such ministers are not looking to man but to God, yet they deserve and should receive our sympathies and prayers.

Agents W. B. Stoddard and F. J. Davidson have filed for your information special reports of their work for the year past and which will be heard today. Mrs. Lizzie Roberson has not sent in a special Annual Report but we can say that she has labored in at least twelve states: Missouri, Tennessee, Louisiana, Florida, Virginia, Texas, Nebraska, Oklahoma, Kansas, Illinois, Michigan and Pennsylvania. As a rule, her meetings have been held in connection with state or national gatherings of the *Church of God in Christ* which now numbers over 50,000, and probably a majority of them are seceders from some secret society or other. This church, of which Rev. C. H. Mason is the Bishop, I believe, is one of the greatest moral forces, if not the greatest, in the South today. The National Christian Association is honored by having the sympathy and co-operation of this Christian body and in having as our representative among

them Mrs. Lizzie W. Roberson, who for days at a time during the past year has labored in such cities as St. Louis, Kansas City, St. Joseph, Mo., Jackson and Memphis, Tenn., Norfolk, Va., Jacksonville, Fla., Chicago, Ill., Detroit, Mich., and Omaha, Nebr. In the good providence of God she has escaped with her life, though often threatened. At one place she barely escaped those who came to arrest and put her in jail by leaving on a very early train for another city. Her helper was not so fortunate but was arrested and jailed without warrant and discharged without trial, but ordered to leave town. Her crime had been distributing tracts which our agent had engaged her to do.

Your prayers that God would raise up a Field and Financial Agent for the West has been answered by the coming to us last month of Mr. Silas W. Bond, who has been a successful financial agent of two schools of the Wesleyan Methodists, Houghton, New York, and Miltonvale, Kansas, over each of which Seminaries he has been at some time president.

Secretary Phillips and his assistant, Miss Johnson, have labored as usual and have had the usual number of occasions to ask patrons of the Association to be patient for they were doing the best that they could under the circumstances. As soon as the Association can afford it an additional helper in the office should be secured.

At the close of one of the meetings of the Board of Directors Rev. Mr. Hylkema exclaimed: "If the Association did not have one agent in the field the good accomplished from this office, at 850 West Madison Street, is well worth while, and worth to the cause of Christ all that it costs. So let us thank God and go forward.

At the suggestion of our co-worker and friend, Dr. G. A. Pegram, the effort was undertaken to send a testimony to every minister in the United States. This of course is a large undertaking and cannot be accomplished in an hour for much depends upon the interest of others if it is to be speedily realized. Two tracts and a price list is sent to each minister. Several hundred CYNOSURES also have been sent—three hundred and forty copies to ministers in one state—in addition to the tracts. Some seven thousand dif-

ferent ministers in the United States have been reached not counting those who received sixty thousand tracts from Mr. B. M. Holt, whose report states that they went into every state in the Union as well as to several foreign lands.

Rev. Clarence Weston, already named as a co-worker, received a library from us of twenty-five copies of Modern Secret Societies, which he keeps in circulation where they will do the most good. We have been able to supply some eighty-six theological graduates from our special Theological Book Fund.

We wish to call attention to the work of the Iowa State Association. You have before you the Secretary-Treasurer's report but we desire to emphasize our appreciation of what they have done under the leadership of the State president, Rev. A. M. Malcolm, and the Secretary, Rev. C. Maring. It is no little work for men busy in their own parishes to send a letter and two tracts to some two thousand different pastors in their own state. If each state had done as well ninety-six thousand pastors would have been supplied with a testimony that would doubtless have meant very much to the church now and in future years. Rev. C. Maring is moving to Michigan, but he has left a worthy successor, we understand, in Rev. John S. Dykstra, of Eddyville, Iowa.

There has been during the past year an unusual amount of tracts purchased by volunteer workers. It is estimated that some seventy thousand testimonies have gone forth in this way for Christ and His church.

Good things move slowly and some become discouraged because of this fact, but those ought not to be downhearted who are continually using the opportunity for helping the good, which is right at their hand. It may be a word, it may be a tract—if used prayerfully in the name of our God, it may be like Aaron's rod which swallowed the opposition. There are thousands of secret society publications to every single piece of our own literature, but do not be discouraged, nor be in a hurry, "keep sawing wood"—be diligent! Our Lord is patient, why should not we be? He can afford to wait and hence we also can wait. He goes before, we follow. Let us be patient, faithful, never failing to do the good

which lies next to our hands. Everyone can see to it that his friends and relatives have at least one tract on the secret society work of the great anti-Christ of today. The harvest then will be worth while.

At the last Annual Meeting it was voted that an effort be made to secure an Endowment for the CHRISTIAN CYNOSURE. It is an evidence of the blessing of God that without any Financial and Field Agent, friends have done something so that now there is some \$2,700 in good collateral held by the Association as a nucleus of the Endowment hoped to be realized.

The CHRISTIAN CYNOSURE has given no uncertain sound in the battles of the year past. Its discussions of the minor religious orders have been helpful to many pastors. Among these articles have been those on the "Brotherhood of the Railway Clerks," "The Degree of Honor," "Knights of Pythias," "The Loyal Order of Moose," "The Odd Fellows," and "The Royal Neighbors of America."

The writers for the CYNOSURE during the past year were residents of the following different states: Illinois, Nebraska, Indiana, Missouri, Louisiana, Wisconsin, Kansas, Colorado, Michigan, North Dakota, New York, Oklahoma, Minnesota, Iowa, Arkansas, Pennsylvania and California.

We were glad to call attention through the CYNOSURE to the testimonials and warnings of the Primitive Baptist Church, the United Brethren Church, the Norwegian Lutheran Church and the Wesleyan Methodist Church as recently reiterated by them against Christians having fellowship in secret lodges. While these are not large denominational bodies, they after all reach many homes in many states and give us cause for thanksgiving to God.

The published renunciations during the year of those who for their own soul's sake came out from various lodges—for instance from the Eastern Star, the Royal League, the Knights of Liberty, the Red Men, the Knights of Pythias, the Brotherhood of America, the Odd Fellows, the Brotherhood of Railway Clerks, the Good Templars, the Grand Army, the Elks and from Masonry have been valuable testi-

monies given through the CYNOSURE during the past year. The story of the Masonic trial of a seceder, Mr. S. F. Proctor, written by himself and still running in the CYNOSURE, is of unusual interest.

The National Convention held in Grand Rapids, Michigan, and the addresses of our President, John F. Heemstra, of Professor George Shaw, himself a seceder, and of others, were of special interest. The articles on Masonic baptism of infants and the organization of juvenile lodges by Masons and other secret societies, shows the ideal of the lodge movement to be a universal religion to include children of all ages, as well as men and women, in their effort to have all the world honor the great "Architect of the Universe."

We are grateful to God for the financial support received during the past year, though it was not quite equal to our needs.

There was realized from book sales \$1924.09; from tract sale, \$787.52; from CYNOSURE subscriptions, \$2924.22, making the total sales \$5,635.93. Income from other sources was as follows: From the Carpenter Building, \$1315.72; from interest, \$834.26; miscellaneous, \$6.77; from contributions, \$3,698.84; making a total from other sources of \$5,855.59. The grand total income being \$11,491.52. The cost of books, tracts, the CYNOSURE, operating and general expenses, amounted to \$12,365.85, which leaves our capital account at the present time \$23,448.12.

MINUTES ANNUAL BUSINESS MEETING.

Minutes of the Annual Meeting of the National Christian Association held May 24, 1922, in the Second Christian Reformed Church of Englewood, Chicago, Ill.

Art. 1. The President, Rev. J. F. Heemstra, called the meeting to order and read the Word of God found in the first Psalm.

Art. 2. The blessings of God upon this meeting and upon the National Christian Association were invoked by S. W. Bond and A. W. Safford.

Art. 3. Members present at the morning session, 10:30-12:00 were: John F. Heemstra, H. Moes, John Meeter, E. J. Tuuk, W. B. Stoddard, A. W. Safford, S. W. Bond, W. H. Davis, Mrs. W. H.

Davis, J. W. Lear, Walter Wietzke, W. I. Phillips.

Art. 4. A motion was made and accepted that all present be given advisory and decisive vote.

Art. 5. Mr. H. Moes was appointed recording secretary.

Art. 6. The President, Rev. John F. Heemstra, addressed the Association calling special attention to two encouraging features of the work of the National Christian Association—first the many friends, who, though not present at this meeting, are from the nature of the case, friends indeed, who are with us because of their firm conviction of the evils of secrecy, and secondly, the fact that the movement is part of a larger growing movement back to the Fundamentals of our Christian Faith, which is flinging itself with growing momentum against the forces of liberalism and worldliness.

Art. 7. There was "no" for the minutes of the Annual Meeting of 1921, hence the reading of the same was omitted.

Art. 8. The following committees were proposed and approved of:

On nomination: Rev. J. W. Lear, Rev. E. J. Tuuk, Rev. H. Moes.

On memorials: Rev. W. B. Stoddard, J. Meeter, Mrs. W. H. Davis.

Art. 9. The report of the Eastern Secretary, W. B. Stoddard, was read, received and approved, and requested for publication in the CYNOSURE. Report filed.

Art. 10. Rev. W. B. Stoddard read the report of the committee on memorials, which report was received and adopted. Report filed.

Art. 11. The meeting adjourned until 2:00 p. m.

Afternoon Session.

Art. 12. The meeting was called to order by the President, John F. Heemstra, and led in prayer by Rev. W. H. Davis.

Art. 13. W. B. Stoddard, W. I. Phillips and J. F. Heemstra propose for corporate membership, Silas W. Bond, J. W. Lear, W. H. Davis, Mrs. W. H. Davis and H. Moes. So decided, and the new members welcomed into our midst.

Art. 14. The attendance was augmented by the presence of A. W. Esch, Walter

Wietzke, Mrs. J. E. Phillips, Mrs. David Ekvall and Mrs. J. Kirk.

Art. 15. The secretary, W. I. Phillips, read letters of greetings and best wishes from members in various parts of the United States. The report was heard with great interest.

Art. 16. The following resolution was offered by S. W. Bond and adopted by the Association:

Resolved, That we, the members of the National Christian Association, assembled in our Annual Meeting this 24th day of May, 1922, do hereby express our heartfelt thankfulness and sincere appreciation to the many friends of the Association who have cheered our hearts, strengthened our hands, and encouraged our spirits, by their cheering reports, expressed confidence and promised prayers, as given in letters read by Secretary Phillips to this meeting.

Art. 17. Mr. W. I. Phillips read the treasurer's report. Report received, approved and filed.

Art. 18. The report of the Auditors was heard and the treasurer's accounts found to be in good order.

Art. 19. A lengthy discussion followed concerning the possibility of retaining the old subscribers to the CHRISTIAN CYNOSURE and adding new ones, but the matter was finally referred to the Board of Directors.

Art. 20. The Secretary read the report of the Board of Directors which report was received and approved by the Association.

Art. 21. A motion, Resolved, that we have heard with interest the report as read by our general secretary and recommend its publication in the CHRISTIAN CYNOSURE was adopted.

Art. 22. The committee on nominations offers the following nominations as officers: President, J. F. Heemstra; Vice-President, W. B. Rose; Secretary and Treasurer, W. I. Phillips; Recording Secretary, H. Moes. Board of Directors: Walter Wietzke, A. W. Safford, G. W. Hylkema, Wm. P. Ferries, G. W. Bond, M. P. F. Doermann, A. H. Leaman, C. A. Blanchard, J. W. Lear, W. H. Davis, W. I. Phillips.

The report was received and amended by substituting A. M. Esch in place of W. I. Phillips and adopted as amended.

Art. 23. Mr. J. W. Lear addresses the Association with a word of appreciation for the help which his church* receives from the activities of the N. C. A. (*Church of the Brethren.)

Art. 24. Mr. A. M. Esch explains the stand which his church, Mennonite, takes against the lodge.

Art. 25. Rev. W. Wietzke reports a tendency in the Lutheran Church to let down the bars with respect to the lodge evil, but expresses his confidence that such will not succeed.

Art. 26. Mrs. D. Ekvall gave us an account of her father's struggle with the lodge after Christ came into his heart and further interested us very much with an account of the attitude which Chinese converts take towards their secret societies, how they leave them of their own accord without being urged by the missionaries.

Art. 27. Mr. W. H. Davis, of the United Brethren (Rad.) explained the determined stand which his church takes against secretism.

Art. 28. Mr. S. W. Bond, Western Field Secretary, gave us a personal testimony, explaining that he was led to oppose secret lodges because they take away the Master and His atoning blood. Brother Bond expressed some concern as to whether he would be able to do the task that awaited him as Western Secretary, but in the course of his address came to the sure and sound source of confidence in all work of God, namely the promised help of the Lord of Hosts, who is on our side.

Art. 29. Rev. E. J. Tuuk offered a word of appreciation of the work of the editor of the CHRISTIAN CYNOSURE, Mr. W. I. Phillips, because of the continued freshness of material which, in view of the fact that the CHRISTIAN CYNOSURE is devoted to only one cause is really a remarkable achievement. He also assures the Association that its work does his church (Christian Reformed) much good in its fight against secretism. A spirited discussion ensued as to the duties of churches with respect to the lodge evil.

Art. 30. A Resolution was offered and adopted that a vote of thanks is due and be hereby given to the Pastor and members of this church (Second Christian Reformed, Eng.) for the kindly help

given our association in granting the use of their building for the holding of our annual gathering.

Art. 31. It was decided to adjourn until 8:00 P. M.

Art. 32. Thanksgiving was offered to the Most High, for the blessings accorded us on this day.

REV. HERMAN MOES,
Recording Secretary.

IN MEMORIAM.

Each year brings its fresh reminder that we are not to be here always.

We are not informed regarding the passing of many of our co-workers during the year just closed, but information has been received of a few of those who have crossed over to new fields of activity.

Rev. E. Breen of Lyndon, Washington, was for years an honored director in our Association, and a much beloved pastor in the Christian Reformed Churches to which he gave the service of his life.

Rev. A. Beers gave much of his time to educational work as college president and in the missionary field of the Free Methodist Church. He labored among the Japanese in California and displayed the great qualities of a humble Christian leader. He was truly a light bearer in his opposition to lodge darkness.

Mr. J. W. Patterson of New Alexandria, Pennsylvania, was for many years a supporter of our cause. Retiring in disposition, he was little known outside his circle of friends, who held him in high esteem for the sake of his works.

Mrs. E. A. Boehme, beloved wife of Pastor Boehme of the Ohio Synod Lutheran Church, Youngstown, Ohio, very ably aided her husband in his stand against the lodges through the years of his long pastorate.

Mr. J. B. Barnes of Forest City, Illinois, was one of our faithful standbys, and leaves in his son a staunch supporter of our cause.

Rev. Herman Heynes was a young man of great promise. His taking at the beginning of his pastorate in the Christian Reformed Church seemed a strange providence. He bore faithful testimony in opposition to the lodge evil and was highly respected by those who knew him best.

Mr. Robert Patterson of Topeka, Kan-

sas, is another of our faithful workers who will be greatly missed.

Mr. James A. McAteer, an Elder in the Eighth Street Church of the Covenanters, Pittsburgh, Pennsylvania, fell asleep at the close of a long life of active service. He came from Ireland when a poor boy and "made his way up in the world." At the time of his death he was counted as one of the merchant princes of that city. He was an honored leader in the church, always displaying the humility characteristic of the true Christian. Ours is but one of many Associations that will miss his kindly assistance.

Dr. G. M. Enders, a much beloved pastor of a large Lutheran congregation at York, Pennsylvania, is among our supporters who will be missed. The "Doctor" always had a word of cheer and a subscription for the N. C. A. representative whenever one called.

Mrs. F. M. Foster, beloved wife of Dr. F. M. Foster, well known reformer of New York City, rendered a kindly service in support of the reforms she recognized as being worthy. Though for some time afflicted in body she bore her trials with Christian fortitude.

Dr. W. P. Heeres, pastor of the Prospect Park Christian Reformed Church, Paterson, New Jersey, was a most ardent worker along Christian reform lines. He had "no fellowship with the unfruitful works of darkness" but rather reprovved them.

Dr. K. Kuiper, as pastor of the Second Christian Reformed Church, Roseland, Illinois, very graciously and gladly gave aid to our work. His church contributed each year to our support.

Dr. John I. Fles, when pastor of a large Christian Reformed Church in Muskegon, Michigan, very joyfully welcomed a Convention of our workers. He rejoiced in the success attending the N. C. A. efforts.

Mr. Freeman Murphy, was an ardent Christian worker, conducting Sabbath School work for years. He was active in the organization of the Reformed Presbyterian Church in his city—Connellsville, Pennsylvania.

Mr. Alexander D. McNeill, an Elder in the Third Church of the Covenanters, New York City, rendered valuable assistance in our work. His sudden taking

was a great sorrow to his associates in church and reform.

Rev. Benj. Winget, whose home going was from St. Petersburg, Florida, was closely associated with B. T. Roberts and other founders of the Free Methodist Church. He bore a faithful testimony against the lodges. He was Missionary Secretary for his church for over twenty years.

These having been faithful unto death do rest from their labors and their works do follow them.

W. B. STODDARD,
JOHN METER,
MRS. W. S. DAVIS,
Committee on Memoirs.

LETTERS FROM N. C. A. MEMBERS

To the Annual Business Meeting.

Mr. C. C. Enestvedt, Cashier of the State Bank, Belview, Minnesota, writes:

"I can assure you that I should enjoy very much to be present at one of your Annual Meetings, but the distance and the time makes it difficult for me to attend. I hope that your annual meeting will be well attended and may God's richest blessing be yours and may His spirit be abundantly present and aid you in your deliberations."

Rev. W. S. Bandy of Greeneville, Tennessee, writes:

"Perhaps a few words from Tennessee would be of some encouragement to others. It has now been seventeen years since I quit all secret lodges. During this time I have read the CYNOSURE and have kept in touch with the National Christian Association. I greatly enjoy its information and wish I could attend the Annual Meeting, but my ministry keeps me very busy and I am unable to leave my post of duty. I am convinced more than ever of the evil of secret orders and take pleasure in persuading my Christian brethren, and especially ministers, to come out of the bondage and to persuade young men to keep free from such entanglements."

Mr. William E. Shaw of Kansas City, Missouri, writes:

"Sorry that I shall not be able to attend the Annual Meeting. I think the N. C. A. has the biggest job on its hands

of any religious organization in the country. The lodge devil has invaded the churches and taken possession of the pastors, with few exceptions. The Freemasons are trying to get control of the boys by a most plausible and deceptive scheme and thus keeping the boys out of the kingdom of Christ. In one of the Baptist Churches in this city the Superintendent of the Sunday School recently invited the De Molay organizer to address the school. Then the pastor was asked to come forward and make the closing prayer in which he strongly endorsed the De Molay speaker and his work. Is there anything Satan could do to be more harmful to the cause of Christianity? It seems to me that the time has come for the Church to take a firm stand and to start an aggressive campaign against this giant evil. May the Lord bless the Association in its endeavors to turn the light on secret orders.

Rev. Edwin T. Preston of Dumas, Arkansas, who writes for the CYNOSURE under the pseudonym of "Truthful Thomas," sends an article for the magazine and says:

"Sorry I cannot attend the Convention. May the good Lord richly bless it! The lodge evil must perish for Christ must reign until He hath put all enemies under His feet."

Prof. J. R. Millin, of Knoxville College, Knoxville, Tennessee, writes:

"Best wishes for the Annual Business Meeting of the N. C. A. The Lord give wisdom and courage for the occasion. Best wishes for the N. C. A. in its unpopular but imperative task of rescuing the church from its entangling alliances with the world, of rescuing the church from the gods of the pantheon. Before the Church can have much power the church must go to Carmel again. "Elijah must first come," and the voice of the N. C. A. is the voice of Elijah."

Rev. Martin L. Wagner of Dayton, Ohio, writes: "Dear Brother Phillips: I regret that I cannot attend the Annual Business Meeting of the Association. My prayers and sympathies are with your work. The more I study the secret lodge system and apprehend its hidden doctrines

veiled under a Christian garb, the more am I impressed with Christ's warning: "Beware of false prophets which come in sheep's clothing, but inwardly they are ravening wolves." This sheep's clothing needs to be torn off and its wolfish nature revealed. This is a big job, but with God's help it will be done in His own time. Meanwhile the need of sounding the word Beware!"

R. A. McCoy of Princeton, Indiana, writes:

"I cannot meet with you in person on the 24th, but I assure you I am with you in spirit and pray our Covenant God may pour you out a blessing and that the Holy Spirit may be manifested to guide speakers and hearers. Your work is God's work and you can claim the promise. My message to all is "Quit yourself like men. Do not fail to declare the full truth about the unfruitful works of darkness."

Mr. O. N. Carnahan, of Viola, Illinois, at whose home Wm. I. Phillips called as far back as 1872 in the interest of N. C. A. work, sent us a contribution and writes:

"My best wishes are for the welfare of the Association. I believe that God and the right will finally triumph."

Rev. A. B. Bowman, Huntington, Indiana, Editor of *The Christian Conservator*, writes:

"I am deeply interested in the future success of the Association. I consider this reform as one of paramount concern to the growth of the church. It behooves us to be wide awake and warn the young people of the character of modern secret societies. To this end plans should be made to increase the circulation of the CHRISTIAN CYNOSURE.

As a method of increasing the subscribers it might be well to appeal to all the church organs representing churches which are anti-secret, and request them to give the CHRISTIAN CYNOSURE careful notice, and have them urge their people to become subscribers. Club rates with these papers might be arranged for successfully.

I am pleased to state that the church which I represent is alive to reforms. Its

pulpits ring true, and its membership is free from lodge members. The Christian Endeavor society of the church improves every opportunity to keep before the young people of the church the evils of the lodge system, and finds occasion on many Sunday evenings, in the prayer topics, to emphasize our stand on this question. The result is that the young people stand true and are the strongest advocates in the church for moral reforms.

I appreciate the work of the National Christian Association, and the strong character of the CHRISTIAN CYNOSURE, and my prayer is that both may continue to do their God-given work successfully, and that means may be provided for the enlargement of their sphere of work."

The following encouraging letter was received from the Great Commission Prayer League of Chicago:

"Your letter is just at hand and though merely a circular it seems to us that we ought to reply and assure you of the hearty co-operation of the League in behalf of the great work which you are doing.

"You have possibly not heard of Mr. Stephens' serious illness. About two months ago he had a nervous break and has been out of the office ever since. Glad to report that there is improvement in his condition and we are hoping that he will soon be back in the office. I am sure that if he were here in the office he would have written you and would have told you that we would remember earnestly the meetings of the National Christian Association."

Mr. T. K. Bufkin of Pasadena, California, who has taken the CYNOSURE from its very beginning, writes: "I am still most interested in the work in which you are interested and I have long felt and lately of double force that secret societies are the greatest foes which the church of the Christian world has to contend with today. In the last few years we have had two or three of our young boys join the lodge and invariably they get interested in the lodge and lose their interest in the church and Sunday school, and now they are trying to start lodges

for younger members to start the curse. It will still be worse, I fear. I would be much pleased could I attend the Convention, but I am now in my 83rd year and too far away to think it possible, but you may feel assured I will pray for the success of the work and for the coming Convention."

Mr. F. M. Taylor of Creal Springs, Illinois, writes: "Owing to financial wants and ill health I am unable to attend the Annual Business Meeting of the Association, but I am wishing you the greatest success possible for I look upon Secretism of every name and order as the taproot of sin. This is my position now, has been so more than thirty-five years and will continue to be to the end. Through secret societies the devil has come nearer paralleling everything God has done."

Another friend, Rev. A. L. Dearing of Santa Ana, California, (in his 87th year) sends greetings to the Meeting and says that he recently distributed over two thousand copies of his booklet "Echoes From the Lodge" in his town when he learned that the Methodist Episcopal minister had invited the Knights Templar to worship with that church on Easter Sunday morning. The pastor had made the announcement that the Knights Templar order seeks to teach the New Testament principles and standard of life and to practice its virtues. Brother Dearing also had a personal interview with the pastor.

In a recent letter to Mr. Phillips, Rev. J. B. Vanden Hoek, of Hills, Minnesota, writes: "I pray for an outpouring of the Holy Spirit upon your Annual Meeting on the 24th instant. You can't imagine how we, of the Christian Reformed Church, appreciate the work of the National Christian Association, your reports, your tracts and the CYNOSURE. Recently several quite prominent men came to the manse here on different date and they were just sent, it appears, by Providence to get a talk, or a tract or a book on Secret Empire matters; or to get some encouragement in the struggle they had against the lodge as minister of the Gospel."

Mrs. Mary C. Baker, Corresponding Editor of the official magazine of the Tennessee Woman's Christian Temperance Union, writes: "It would afford me great pleasure to meet with you on the 24th, but such is my bodily health that a journey to Chicago is impossible. I view with sorrow the continued effort to bring young men into the bondage of secret oathbound orders. A young man, the son of a friend of mine, recently has taken thirty-two degrees in Freemasonry. He paid \$500 for the secrets which, except passwords, he could have bought in books sold by the National Christian Association for perhaps \$3. What a waste of money. Besides he has the bondage of the extra-judicial sacrilegious oaths which he has taken. Some of the large corporations, directly or indirectly, influence their employees to join secret orders. A young railroad man said to me 'A man isn't anything in railroad business unless he is a Mason, but I know Masonry cannot forgive my sins.' I bid the courageous members of the N. C. A. Godspeed in their work. God's work never returns unto Him void—it accomplishes results."

Rev. P. J. Bunge, of Armour, South Dakota, writes: "I shall be with you in spirit on the 24th of May, yea, especially so on that day though I do never forget our common cause and have put the N. C. A. on my list for regular intercessions before the throne of the Most High. I am satisfied that the N. C. A. has a very important mission to fulfill and great problems to solve upon earth. As the gates of hell are opening wider and wider toward earth, as influence of the devil and his lies are more keenly felt by the followers of Christ, the world getting smarter, her words becoming more persuading, her lies being so deceivingly mixed with truth, it is so essential for those who want to keep the light and the life of Christ in themselves and their dear ones and to be the light of the world, that they be all awake, be on their watch and remind each other never to allow their weapons to become dull, their language to become world-pleasing, but always to be fit for the service and the pleasure of the Lord. To this end, the N. C. A. is helping in an unspeakably

great measure. God bless this noble work. May He give also to you untiring zeal, wisdom and strength to keep on standing in the front rank of His warriors and of the defenders of Christ's truth. Our prayers are with you."

Our good friend, Rev. J. B. Vanden Hoek, of Hills, Minnesota, writes: "I pray for an outpouring of the Holy Spirit upon your Annual Meeting on the 24th inst. You can't imagine how we, of the Christian Reformed Church, appreciate the work of the National Christian Association, your reports, your tracts and the CYNOSURE. Recently several quite prominent men came to the Manse here on different dates, and they were just sent, it appears, by Providence, to get a talk, or a tract or a book on "Secret Empire" matters; or to get some encouragement in the struggle they are having against the lodge as ministers of the Gospel."

Mr. B. M. Holt, of Fargo, North Dakota, writes:

"In view of the fact that opposition to the lodge evil renders so much sorrow and sadness of heart, I wish to present to you a few 'funny' phases of my work this year in the hope that these may serve as a tonic to those who may chance to be interested:

"(1) As to my good wife, she is still working at the factory, and stands by me, now, as in the past, through thick and thin. Her courage and intrepidity is worthy of emulation and has been the best of medicine to me all these years of adversity.

"(2) With regard to myself, my health is better now than for many years past. I have not had a hemorrhage for many months and I can walk a mile at a time when the weather is nice and the wind does not blow too strong. This, I claim, to be a direct result from the kindness and confidence shown me by our friends, especially those within the Missouri Synod. They have made it possible for us to look into the future with resolute endurance, and we view times to come with greater courage than ever before. (In this respect we in no way belittle the attention received from your worthy editor, Mr. W. I. Phillips.)

"(4) I have distributed over 60,000 tracts during 1921, and in 1922 I hope to make it 100,000. I plan to become a millionaire—that is, I hope the Lord will spare me ten years and help me send out 100,000 tracts each year and then I shall be a millionaire 'sure enough'. My tracts have gone into every state in the Union, and also to Canada, Alaska, Old Mexico, Central and South America, Cuba, Australia, England and Germany.

"(5) Some time ago while selling Prof. Graebner's FREEMASONRY I went into a drygoods store to present my books to a Lutheran friend. The proprietor soon took notice of my kind of merchandise and burst into a fit of anger. He threw down a large bolt of denim onto the counter with such violent force that it shook the whole floor. This sort of scared me, and I knew no better than to do just as he did. I fired my books down on the counter with no small energy. At this the man lost his courage and I sold six books right before his nose.

"(6) About six or seven months ago a high Mason in Iowa offered our pastors \$10 per page for every page they could produce of the GRAND LODGE PROCEEDINGS from which I had quoted so freely in my late tracts. For a while he thought he had them bluffed; but when I sent the pastors a dignified Bill of Sale with attached invoice for \$29,790.00, which they presented to him, that Mason started down the street and they tell me he's going yet.

"(7) Another Mason in Wisconsin offered to go to court in support of his contentions that 'every word' I had said against the Masons in my late tracts was a 'downright slander and a base lie.' To give him the benefit of a preliminary hearing we drew up a serious looking document with spacings for two witnesses and Notary. And when our pastors made the presentation he took on a countenance similar to that of a man with the grippe.

Greetings to those gathered at the Annual Meeting have also been received from: Rev. Moses Clemens, of Ontario, Canada; Dr. George A. Pegram of Nashville, Tennessee; A. E. Martenson of Lindstrom, Minnesota; D. D. Zehr, Manson, Iowa; Prof. H. A. Fischer,

Wheaton, Illinois; John G. Scott, Jersey City, New Jersey; Miss Nancy S. Coleman of Enid, Oklahoma; Frances C. File, of Davis Junction, Illinois; F. L. McClelland, Topeka, Kansas; Mrs. Hedda Worcester, Rockford, Illinois; Preacher C. J. Garber of Alpha, Minnesota; S. E. Roth, Woodburn, Oregon; R. J. Dodds, Walden, New York; Miss Laura L. Heath, Portland, Oregon; Dr. Joseph F. Snyder, Everett, Pennsylvania; Charles G. Britton, Oakland, California; Rev. Adölf P. Ebert, Oil City, Pennsylvania; Mrs. A. E. Stoddard, Boston, Massachusetts; J. W. Elliott, Shelby, Ohio; Mrs. Mary P. Morris, Roxbury, Ohio; Mrs. M. B. Park, recently of the Philippine Islands, now in Baltimore, Maryland; Mrs. Rebecca Dawson, Muscoda, Wis., F. O. Sibley, Czar, Alberta, Canada.

THE FRATERNAL ORDER OF EAGLES.

BY B. M. HOLT, FORMERLY SECRETARY
PIERSON LODGE NO. 169, A. F. & A. M.,
BARNESVILLE, MINN.

Some time ago a copy of *The Eagle Magazine* was placed in my mail. In looking over I came across the initials: "F. O. E."—Fraternal Order of Eagles. The thought at once struck me: "Those initials spell foe," a title which could well be applied to all secret societies for they are foes of the Gospel of Christ.

How can I prove anything against the Eagle lodge in this respect, since their works are secret, and the members are sworn to conceal that which pertains to the lodge?

I answer, "Any person willing to spend a postage stamp and to write a letter may possess a knowledge of any lodge as far as its religion is concerned. The average lodge is usually more than willing to serve its inquirers with first-hand information in this respect, since many lodge leaders actually believe that the religion of the lodge is far superior to the "narrow confines of the Christian religion." A proof of this we may find by an occasional perusal of their official papers and publications.

The Fraternal Order of Eagles was organized in Seattle, Washington, 1898; its headquarters are at Kansas City. Mis-

souri; its membership is said to be about 500,000.

As to the religious features of the Eagle lodge they are much the same as those of Masonry and other lodges. Mr. Frank E. Hering, a Past Grand President of the Eagle lodge, a Director, also the managing editor of *The Eagle Magazine*, has this to say about the religion of Eagles:

"Catholics, Protestants, Jews, Mohammedans, Brahmans, Shintos, and Bud-dists are alike admitted to membership. * * * The Supreme Being belief is well described in the first four lines of Pope's paraphrase of the Lord's prayer:

'Father of all in every age,
In every clime adored;
By saint, by savage and by sage,
Jehovah, Jove or Lord.'"

This Past Grand President of the "Eagles" continues: "Jehovah is the God of the Jews and Mohammedans; Jove stands for the highest deity in the theocracy of all idolatrous peoples in ancient and modern times, while Lord is the term used by the believers in the Divinity of Jesus Christ." From a letter dated April 13, 1922. (Signed) Frank E. Hering, Managing Editor *The Eagle Magazine*.

Here you have the whole Eagle religion in a nut-shell (and all other lodge religion for that matter). This declaration of faith coming as it does over the signature of this high lodge official should have weight.

We have here also a sample of the fact that any person outside of the lodge, if he will apply himself, may get to know more about the teachings of the lodge than many of its own members, a fact worthy of consideration by those who doubt the ability of our pastors to learn the facts and to discuss intelligently the lodge question!

While it may be true that only a few ancient idolaters are in the lodge, it is equally true that only a few real Christians are there, since no twice-born man who knows—who comprehends the idolatrous teachings of the lodge, can remain in it.

That the lodge has a purpose in this wicked world we do not deny. The army of the Turk, too, has a reason for existence. We may buy a pair of shoes from

an orthodox Jew, or we may trade waffle-irons with an Indian witch without searing our conscience; but when it comes to partaking of the pot pourri and chop suey of lodge religion, we ought first to read the kind of *food label* that brands the article. And if we find that we have swallowed some of this dangerous mixture let us turn at once to the medicine-chest (God's Word) and, taking a large dose of prayer and repentance, rid ourselves of these lodge ptomaines and toxins before it is too late (1 Cor. 6:15-18; 5, 9; 7, 39; 10, 21; Eph. 5:7 to 11).

REPARATION AND RESTITUTION BY LAW.

BY DR. G. A. PEGRAM.

The recent great increase in crime, and the crowded prisons have led the writer to believe that the present methods of the conviction and punishment of crime are not the wisest or most efficient. For quite awhile I have believed the world has not yet outgrown the wisdom, propriety and efficiency of the Bible plan of handling all kinds of crime.

It is not held that the prosecution and punishment of crime according to the Mosaic law will wholly eliminate all crime, or that it will bring in the long-looked-for Millennium, but there is no doubt that it would be far more efficient than are the present methods. Moreover, the Mosaic method would satisfy nearly all far better than the present methods of legal procedure, if the present methods can be justly called legal, when so much of the effort is not to enforce the law, but to prevent its enforcement. The Mosaic procedure would in some measure prevent some of the perversion of law by the criminally inclined, whether through selfish individuals, or selfish and secret organizations, and when it would not prevent such perversions of legal procedure, it would render them the more glaring, and probably more odious.

Let it be noted here, that the laws given concerning reparation and restitution are not part of the ceremonial law, which was fulfilled and abrogated by Christ, because it was merely symbolic and prophetic of the work which Christ should do, but it was part of the civil and moral law, which is perfectly good, applicable and obligatory in all ages.

Stronger still, it is not simply part of the civil and moral law; the principles of righteousness and justice are the fundamental principles of all moral and civil law.

No other mode of conduct toward criminals is Christian except the mode and code laid down under divine inspiration. But the State and the world at large expect the Christian Church to follow its adopted law as nearly as possible. Do they not expect the man who professes to become a Christian to pay his debts, right his wrongs, and otherwise clean up his life? If he does not, all will criticize and condemn him and his profession.

Were churches to preach and practice such reparation and restitution so thoroughly that all the world would recognize it, it might lead all lodge folks to realize that they could not impress the world that they are founded upon the Bible, and that if they did not practice its precepts relating to reparations and restitution, it would make their delinquency the more glaring and evident to all the world.

The old Mosaic law required all debts to be paid, all thefts to be restored, and all wrongs to be righted. The former was called restitution, and the latter reparation. The obligation was repeatedly expressed in such terms as "He shall restore," "he shall restore double," "he shall restore fourfold," "he shall make restitution," "he shall surely make restitution," "he shall be sold for his theft," "he shall surely make good." All of these and many more similar terms, indicate that instead of requiring the thief, burglar, robber and swindler to simply serve a sentence in prison, or to pay a fine and the costs of prosecution only, and merely satisfy the lawyers and officers, the Mosaic law showed that the most important part and object of all legal procedure was to secure redress and damages for the injured party. Now everybody knows that the present mode of legal procedure almost completely ignores the injured party, unless it is a case of litigation.

(To be Continued.)

"At our strongest we are weak enough."

News from Workers

A DELEGATE'S VIEWS

Of Our Recent Annual Meeting.

BY MRS. DAVID EKVALL.

It was my privilege to attend the Annual Business Meeting of the National Christian Association. The morning session I missed, but during the afternoon the General Secretary, W. I. Phillips, read his report through which the members and visitors attending the Convention got a splendid survey of the work being done.

It was indeed gratifying to know of the helpful correspondence carried on with pastors and leaders in Christian work all over the country through which kindly advice and encouragement had been given them in their battle with this huge octopus—the lodge. Many such workers are struggling against tremendous odds and fighting what to those of dull spiritual vision would seem a losing battle.

Of intense interest to the writer was the discussion which followed Mr. Phillips' report. This was of the "round table" character. Men of various churches and denominations from near and far told of the measure of success attained; also of the problems being constantly met. It was a joy to know that no church or company of people need feel themselves "ridiculously conspicuous" in taking a stand against this enemy of the church and its spiritual life, for in so doing they were only lining up with a splendid company of men and women of other churches who dare to be true, and who even base their qualifications for membership upon this issue.

The evening session was a splendid climax to a very profitable day. Rev. Dr. J. W. Welsh of the College Church of Wheaton, Illinois, gave an address on "The Menace of the Lodge." It was a masterly address which one could wish thousands might have heard. This was followed by a "stereopticon address" by Secretary S. W. Bond.

Believing the masses are more readily reached and permanently influenced through "Eye-Gate" than through "Ear-Gate" we see a future of great usefulness

for these pictures and trust that churches, Sunday schools and companies of God's people really desiring to know the truth may recognize their real value in this important work.

The writer feels deeply thankful to have been a delegate to this most helpful and enlightening convention.—Wheaton, Illinois.

WESTERN SECRETARY'S REPORT.

BY SILAS W. BOND.

The notice in last month's CYNOSURE of my appointment as Western Secretary of the National Christian Association makes it necessary for me in this month's issue of the CYNOSURE to give my introductory address.

I wish it might be possible for me to honestly report that as soon as the writer reached town the whole country was stirred for miles around and the people came to hear until there was no room in the building to seat the crowds. But such has not been the case at all. The old state of Illinois, where I was born, jogs along just as it seemed to do before I left Kansas. It is true however that I have received a most cordial welcome by all of my old friends as well as by some new ones, and I sincerely trust that this call is from the Lord and will be blessed by Him to the good of the Cause and to His own glory.

For many years it has been my custom to walk only in the paths, that I believed were the openings of the Lord. I believe with all my heart that if the children of the Lord commit their ways unto the Lord He will direct their paths. The path may not always seem to others to be a successful one, but I am fully convinced that if we sincerely ask for heavenly wisdom to be guided aright in our work for the Lord we have a perfect right to expect Him to open or close doors just as He sees will be for our best good and His glory. As the Board of Directors of the NATIONAL CHRISTIAN ASSOCIATION, who have given me the call, are also all men of prayer who strive earnestly to get the mind of the Lord in all their work for Him, I am believing this is the work the Lord has given me to do at this time. In many ways it will be quite similar to the work I have been doing in my Wesleyan school work for a

score of years, so I am not attempting anything new.

The marvelous things we are doing by wireless every day just reminds us of the well-known fact that it has been and is still possible for the children of the Lord to speak to Him about the needs of others and to have the message reach the distant one in foreign field or home land and bring new courage, comfort and success, just as the expressed love and confidence would bring to the distant one if he or she were present to hear the voice of the speaker. If that is true then how much good we may be able to accomplish through others if only we do not forget to pray for them.

In my work it is going to be true that I shall meet hundreds and perhaps thousands of new friends and perhaps some enemies. I am especially asking the Lord to direct me to just the right ones He can lead with just the right message given in the right way to win. And in my first letter I am going to ask all my friends who believe in prayer to join with me in that petition whenever the Lord brings my needs to your mind. If we are each faithful to our trust, and all workers together with Him there will be no question about success. Therefore "Let us pray" and ask largely that our joy may be full.

This week I was entertained in one home where the husband was a Master Mason. We spent almost the entire evening discussing the secret society question. The wife came to the door and perceiving quickly the subject of our conversation, she bade us good-night and went to her room. The next morning she told me that from their tithe money the coming year they would give one hundred dollars of it to the National Christian Association. I am not at all sure that the husband will leave the lodge, but we will do our best to help use their tithe money to give the truth about that Christless institution.

The next day in the city of Rockford I called upon one of the successful lawyers of that city. As it neared the noon hour he asked me if I would object to taking dinner with him in the Elks' lodge hall dining room. He said no one was permitted to eat there except members and their visiting friends from outside

the city. Of course I said frankly that I would eat with him, and we certainly enjoyed a most excellent chicken dinner and had a delightful time alone in one of the rooms provided. After dinner he showed me all over the building and then took me for a drive around the city. On the way back to his office he told me that, if I would permit him to pay it in twenty dollar checks, he would give the Association one hundred dollars to help them in their work. I am therefore convinced that the Lord yet has access to the hearts of men, and even lodge men, and can move upon them to help His work even if it may antagonize their lodges. Will you then permit me to close by asking you once more to "pray."

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I am in Omaha again after a six months' trip in five states that border on the coastline, namely Florida, Alabama, Mississippi, Louisiana and Georgia. The Lord blessed me by allowing me to meet many hungry souls.

There is much hardship among my people on the coast, especially in Alabama and Georgia. Wages are low. Grown men and women work for ninety cents a day: that of itself will show how little the offerings had to be.

I went down on the west coast of Florida to St. Petersburg, Tampa, Orlando and Patoka. Stopped at St. Petersburg two nights. The pastor had taught his members against secret societies. He told me that one of the sisters of his charge had a husband that was a lodge member, who died and of course the lodge sinners had to hold their burial ceremony over him. He did not want to let the lodge meet in the church, but she being a good member he let it go on. He said they carried out a lot of tomfoolery and because he did not believe in it, the Preacher and Master of Ceremonies said: "Any set of men who fight lodges are a set of fools." The pastor said, Brother this man died a sinner. Now would it not have been better for him if he had kept out of the secret Order than to lose his soul. What doth it profit a man to gain the whole world and lose his soul? His answer was, "If a man lives up to his obligations to his lodge he will be saved."

We see by this that the ministerial leader of this people have caused them to err. (Isa. 9:16 and 17). Therefore the Lord shall have no joy in their young men, neither shall He have mercy on their fatherless and widows.

I said to the people your lodges don't protect you in this world, nor in the world to come. You are harping about the Ku Klux Klan and what they are doing to our poor race at Miami but the K. K. K. think they have as much right to have their legal charter as for you to have yours.

Those who don't like my message get up and walk out and have a fuss on the out side or go home, but they come right back the next night. I told them that whenever they get loaded up to back out, and let those who remain hear the Word of the Lord.

I left St. Petersburg very sick but went on to Tampa and went to bed almost sick unto death. As soon as I was able I went on to Orlando, Florida, and stopped two nights. I gave the lodge a double-upper-cut the first night. Then the black folks told the white people to come out. A colored Baptist preacher came the next day to see me, pretending he wanted me to show or explain some Scripture to him. When he came in we were talking about the NATIONAL CHRISTIAN ASSOCIATION and he learned just what he came for, it was to know where I got their secrets. He did not let on to me that he was sent to me but he could not fool me. I have had so many to wait upon me about the lodges that I know them. The white people came out the second night and last night and the Lord gave me a burning message. My God is a refiner of fire (Malacki 3), and shall sit as a refiner and purifier of silver and shall purify the sons of Levi and purge them as gold and silver that they may offer unto the Lord an offering in righteousness. The Word of God will purge the Devil out; the Word is a fire (Jer. 23:29). We left them burning and before they could get a chance to think, I was gone on to Patoka.

I stopped there one night and then went back to Jacksonville. All those who got mad at Jacksonville were in good humor when I got back. They said, Sister Rob-

erson is right and we were wrong. All seemed to be sorry to see me leave Jacksonville. People of all denominations and creeds and crowds, sinners and all, said; "The Word of the Lord is right."

I am trying to take a little rest in order to be ready for my western and eastern trip in August, September and October. God bless the readers of the CYNOSURE and the National Christian Association. "We will reap if we faint not."

Yours for the Master's use,
MRS. L. W. ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

The June CYNOSURE as usual is brimful of good news and glad tidings to the people of God. Surely the God of Abraham is good to all who love and serve Him. Every time I read Sister Lizzie Woods' letter how God has so often delivered her out of the hands of the enemies of all righteousness I am reminded of Paul's deliverance out of the hands of his enemies. I was almost tempted to advise her when she was here not to go to Gogalusa. It is one of the meanest points in the State but as I meditated over the matter the Holy Spirit said, "let her alone. God is in Bogalusa the same as in Chicago." Praise His Holy Name. The Morris faction of the Sunday School Congress of the National Baptist Convention will hold their session here next week and from 1,800 to 2,000 delegates and visitors are expected to be in attendance. I shall distribute tracts and privately canvass for CYNOSURE readers among them. Since my last letter I have preached and lectured in Austerlitz Baptist Church, Rev. J. A. Granderson, pastor; in First Baptist, Rev. J. A. Bingham pastor; in St. Marks Fourth Baptist, Rev. I. H. Perkins, pastor; and in Central Baptist Church of which I am pastor.

The effects of the high water is beginning to be felt. Thousands of acres of truck gardens were destroyed which is causing a rise in price of vegetables. Notwithstanding the city is over run with refugees in great distress, the secret empire is still throwing to the winds thousands of dollars for costly and unnecessary parades, uniforms regalia and such nonessentials.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

I am up here among the "Badgers." Their lodges are not few, but several have been induced to leave them. Several pastors tell of success in bringing light to the ensnared. One of the best of my meetings was held in the large Zion Lutheran Church, Wausau, Wisconsin, last evening. The attendance was nearly twice that of a year ago. My lecture the night before at Stevens Point, Wisconsin, showed an awakening interest. Friends say "come again and we will get you a better hearing."

My travels during the past month have taken me nearly to Peoria in Central Illinois and to meetings in and about Chicago. Glenview, Illinois, gave a cordial welcome, and a good list of CYNOSURE readers as heretofore. Wheaton, Batavia and other towns adjacent to Chicago contributed their usual support.

A trip to Lansing, Indiana, revealed a live interest among our friends of the Christian Reformed and Reformed Churches there.

The farmers were too busy to turn out for a week night lecture. I was compelled to decline their offer for a large union meeting on Sabbath evening, because of the acceptance of my previous offer to visit Mennonite churches in Illinois. Meetings were held in what are known as the Roanoke, Metemora and Union Mennonite Churches near Eureka, Illinois. I found there a splendid people, not unlike the magnificent country in which they live. They responded grandly to solicitation for CYNOSURE subscriptions and support of the work.

A fine Old People's Home was being erected at a lovely place near Eureka. The Brother Smith in charge extended to your representative the pleasure of the best to be had. There were many interested visitors, who looked into the parlor where I was resting. Suppose they thought I was a sample of the "old folks." Christian love cares for those unable to care for themselves. Lodge people must pay before they receive.

Our Annual Meeting in Chicago, May 24th, leaves a pleasant memory. It was indeed a joy to meet again with our President, the honored Secretary, and the faithful who gather each year to plan for

the interests of our work. Memory of the loved who have gathered with us in former years, who have been called to their eternal reward, gave a note of sadness to this delightful occasion but as God lives our work moves forward!

For the past two weeks I have centered my efforts about Milwaukee and Racine, Wisconsin. Milwaukee has some seventy large Lutheran Churches bearing testimony against the lodge. It was my pleasure and privilege to address students of the Wauwatosa Theological Seminary and Concordia College institutions of learning belonging to these people.

An address at a local Conference of pastors and teachers was well received. Lectures were delivered in Joint Synod of Ohio and Wisconsin Lutheran Churches, and a cheering support was given us.

I found a comfortable room at the Y. M. C. A. building. The advertising clubs of the world were having a convention and supposing I was among them the inquiry as to my line of advertising was frequently made. I replied, "I am advertising the way Christians give up their sinful connections with the secret societies." Some thought my line rather unusual. A Sir Charles Higham of England made a speech advertising himself, America, and Milwaukee in particular. He praised the parks, flowers and pretty women he found in Milwaukee and said no member of the club should find fault with another. If they could not speak well of the members they should "shut up." As they had a dance after dark those who did not support it were expected to "shut up" of course. By the way the local paper tells us the Shriners are having their usual pilgrimage at this time of the year to San Francisco, California, and singing, "I've got one wife and maybe more; I've got children by the score," etc. "The end of that mirth is heaviness," the Bible informs us.

As several pastors of the Danish Lutheran Convention gathering at Racine, Wisconsin, are opposed to the lodges I had hoped to get a hearing before them. Their President, Rev. M. A. Andreasen, received me kindly, but said they could not give me a hearing. "We take the standpoint not to preach against them," were his words.

A very precious hour was spent with

friends of the City Mission, Racine. The brother in charge opened the way for me to preach in the Second M. E. Church of that city. I spoke of the two brotherhoods, the Christian and the Satanic. Christ said some had for their father the Devil. This stuff about the universal fatherhood of God, and brotherhood of man is simple nonsense. The lodge family and church family are different. They are not related. The fathers are not related, neither are the brothers. The Rescue Mission is doing a splendid work. The Union Lecture Service in St. Johns School Hall, Racine, Wisconsin, was very cheering. I am much indebted to the pastor of that Church as also to the pastor of Hepatha Church at Milwaukee for kind hospitality. At a Quarterly Meeting of Free Methodist friends, the Elder very generously gave me his place to preach the sermon to the large congregation gathered on Sabbath morning. The meeting was in the Second Free Methodist Church of Milwaukee.

At Watertown, Wisconsin, the president and faculty of the Northwestern Lutheran College very kindly voted me forty-five minutes to address the students, although exceedingly hard pressed for time in the closing hours of the school term. They have a fine body of students. I gave them an address one year ago.

I go to Merrill, Wisconsin, today and thence to visit brother's grave in Oneida County. I am assured of a hearing before a Missouri Lutheran Synod Meeting at Antigo, Wisconsin, June 21st, I hope to reach other Synod Meetings before my return home. Collections during May and thus far in June have been received as follows:

Grace Lutheran, Fort Wayne, Indiana, \$3.48; Missionary Church, Berne, Indiana, \$11.95; Friends Pleasant Valley Church, \$4.30; Nicholas Johnson, \$10; Fourth Christian Reformed Church, Roseland, Chicago, \$9.78; Roanoke Mennonite Church, Eureka, Ill., \$22.68; Hepatha Lutheran Church, Milwaukee, Wis., \$7.62; St. Johns Lutheran Church, Racine, Wis., \$14.31; City Rescue Mission, Racine, \$4; Pastor Jenny's Lutheran Church, Milwaukee, \$8.30; St. Paul's Lutheran Church Men's Club, Stevens Point, Wis., \$10; Men of Zion Lutheran Church, Wausau, Wis., \$25.00.

TREATISES, ADDRESSES, SERMONS AND TRACTS

MODERN SECRET SOCIETIES.

By Charles A. Blanchard, D. D., President Wheaton College, President National Christian Association, Ex-President Sabbath Association of Illinois, etc.

A brief treatise for busy people and especially intended for ministers and teachers.

Part first answers objections and clears away the obstacles to a candid consideration of the fundamental questions involved. Part second treats of Freemasonry as the key to the whole subject. Part third relates to subsidiary organizations,—Industrial, insurance, temperance and other lodges. Part fourth considers important questions growing out of this discussion. 320 pages. Cloth, \$1.25; paper, 75 cents.

FOLLY, EXPENSE AND DANGER OF SECRET SOCIETIES.

By Charles A. Blanchard, President of Wheaton College. They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.; political, as the Know-Nothings, Knights of the Golden Circle, the Order of American Deputies, the Ku Klux Klan, the White League, etc.; industrial, as the unions of carpenters, bricklayers, conductors, engineers, etc.; insurance, as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Order of United American Mechanics, etc.; and social, as the college fraternities. 5 cents.

WAS WASHINGTON A MASON?

By President Charles A. Blanchard. This is the best contribution yet written on the question of Washington's relation to Freemasonry. 10 cents.

MODERN PROPHETS OF BAAL.

Or, Watchmen on Zion's Walls. By President C. A. Blanchard. A tract for ministers. "If we say Lord to any one who is not God, then we are worshippers of Baal, and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal." It shows the real relation of Masonic ministers to a heathen system, and gives the reasons why Christian preachers become prophets of Baal.

In the appendix is a chapter on Masonic Theology, taken from Mackey's "Masonic Ritualist"; and also "A Word to Bible Students," by Dean J. M. Gray, D. D., of the Moody Bible Institute. 32 pages. Postpaid, 5 cents a copy; per hundred, \$3.00.

MASONIC TEMPLES.

A clear discussion of the religion of Masonry, by Pres. C. A. Blanchard. Contents: What is a Temple? Not Other Religions But the Christian Religion. The Lodge Bible Not the Christian Bible. The Masonic Religion Not the Christian Religion. Who or What is the Masonic God? The Roman Pantheon. Lodge Morals and Christian Morals. 32 pages. 5 cents. \$3.50 per hundred.

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; postpaid. 5 cents a copy, or \$1.00 per hundred.

FRATERNITIES IN STATE SCHOOLS.

By Pres. C. A. Blanchard. A discussion of the relation of fraternities to schools supported by taxation. 16 pages; postpaid, 5 cents a copy; a package of 12 for 30 cents.

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. Cloth, \$1.25; paper, 75 cents.

WASHINGTON, LINCOLN AND THEIR COMPATRIOTS OPPOSED TO SECRET SOCIETIES.

This booklet contains fifteen portraits of statesmen and their testimonies vindicating them from any charge of adherence to secret societies. 10 cents.

AMERICAN FREEMASONRY

"A Study in American Freemasonry," based upon Pike's "Morals and Dogma of the Ancient and Accepted Scottish Rite," "Mackey's Masonic Ritualist," "The Encyclopaedia of Freemasonry" and other American masonic standard works. By Arthur Preuss, Editor of the Catholic *Fortnightly Review*. Among the chapters in this book are: "Is American Masonry a Religion?" "The God of American Freemasonry," "American Freemasonry and the Kabbalistic Jehovah," "American Freemasonry and the Bible," "Masonic Morality," etc. Cloth, 433 pages. Price \$1.50 net. By mail \$1.65.

GRAND LODGE VS. JUDGE WHITNEY.

Judge Daniel H. Whitney was Master of Belvidere Masonic Lodge, No. 60 (Illinois), when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge; but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents.

FREEMASONRY: An Interpretation.

By Martin L. Wagner, pastor of St. Johns English Evangelical Lutheran Church Dayton, Ohio, with an introduction by the Rev. G. H. Gerberding, D. D., professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. This is a new book, and is a candid discussion of the institution Freemasonry, and offers an interpretation of its veiled expressions, art, speech, religion and ethics, and of its symbols, emblems and ceremonies. This interpretation is based upon hints given and statements made by the highest Masonic authorities and tested in the light of sources from which these claim that Freemasonry is derived. Cloth, 560 pages. Price \$1.50 net. By mail \$1.65.

THE MASTER'S CARPET.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. Explains the true source and religious meaning of every symbol of the Blue Lodge, showing the basis on which the ritual is founded. By careful perusal of this work a thorough knowledge of the spiritual principles of Freemasonry can be obtained. Every Mason, every person contemplating becoming a member of the fraternity, and even those who are indifferent on the subject, should procure and carefully read this book. 406 pages, illustrated with 50 engravings. \$1.25.

MASONIC SALVATION

As taught by its standard authors. Compiled from standard Masonic works as proof of the proposition that "Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven." 20 cents.

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St., Chicago, Ill.

There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

PREACHER HOLDS UP QUALITIES OF PATRON SAINT FOR EMULA- TION OF MASONIC ORDER.

Much satisfaction among Masons is expressed with regard to the service in commemoration of St. John the Baptist which was held in the First Presbyterian church of Endicott, N. Y., Sunday night (June 18, 1922), and which was attended by about 300 persons, of whom 130 were members of Round Hill Lodge, 533, F. & A. M.

The preacher of the occasion was the First Presbyterian pastor, the Rev. R. Paul Schearrer, whose address was based on the gospel according to John, "There was a man sent from God whose name was John." The preacher stressed three points, namely: John the Baptist was a man, he was a "sent" man, he was from God. Rev. Mr. Schearrer said in part:

"John the Baptist was a man—nothing soft or effeminate about him, he was a man of courage and conviction. Hence, Masons, if patterning themselves after the patron saint, will be men who place manhood above wealth, ancestry or social position.

"He was a 'sent' man—he knew why he was here, a man with a mission and a message. Masons, therefore, should be men with a mission, they should know why they are here. There is still evil and corruption in the world, and men are needed to make the rough places smooth and the crooked paths straight.

"He was 'from God.' He was what he was and did what he did because he never forgot the source from which he came. He was a God-dominated man.

"And what is Masonry? It is primarily a ship sailing through society to rescue men who cannot swim? Many and unnumbered are the acts of mercy and

deeds of kindness which are done by the order to those in distress and difficulty.

"Is it primarily a bureau of employment or a medium of advertisement? Often a brother receives a good turn from another brother with no thought of recompense.

"Is it simply a social club where men can bowl and have buffet lunches? It does furnish many social pleasures which all men enjoy and in which there is no harm.

"But I know, and you know better than I know, that, rightly conceived, Masonry is a temple in which a man is brought face to face with his God and across whose threshold men with the soiled and sodden feet of a polluted life ought not to pass. Therefore, be men of God and your brotherhood will be sanctified and your individual lives will find acceptance with the common Father of us all."

—*The Binghamton (N. Y.) Press*,
June 20, 1922.

DENYING CHRIST.

The recent peace conference at Washington was opened with prayer by a pastor of a church in Washington. This prayer caused considerable comment because in it there was no reference to Christ. During the deliberations of the Senate on the peace treaty, Senator LaFollette was reciting the consequences of Japan's policy in Korea when Senator Watson interrupted him to say:

"It has come to me, from a source which I cannot reveal, but upon which I rely, that the pastor who opened the conference with prayer had in his prayer an allusion to the merits of the blood of our Saviour Jesus Christ, and he was asked to strike it out and he did strike it out."

"He denied his Christ," said Senator La Follette.

"Yes," replied Senator Watson, "and he did it because of a nation which at the very time was crucifying Him anew."

The two senators were surely right. If the pastor omitted the reference to the merits of the Redeemer because of fear of offending the religious sensibilities of any person or nation, he denied his Christ. The Christian knows that a Christless prayer is an abomination to God. He knows that to unite in prayer with others who do not believe in Christ as the Savior is a denial of his Lord.

Senators La Follette and Watson here clearly show why a true believer in Christ cannot be a member of or join in worship with a secret order such as the Masonic, from whose prayers and ceremonies the name of our adorable Savior is deliberately and consistently eliminated.

Some persons have joined these orders without knowing their true nature, and others may be considering joining. If they are believers in Christ, every time they take part in the prayers or ceremonies the word applies to them: "He denied his Christ."

Christ says: "Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny Me before me, him will I also deny before My Father which is in heaven." Matthew 10:32, 33.

Christ Church Notes, (Chicago).

THE ATHEIST'S FIRST QUESTION.

WILLIAM JENNINGS BRYAN.

We give the atheist too much latitude; we allow him to ask all the questions, and we try to answer them. I know of no reason why the Christian should take upon himself the difficult task of answering all questions and give to the atheist the easy task of asking them. Any one can ask questions, but not every question can be answered. If I am to discuss creation with an atheist, it will be on condition that we ask questions by turns. He may ask the first one if he wishes, but he shall not ask a second one until he answers my first.

What is the first question the atheist asks the Christian? There is but one

first question. "Where do you begin?" I answer, "I begin where the Bible begins." And where does the Bible begin? "In the beginning God created the heavens and the earth." I begin with God, all-powerful, all-wise, all-loving. I begin with a creative cause that is sufficient for anything that can come thereafter.

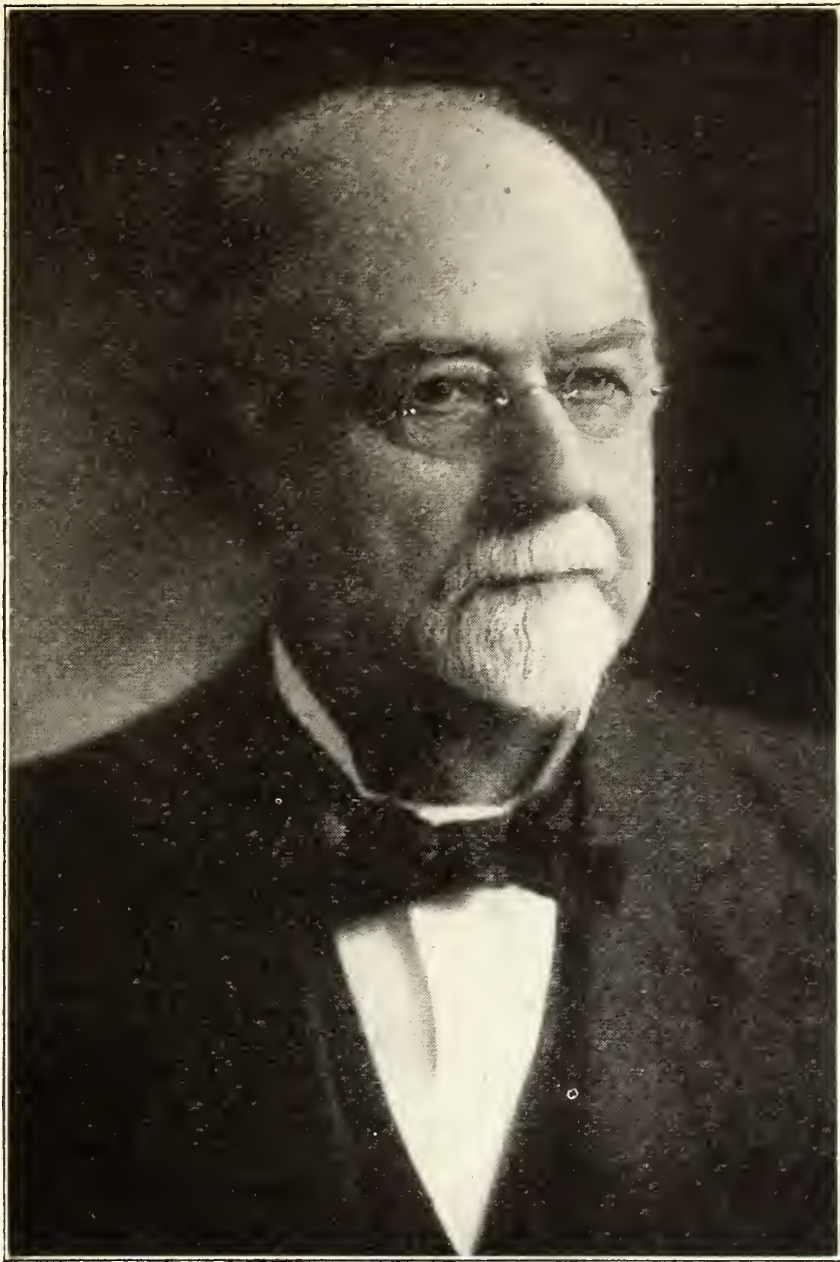
Having answered the atheist's first question, it is now my turn; and I ask my first question of the atheist, "Where do you begin?" And then his trouble begins. Did you ever hear an atheist explain creation? He cannot begin with God because he denies the existence of a God. But he must begin somewhere. It is just as necessary that the atheist shall have a beginning point for his philosophy as that the Christian shall.

Where does the atheist begin? I have never known any of them to begin farther back than the nebular hypothesis. And where does that begin? In the beginning? No. It begins by assuming that two things existed, but it does not tell us how matter and force came into existence, where they came from, or why they came. The theory begins by saying, "Let us suppose that matter and force are here." and then the theory begins to work, and according to the theory force working on matter created a world. I would rather begin with God and reason down, then begin with a piece of dirt and reason up. The difference between the Christian theory and the materialistic theory is that the Christian begins with God, while the materialist begins with dull, inanimate matter. I know of no theory that has ever been suggested as a substitute for the Bible theory that was as rational and as easy to believe.—*The Vanguard.*

To be willing not to know what the Supreme Teacher does not wish us to know as yet, is the wise ignorance of real knowledge.

Little acts of kindness and thoughtfulness every day are greater than one immense act of goodness once a year.

Pious men with no scholarship can go through the open door of truth while scholars with no piety remain outside.



WM. I. PHILLIPS.

OUR WORTHY SECRETARY.

Secretary Wm. I. Phillips' short vacation from the office affords me an opportunity to speak of him to those of the CYNOSURE family who have not the privilege of personal acquaintance.

Secretary Phillips celebrated his 75th birthday July 20th and is now completing his forty-second consecutive year in the office of the NATIONAL CHRISTIAN ASSOCIATION.

No one could be associated with Secretary Phillips without having a growing appreciation of him as a genuine Christian character. Those of us who are associated with him are deeply impressed with his devotion to the Cause, and the Association is blessed in having such a man as Secretary Phillips. The follow-

ing extract from the *Wheaton College Record* will be of interest to our readers.

REV. A. H. LEAMAN,
Acting Editor.

William I. Phillips, like a number of others of the Wheaton College counselors and trustees, is, by birth, a New York man. In Charleton, Saratoga county, of that state, he was born July 20th, 1847. His parents removing to Illinois in early life, he has been for most of his years a citizen of this state. He attended common schools, graduated from Wheaton College, and thereafter from Chicago Theological Seminary. He began his life work when he was about thirteen years of age, and has been a farmer, a United States mail carrier, a merchant's clerk, a

soldier, a minister, and now for a number of years, has been secretary and treasurer of the National Christian Association.

Mr. Phillips has been from the beginning an earnest, active Christian man. His religious life has been the great and governing force which has actuated him in the various occupations which he has pursued since he was converted. This event took place when he was a boy of eighteen in a hospital of the Union army. He says that when he had consciously submitted to God and trusted Jesus Christ for salvation, a great peace came into his soul, and he wished to pray, but he did not know how. He had never been accustomed to utter thanksgivings to God. Accordingly on his cot bed in the hospital, he, for some days, repeated the prayer of his infancy:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake,
I pray the Lord my soul to take.
This I ask for Jesus sake. Amen."

This prayer, after awhile, blossomed out into personal thanksgivings and praise of a different sort, as he was led by the Spirit.

Mr. Phillips has been a member of the Bible League. Politically, he has been for many years a member of the Prohibition party. He has been a member and director and secretary of the Sabbath Association of Illinois, and as intimated above, has been for several years secretary and treasurer of the National Christian Association. He was married in June, 1876, and has three sons, all of whom are graduates from Wheaton College. They are now doing professional work, and are active Christian men. Mr. Phillips has been for many years a member of the Wheaton College church, and has occupied various offices in that organization, having been a deacon, an elder and treasurer of the church.

Truth is violated by falsehood and it may be equally outraged by silence.

Many call the church their mother, whom God will not own to be His children.

PRAYER.

BY REV. DANIEL KAUFFMAN, PRESIDENT-ELECT OF GOSHEN COLLEGE.

"The effectual fervent prayer of a righteous man availeth much." Jas. 5:16.

Believing Prayer Secures God's Answer.

Of the many admonitions found in God's Holy Book, none are more important than those pertaining to prayer. It is the connecting link that holds us in touch with our Maker—the power that moves the Hand that supplies our every need.

When we speak of prayer, we do not mean simply a combination of words designed for the interest, delight, or instruction of man; but rather that praise, adoration, and supplication which ascends from the believing heart to the throne of God and expects His answer.

Much that is called prayer is not real prayer. Especially is this the case with public prayers. It is sometimes the case that persons who profess to lead congregations in prayer, instead of sending their petitions to a throne of grace, strive to edify their congregations by elegant and eloquent language. Our Savior condemns this kind of prayer when He says, "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogue and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward."

It is not necessary for us to try to convince our Father by an abundance of information or by irrefutable argument, or to overawe our congregations with superabundant noise in order to have our prayers answered. All that we need to do is to come before our heavenly Father with believing hearts and make our wishes known, and God will do the rest. Our heavenly Father, which seeth in secret, shall reward us openly. (Matt. 6:6.)

Our Savior's Teaching On Prayer.

The thoughts just presented are gleaned from our Savior's matchless presentation of the subject in Matt. 6. Along with His disapproval of pretended prayer with a view to be heard of men, comes His admonition against "vain repetitions." Vain repetitions are not necessary. They are intended, not for God,

but for man. Prayer, to be answered, must be intended for the ear of God. Vain repetitions, intended for the ear of man, ascend no higher than the sound caused by the vibrations of the vocal cords.

Our Savior taught by example as well as by precept. His prayer recorded in Matt. 6:9-13 has never been equaled in purity, sublimity; nobility, or forcefulness. It shows submission, obedience, absence of selfishness, and entire confidence that God is able to do all things. It teaches us the peaceful spirit of our Redeemer, and the uselessness of a multiplicity of words to make our wants and wishes known. The more we study this prayer, the more we see in it. May we ever adore our blessed Lord and Master for this example of pure and fervent prayer.

The Apostles' Teaching.

The apostles also emphasized the necessity of frequent and earnest prayer, by their many admonitions on this subject. In line with our Savior's admonition, "Watch ye, therefore, and pray always," we notice a number of striking scriptural passages, among which are the following:

"Pray without ceasing" (1 Thess. 5:17).

"In everything give thanks, for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always, with all prayer and supplication in the Spirit" (Eph. 6:17, 18).

"Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Rom. 12:12).

"The effectual fervent prayer of the righteous man availeth much" (Jas. 5:16).

These and other passages that might be quoted, show the importance the apostles placed upon this subject.

Object of Prayer.

We once heard a pious deacon advise his young co-laborers to pray much in secret that they might get sufficient practice to enable them to lead in public prayer whenever called upon. On another occasion we heard a professing Christian say that all he saw in prayer was that it directed our minds heavenward and thereby ennobled our thoughts. Either of these views concerning the objects of

prayer is unscriptural. The first is positively condemned (Matt. 6:5), while the second shows either lack of faith in the revealed word of God, or ignorance of its contents. James gives this advice: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." (Jas. 1:5). Our Savior's admonition is, "Ask, that it shall be given you." (Matt. 7:7). The idea that our prayers are answered by a Higher Power than ourselves is further sustained in Matt. 21:22; Mark 11:24; Luke 11:9; John 14:13; 15:7; 16:23, etc.

The object of prayer, as set forth in the word is this: We are dependent creatures, having no strength in ourselves; but God, who is rich in mercy, love, and power, is a "rewarder of them that diligently seek Him," and is every ready to help those that put their trust and confidence in Him. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

God Answers Prayer.

The Bible says so, and we know that the Bible is true. Our prayers are not always answered the way that we think they ought to be. If all prayers were answered direct, just as they are delivered, there would be some remarkable providential occurrences now and then. It is not unreasonable to presume that God exercises the right to accept, modify, or reject the petitions which imperfect man sends up to His throne of grace, just as earthly parents use discretion in answering the requests of their natural children.

In taking the position that God, even in this day, sometimes answers prayer direct, we shall not stand sponsor for all the many remarkable reputed answers to prayer that are said to have occurred during the last few years. We believe that Satan has his "divine healers" in every nook and corner of the globe where there is any danger of the heaven-ordained doctrine of divine answer to human prayer gaining a foothold, and that thereby the cause of Christianity has been made to suffer much; yet, notwithstanding the many bogus claims of divine healing which are now and always have

been in existence, we have seen and heard and experienced enough to convince us that God does answer prayer—that He heals our bodies, supplies our spiritual and temporal wants, and creates within us “a new heart and a right spirit,” in answer to fervent prayer.

It is not within the sphere of this chapter to prove these assertions with actual occurrences. We know that things that appear most real sometimes afterward prove to be deceptions. But we wish to present the Bible teaching on the subject, and let the reader draw his own conclusions.

“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Luke 11:9).

“And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Matt. 21:22).

“Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11:24).

“If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jno. 15:7).

“But let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed” (Jas. 1:6).

“The effectual fervent prayer of a righteous man availeth much” (Jas. 5:16).

“Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16).

Short Prayers.

It is not necessary to couch our wants in a multiplicity of words. Let us ask for what we want, pour out our tributes of praise and thanksgiving, and then stop. When we ask a favor of our fellow-beings, we simply tell them what we want. We do not proceed with a ten-minute discourse simply because there happen to be some bystanders present. It is just as unreasonable to make a long speech to our heavenly Father simply because there happens to be an audience present.

It must not be inferred from this, however, that long prayers are to be condemned. Our Savior was noted for His short prayers; yet we also have an account of His long prayer recorded in Jno. 17, and of His agonizing prayer in the Garden of Gethsemane.

There are times when the burdens of life seem to rest unusually heavy upon

us. We feel our weakness, and are conscious of the immensity of the work left for human hands to do. What then is more natural than to prostrate ourselves before God in fervent, agonizing prayer. The nearer we get to God, the more prayerful we become, the richer will be the spiritual grace of our prayers, and the longer it will take us to get through with our adorations of praise and prayer and thanksgiving.

Secret Prayers.

The value of secret prayer cannot be overestimated. In secret prayer the temptation of “praying for effect” is entirely removed. There, in our private sanctuary, unheard by human ears uncriticised by human intelligence, we spend our time in sweet communion with our Maker. God answers our prayers and sanctifies our hearts. Here is the secret of Christian life. Our spiritual food comes in direct answer to our prayers. Stop your prayers, and you stop the supply of spiritual food. Stop the supply of spiritual food, and the spiritual body languishes and dies. Such is the experience of all blacksliders. “The effectual fervent prayer of a righteous man availeth much.”

God's People a Praying People.

All history, sacred and profane, proves that God's people have ever been a praying people, and that a lack of frequent fervent prayer always opened up the avenues of the heart to sin. Tender ties are formed by frequent communication. We commune with our God in three ways: (1) with His great Book of Nature, (2) with His wonderful word—the Bible, (3) with God direct in prayer. The oftener we commune, the more tender and powerful the ties. Let us praise the Author of our being, the Ruler of heaven and earth. Let us praise Him as individuals. Let us praise Him around the hearth-stone in family worship. Let us praise Him in the solemn assemblies consecrated to His worship. “Let all the nations of the earth rejoice, and praise His holy name.”

Conclusion.

In concluding this chapter, we conclude this little volume. The reader will observe that many of the doctrines herein

presented are treated somewhat briefly; but we trust that enough has been said to lead some persons to think along the lines suggested by these articles.

Doubtless what we have herein stated will fail to meet with the approval of every one. We recognize the possibility (even probability) of error in our writings. We give the thoughts herein presented for what they are worth, and ask the reader to carefully compare them with the word of God.

Christ says, "Search the Scriptures." Paul says, "Give attendance to reading." We desire at this time faintly to echo these sentiments. God has given us His word that we may study it and profit by its teachings. Not only does it lead us in the way everlasting, but it also shapes our Christian lives so that we may be in the highest degree useful in our Master's service.

THE ADOPTIVE RITE.

Doctrines and Teachings of the Order of the Eastern Star.

BY REV. PAUL C. KREY.

The references are to the rituals containing the degrees of the Adoptive Rite, the Eastern Star and Amaranth.—Editor.

That the Eastern Star is a religious organization seems evident for they sing spiritual hymns, they pray, they inculcate moral precepts, and they promise to bring their members to a better home beyond.

It is a peculiar religious organization for though they perform some of their ceremonies in public, they also do many of them in secret. In fact, all of their instructions and moral lessons are inculcated in secret: neither will they promulgate their teachings outside of their secret circles. This does not agree with what Christ says, "In secret have I said nothing" and is in direct opposition to his express command: "Go ye into all the world and preach the gospel to every creature." The Christian church is to preach its precepts to every creature in the world. It seeks the light because it is light. The Order of the Eastern Star teaches its doctrines and principles behind closed doors to a chosen few; it seeks the cover of darkness, therefore their deeds and their doctrines must be questionable according to the word of our Lord: "Every one that doeth evil hateth the light." So

much is very plain but that is not all, the worst is yet to come.

Teaching in secret, they cannot therefore be followers of the Christian religion for that is contrary to Christianity. And their fundamental doctrines prove this to be a fact, that they are as far removed from the Christian standard as are those of any idolators.

Triune God Rejected.

First we find that they have a conception of God which is not Christian. The true God, the God of Christianity is according to His own revelation, a Triune God. Father, Son and Holy Ghost, and they that do not worship Him, worship the Devil. "There is none other God but one" (I Cor. 8:4) "The things which the gentiles sacrifice, they sacrifice to devils" (I Cor. 10:20). The God of the Eastern Star is not the Triune God. Their prayers are directed to "source of all wisdom, truth and love" or to Our Father, or Almighty and merciful God, or Loving Father, Almighty Father, or some similar expression. Their halls are dedicated "in the name of our Father who is in heaven." "In the name of the heroines of the Order" and "in the name of The Grand Chapter," and not therefore to the Father, Son and Holy Ghost. In their service at the grave, the brethren and sisters are exhorted on this wise: "Sisters and brothers and dear friends, let us henceforward improve the remaining span of life, and be prepared to obey our heavenly Grand Patron's call, and go from our labors on earth to everlasting happiness in the world to come." So their God is only a Grand Patron in heaven. Strange that it would not be a Supreme Great Grand Patron, for such Grand Patrons are quite common here on earth. So you see they do not worship the true Triune God, but they worship "they know not what" and therefore their worship is worship of the Devil.

The Order claims that the theory of it is founded on the Holy Writings and that its lessons are Scriptural, that they have chosen their characters from the Bible. This latter claim is true with the exception of one. But for whatever else is in the Bible, they seem to care little nothing. We cannot help but see that they pick only that from the Bible which suits their purpose, this the Devil also

does as we learn from the account of the temptation of Christ. The lessons which they inculcate should be Scriptural, but they are not, as we shall soon learn by examining a few.

In their ritual we find the following: "Shall we be left, abandoned in the dust when fate relenting lets the flower revive? No, heavens' immortal spring shall yet arrive, and man's majestic beauty bloom again, bright through the eternal year of love's triumphant reign." And in another place: "The life of those who look only for the good and the pure, the unselfish and noble—the truth of all things becomes a living fountain of wisdom and knowledge." This is a flat denial of original sin. For there is no majestic beauty in man since the fall, for the Psalmist calls them all filthy (Ps. 14); and filth is not beauty; and man, if man dies as he is, "in his majestic beauty" that is, without repentance and faith, and just as he is by nature—if he is to rise to "love's triumphant reign" then there is no such thing as original sin, and all the work of our blessed Savior is for naught; then we need no Bible, no Savior and no faith, but just to live in our majestic beauty and rise to triumphant reign. And as to man's ever becoming a living fountain of wisdom and knowledge this is a direct contradiction of the Savior's Words that the inner life of man is a cess-pool of vices: "Out of the heart proceed evil thoughts, murders, adulteries, etc. (Matt. 15:19), yea it is blasphemy, for there is only one living fountain of wisdom and knowledge, that is Christ: 1. Cor. 1:24; Col. 2:3; "In whom are hid all the treasures of wisdom and knowledge."

Angels: Good Deeds.

Concerning *angels* they teach: "Our good deeds and kindly offices performed for others are the angels that watch over and smile upon us in our dreams." (Ritual page 43). The Bible says: "Are they not all ministering spirits sent forth to minister unto them that shall be the heirs of salvation? (Hebr. 1:14).

About the *resurrection* they say in prayer: "Thou hast decreed that we all shall die and come to dust. Thou hast also decreed that we shall rise from death to everlasting life." (Ritual page 230). That is a Satanic lie. God has not de-

creed that all those that die should rise to everlasting life. He says that some will rise to *everlasting shame* (Daniel 12:2). What an awful awakening there will be for all the poor souls whom the Devil has rocked to sleep in their sins by this lie.

Addressing the candidate in the Amaranth degree they say something beautiful about the Bible namely this: "Sister, as a welcome guest you stand before our altar. You see spread thereon the inspired word of God, the fountain of grace and love and truth" (Amaranth Degree page 45.). Here they call the Bible God's inspired word, the fountain of grace and love and truth, but they do not make it that to others nor even let it be that to themselves. For *truth* according to their own interpretation is "the universal principle of human thought and action; the live blood of human power, the intellectual air we breathe "which means, if anything, truth is everything else, except what the Bible says. Neither do they bind their candidates to what the Bible says, but to the rules of the Order, for this is the question that the candidate is asked: "With this knowledge of our noble purpose are you willing to assume the obligations and responsibilities that may be required of you by the rules of the Order?" (Amaranth Degree, p. 46). So what is it when they say the Bible is the inspired word of God, and the fountain of truth, and do not follow it? It is downright hypocrisy, a shameful misuse of the name of God which will not remain unpunished.

Sinking the Dagger Into the Heart of Christianity.

Many more such false teachings could be culled from their ritual and ceremonies, but I shall pass them up or else I might weary you, and go on to that part of their teaching which sinks the dagger into the heart of Christianity. From all the prayers and lectures of the Order of the Eastern Star it is as clear as day that they believe God to be merciful and gracious, forgiving sins and iniquity outside of and *without* the shed blood of Jesus Christ, God's Son. And that my friends, is the great delusion, the enticing lie of Satan that lulls so many into security in this organization. Oh, if they would but remember that outside of and away

from the blood of Jesus Christ our God is a consuming fire, angry with the sinner, a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation, a God who is able to destroy both soul and body in hell. To say that God is gracious to the sinner or to man without and aside from a Mediator is to throw aside the whole work of redemption. "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God" (Heb. 10:28 and 29). And to say that man is saved without repentance, and faith in Jesus Christ, as the Eastern Star does is to flatly contradict God Himself who says: "Repent ye and believe on the Gospel." The Devil could invent no greater nor more enticing lie than "You don't have to repent; you don't have to believe in the blood of Christ; God is merciful and gracious to man without repentance. He will forgive." Such a doctrine neutralizes the power of Christianity; it is the Devil's masterstroke. Oh, the poor deluded followers of this teaching, what consternation will take hold upon them when the anger of the Almighty shall consume them, because they have not sought refuge in the blood of the Lamb!

Man His Own Savior.

But that is not all. According to the teachings of the Eastern Star, man is also his own Savior, for they give one chapter the heading:

"Man is his own star, and the soul that can
Render an honest and a perfect man
Commands all light, all influence,
all respect."

That is nothing but a pure religion of works. And in another place they say, "There is no death to the pure and loving." Again they emphasize their position by raising the question: "How can I reach this glory? How are we to secure this immortal reward?" To which they answer by a long eulogy on the soul of human reason which is here called "The wondrous power that rules the earth today," and ends as follows: "Be faithful to your vows. Place honor before life. Lastly trust in God and fear not: that

in the end you will receive the reward due to truthfulness and fidelity." (See Amaranth Degree, page 91; also pages 85 and 87). In still another place we read: "Sisters and brothers, the vows you have taken are only those whose keeping will make you wiser, better, happier. Our chains are wreathed with flowers. Our duties are sweetened by one love. Over us all there hangs the *great reward* promised by Him whose star in the East we have seen and whom we have come to worship."

Many more things could be quoted but I think I have said enough to convince you that the Order of the Eastern Star is not an institution of God, but of the Devil. We cannot but be reminded of the words of St. Paul: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they might believe a lie: that they might all be damned who believe not the truth." "But we are bound to give thanks always to God for you, brethren and (sisters) beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification, of the spirit, and belief of the truth."

Let us also be thankful for the light that has been given us in the right distinction of the Law and the Gospel.

A pious front is no sign of a right heart; there's many a church front hiding a variety theatre in full blast inside

THE CABALISTIC INSTINCT.

BY ARTHUR BRISBANE.

Dispatches late yesterday said that Mr. Hall, running for Governor of Oregon, backed by the Ku Klux Klan, was running behind. But whoever underestimates the power of such organizations as the Ku Klux Klan, or of other secret organizations fails to understand that what Fourier called, "The cabalistic" instinct in man is overwhelmingly powerful.

To know something that others do not know, to be part of "deep mystery," to be set apart and made strange by clothing, pass words, grips and mutterings, appeals strongly to all half savage men. All this religious leaders have used in building their organizations.

—*New York American*, May 25, 1922.

Are Our Comments and Quotations on Freemasonry Authentic

BY REV. J. JENNEY.

A lady reader of "*The Northwestern Lutheran*" and a member of our Lutheran Synod, living in the far west, having read articles on Masonry in these columns, is desirous of obtaining information as to the authenticity of our comments and quotations on the Lodge.

She relates her own experience in dealing with the lodge question, stating that she has sent copies of our paper containing such articles to Lutheran brethren with the view of convincing them of the incompatibleness of Masonry with Christianity, and of keeping them from joining the Order, but that some of them "refuse to believe these comments and quotations on Masonry are authentic, saying that they believe them no more than they believe *The New Menace* on Catholicism."

We do not quite understand what comments and quotations the writer has reference to. Are they comments and quotations on certain religious actions performed by Masonic societies as reported by the press, such as baptisms and communion services mentioned by the writer to have been carried on in certain localities, or are they quotations from Masonic authorities the writer has in mind?

The Testimony of the Public Press and of Masonic Writers.

In the case of comments on certain religious actions recently performed by Masons we must refer to reports of the press of those localities in which such actions have occurred. The daily press has reported facts which have been admitted by Masons themselves. Otherwise, if the reports are not true, let the officials of the Masonic organization publicly disavow them. We can go no further than accept reports of the press relative to Masonry as mere facts unless disputed by the Masonic Order.

But as to quotations from Masonic authorities, such as Mackey, Buck, Webb, and the declarations of Grand Masters in official documents, who will question their authenticity? Or who will doubt the presentation of Masonry as correct if supported by recognized authorities?

The Ground of Christian Opposition.

We Lutherans are opposed to Masonry

on the primary ground that it is anti-Christian in toto. Freemasonry denies the fundamental principles of Christianity. It rejects the vicarious sacrifice of Jesus Christ as an atonement for our sins. Christ, according to Masonic teachings, is not the Son of God made flesh; not the only Savior of mankind, outside of whom there is no salvation; not man's Redeemer from sin, death and the wrath to come; not our Righteousness, in whom alone we find forgiveness for our sins; not our Sanctification, in whom alone we can stand holy and blameless in the sight of God. Masonry holds that man is not in need of such a Savior. He is his own Savior. Man is to work out his salvation by his own moral efforts. Man is perfect. And the "Perfect Man is Christ." Jesus is but "a *potential* Christ in every man."

Are the Christian Accusations True?

Are these accusations against Masonry true? Let us see. In his "Mystic Masonry," 1913, J. D. Buck, made many times a Royal and Select Master Mason, has this to say on page 130:

"Every soul must 'work out its own salvation,' and 'take the Kingdom of Heaven by force.' 'Salvation by faith and the vicarious atonement were not taught, as now interpreted, by Jesus, nor are those doctrines taught in the exoteric Scriptures. They are later and ignorant perversions of the original doctrines. In the Early Church, as in the Secret Doctrine, there was not one Christ for the whole world, but a *potential* Christ in every man. Theologians first made a fetish of the Impersonal, Omnipresent Divinity; and then tore the *Christos* from the hearts of all humanity in order to deify Jesus; that they might have a God-man peculiarly their own!"

Here, then, we have a flat denial of salvation by faith in the vicarious atonement of Christ, a flat denial of the one Christ for the whole world, and a positive statement, that essentially every man is Christ.

Again, the same author says on page 174: "The Perfect Man is Christ: and Christ is God. This is the birthright and

destiny of every human soul. It was taught in all the Greater Mysteries of Antiquity, but the Exoteric creeds of Christendom, derived from the parables and allegories in which this doctrine was concealed from the ignorant and the profane, have accorded this Supreme Consummation to Jesus alone, and made it obscure or impossible for all the rest of humanity. In place of this, the grandest doctrine ever revealed to man, theologians have set up Salvation by Faith in a man-made Creed, and the Authority of the Church to 'bind or loose on Earth or in Heaven.' Law is annulled; Justice, dethroned; Merit, ignored; Effort, discouraged; and Sectarianism, Atheism and Materialism are the results."

Could there be language spoken, that is more abusive of the fundamentals of Christianity, and that is more blasphemous to the Christian believer?

What is the Masonic Method of Salvation?

And what does this eminent Freemason, J. D. Buck, say concerning man's working out his own salvation? "The ceremony (initiation) instructs, but it does not transform. To transform means to regenerate, and this comes by trial, by effort, by self-conquest, by sorrow, disappointment, failure, and a daily renewal of the conflict. It is thus that man must work out his own salvation." "Mystic Masonry," page 175.

Masonic Religion Idolatry.

Freemasonry denies the Christian religion as the one and only religion of salvation by placing it on a level with Judaism, Mohammedanism, Brahmanism, and other heathen religions. In support of this we quote A. G. Mackey, an acknowledged Masonic authority, having been Past Grand High Priest and Secretary-General of the Supreme Council 33d. for the Southern Jurisdiction of the U. S. In his "Encyclopedia," p. 162, he says: "If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahmin and Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse, at its altars men of all religion may kneel, to its creed disciples of every faith may subscribe." Again he says, p. 207: "The Jews, the Chinese, the Turk,

each reject either the New Testament, or the Old, or both, and we see no good reason why they should not be made Masons." Furthermore: "The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom . . . Its religion is that general one of nature and primitive revelation—in which all men may agree and in which no men can differ." p. 619.

Conclusion.

These extracts from recognized Masonic authorities show beyond a shadow of doubt that Freemasonry is an anti-Christian religion, a religion hostile to the Gospel of Jesus Christ, which is revealed in the Bible as the only saving religion, rejecting all other religions in the world as false.

Who will, therefore, question our presentation of the tenets of Freemasonry, such presentation being supported by acknowledged Masonic authorities? It is the old cunning of the evil One to dissuade Christian people from believing that Masonry is anti-Christian, by questioning the authenticity of any comment on it, until they have joined the Lodge, when, as a rule, they gradually become bereft of the spiritual light they may have possessed before.

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already it is in the world. 1 John 4:1-3.

—*The Northwestern Lutheran.*

Never does a man portray his own character more vividly than in his manner of portraying another.

It is the greatest of mistakes to do nothing because you can only do a little.

It's better to stand with the minority and be right than to march in the path of bonfires and win by fraud.

WHY I AM OPPOSED TO SECRET ORDERS.

BY REV. L. O. SUNDE, VOLIN, SO. DAK.

In presenting my treatise on this important issue, I wish to state that I feel it necessary to do so in spite of the probable disharmony which will be created in making this open declaration as to my stand on all religious oath-bound secret orders, particularly Freemasonry and Odd-Fellowship. I am not publishing this statement in order to reflect dishonor upon anyone affiliated with a secret lodge, but it is the lodge system and its principles that I am antagonizing. I do not expect every one to endorse my views; but I do ask you for your own sake, and for the sake of Christ your Lord, to investigate and honestly and prayerfully weigh both sides of the question in the light of the Bible's teachings. I therefore respectfully submit the following reasons why I am opposed to all religious, oath-bound secret orders.

Lodge members endorse a system of belief acceptable to Jews, Mohammedans, unbelievers and Christians.

No intelligent lodge man will refute this statement. Comparatively few, however, see the fallacy of such a position for a Christian. Suppose that Mormons were in the majority in a certain lodge, then evidently the Book of Mormon would be placed on their altar, or if the Mohammedans were predominant then the Koran would have the right of way. Christians who submit to such paganism are truly walking in the council of the ungodly, standing in the way of sinners and sitting in the seat of the scornful. The Bible says: "Be ye not unequally yoked with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6:14 and 15). "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.)

The Lodge practices a selfish and unscriptural benevolence.

Lodge charity, at its best, is merely lending with the one hand and taking with the other, hence it is as far from charity as taught in the Bible as the East is from the West. To extend aid to humanity at large, regardless of race or membership, and at the same time expecting no financial return is true Christian charity. The Bible says: "If ye love them which love you, what thank have you? For sinners also love those that love them. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again" (Luke 6:32-34). "He that giveth to the poor shall not lack" (Prov. 27:28).

The Lodge teaches a partial morality which is practically immorality, and therefore hinders the spiritual growth of the members.

The great boast of Freemasons is their moral code and this is indeed only a boast; but, suppose it were the truth, the fact still remains, that mere morality never brought salvation to man, and never will. Masons promise to be honest and upright in all their dealings with their fellow lodge brothers and they also pledge to protect women in the sister lodge; but mark you, no stipulations whatever are made for outsiders. To outsiders the rashest deeds may be committed, without fear of members losing their good standing in the order. It is certainly plain that there isn't an iota of Christian morality in such a system. Christ speaks to perfectly moral men when He says: "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21).

Lodges have blasphemous burial rites, which encourage a continued life of indifference to holy things.

Upon examining lodge burial rituals in the light of Scripture we become astonished at their sacrilegious character. The same words of commendation and assurance are solemnly read over the corpse of the drunkard as are read over the most pious member and both are said to have gone to the Grand Lodge above. A re-

cent paper has this to say about a deceased brother Mason. "In his own life he exemplified the great moral teaching of Masonry and his place with the Supreme Architect of the Universe in the *celestial lodge above* is assured." In the funeral oration over this deceased brother Mason Rev. Mr. Wood of the Episcopal church, said, "One with so many friends and so few enemies, with so many acts of kindness and sympathy and general good to his credit, need have no fear of his place in the celestial lodge above." I fail to find in my Bible any reference to a Grand Lodge Above, available to all lodge brethren without repentance, confession of sin, restitution for wrongs committed, and faith in Jesus Christ. A commonly used lodge burial verse reads "By him through holy hope and love, We feel in hours serene, Connected with the Lodge Above, Immortal and unseen." Another verse reads, "He gave thee and took thee, and soon will restore thee; in the blest Lodge Above where the faithful abide." This is very religious, but it is also very untrue and deceiving and works like magic in deadening the conscience and filling the participants with secureness and self-satisfaction. The Bible says, "The hour is coming, in which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28 and 29). "Blessed are the dead which die in the Lord" (Rev. 14:13). "When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed forever" (Ps. 92:7).

Secret Societies are oath-bound organizations.

The oaths administered are rash because the candidate promises before God to be true to every known and unknown lodge principle. "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain" (Ex. 20:7).

The oaths are ridiculous because the promise to "ever conceal and never reveal" precedes the knowledge of the oath

or the teaching of the organization. By this act the candidate forfeits his private judgment and power of discrimination. "It is a snare to a man rashly to say, it is holy, and after vows to make inquiry" (Prov. 20:25). "Swear not at all, * * * but let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil" (Matt. 5:34 to 37).

The oaths tend to break the holy ties of marriage and Christian fellowship for all that is taught in the lodge must be kept from outsiders, even from their wife—their bosom friend. I know of nothing which so seriously interferes with a man's life conduct as do these obligations. "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these" (Lev. 5:4).

Secret organizations tend to undermine the home, the church and the state.

This is one of the strongest arguments against the lodge. It is a psychological fact, that evil always shuns the light, while righteousness always stands the most severe test. The fact that their performances are done in secret is in itself a condemnation of their system. We read in Acts 23:13 and 14 of one secret society. "And they were more than forty which had made this conspiracy. And they came to the chief priests and elders and said we have bound ourselves under a great curse, that we will eat nothing until we have slain Paul" (Acts 23:13-14). This reminds one of the conspiracy against Capt. William Morgan in 1826, which resulted in forty-five thousand out of the then fifty thousand members of Masonry leaving the Order, thus exposing more or less of its true character.

Organized secrecy violates the commands, teachings and examples set by Christ, who said: "Ye are the light of the world. * * * Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5:14 and 16.) "I spake openly to the world; * * * and in secret have I said nothing" (John 18:20). "What ye hear in the ear, that preach ye upon the housetops" (Matt. 10:27).

The Lodge is a religious organization.

This is indeed a most grave accusation against these orders. The blending of paganism and Christian truths at the expense of the Christian religion deserves strong condemnation. The lodge being a human institution has no right to dally with religion and make men believe it is all sufficient to care for their spiritual needs. There is only one divinely established institution which has a right to exist as such, and that is the Christian Church. Albert G. Mackey in the *Encyclopaedia of Freemasonry*, page 618, under the heading "Religion," says: "Masonry is not Christianity." This statement by Masonry's greatest authority should set any sane man to thinking. Christ says, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18), and Paul says "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

Lodge religion is theistic, without reference to the second and third person in the Godhead.

On page 782 in the *Encyclopedia of Freemasonry*, Albert G. Mackey says: "Theism is the fundamental religion of Masonry." It is therefore plain that the religion of the Masonic Order is not the Christian religion of the Bible, and that the god of the lodge is not the God of the Bible, but is rather a god according to their own thinking. The Bible presents a belief in the holy Trinity, the three Persons in one Godhead; the Father as Creator, the Son as Redeemer, and the Holy Ghost as Sanctifier. Any person who dares to subscribe to a system of belief which excludes Jesus Christ and the Holy Ghost has indeed a dark and dismal future awaiting him.

The Bible says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (I John 5:7). "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" (Matt. 28:19). In order to wean its members away from this Bible truth Masonry has adopted its own mode of infant baptism. The divine salutation reads "The grace of the Lord Jesus Christ,

and the love of God, and the communion of the Holy Ghost, be with you all!" (2 Cor. 3:14).

The Lodge inculcates a false hope of salvation, without regeneration through faith in Jesus Christ.

From the testimonies of seceders, from the burial ceremonies of various Orders and from the writings of their authorities, this statement becomes an established fact, and serves as another tremendous proof of their utterly unscriptural character. The Bible says, "A man is not justified by the works of the law, but by the faith of Jesus Christ" (Gal. 2:16). "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

The Masonic system is anti-Christian in that the name of Jesus Christ is purposely ignored.

In quoting Scripture passages the name of Christ is purposely struck out, for His name is an offense to the Jew, and of foolishness to the free-thinker. Turning to page 120 in "The Freemason's Monitor," by Thos. S. Webb, we find the phrase "In the name of our Lord Jesus Christ" omitted from 2 Thes. 3:16, and from 2 Thes. 6:12 the phrase "By our Lord Jesus Christ," is left out. To subscribe to this sort of thing is to make one-self guilty of a terrible offense:—the mutilation and perversion of Scripture. The Bible says, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:19).

In the Masonic burial services the name of Christ is entirely excluded. Think of it, mankind's only Savior is not once mentioned at such a solemn occasion. The Bible says, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In order to avoid mention of the Trin-

ity, this lodge has seen fit to change the last two lines of the Doxology from,

"Praise Him above ye heavenly host,
Praise Father, Son and Holy Ghost."
to read thus:

"Praise Him above for all that's good,
Praise God for our true brotherhood."
Christ says, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me" (John 14:6).

Their prayers are Christless, and must necessarily be Christless on account of their liberal religious attitude. Christ says, "Whatsoever ye shall ask the Father in My Name, He will give it you" (John 16:23).

The above are only a few of the reasons which might be given why a Christian should take a firm stand in opposing religious oath-bound secret orders. These arguments are also sufficient to make it plain why I cannot endorse administering the Lord's Supper to intelligent members of the aforesaid order. The church and the lodge are antagonistic. The church is a divine and saving institution; while the lodge is a human and selfish organization. The church is built on Christ as the chief cornerstone; while the lodge is built on a human system of salvation by good works. Hence, it is clear that one cannot consistently be a true member of the church, and at the same time be a good member of the lodge.

As an ordained pastor, having pledged myself to be true to my Lord in the administration of my pastoral duties, I must in spite of personal consequences stand unflinchingly on all Bible truth. God says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isaiah 58:1).

Let me say, too, with all tenderness of heart and good will, that I have written this treatise with the sincere prayer that it may serve as an eyeopener to those who are, unfortunately, entangled in the meshes of the lodge. I know it is exceedingly difficult for such after having bound themselves with many oaths and obligations to sever their lodge connections, but by the grace of God it is possible. I hope, also, that these facts may serve as a warning to young men and women who as yet are not members of

any lodge, but who are tempted in various ways and by all kinds of sugar-coated promises, to join these Christless organizations. Finally, I have written this because I wish the eternal welfare of my fellowmen. I love my Savior and I love my church. Christ means all to me. He died for me that I might live forever. In return I will stand by the Church with her Christian religion and her Christian means of grace and fight for God and righteousness, be the consequences what they may. "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

"I must needs go home by the way of the Cross,

There's no other way but this:
I shall ne'er get sight of the gates of light,
If the way of the Cross I miss.
I must needs go on in the blood-sprinkled
way,

The path that the Savior trod,
If I ever climb to the heights sublime,
Where the soul is at home with God.
The way of the Cross leads home, * * *
It is sweet to know as I onward go,
The way of the Cross leads me home.

REPARATION AND RESTITUTION BY LAW.

BY DR. G. A. PEGRAM.

(Concluded.)

Let it be noticed, and also emphasized, that in the requirements of the Mosaic law, the whole setting, expression and implications of the law indicate that the entire object of the law was the protection of the innocent and his rights. Of course the support of the legal machinery, for the purpose of procuring justice for the innocent, was implied; but this was considered a secondary matter, or a matter of minor importance. This was suggested by the fact that the law required thieves to pay more than they had stolen, as two, four or five fold, according to the nature and gravity of the case.

How different was the purpose and effect of the Mosaic law from most modern laws? In the administration of modern law, the whole thing is done as if the entire object was to furnish steam and oil to run the legal machinery. No award of damages is ever made to person injured by another in any way, except in

cases of litigation, where the injured sues for it. The fact is, most crimes are more personal injuries than they are civil injuries. Robbers, burglars, thieves, and swindlers are usually sent to prison. But that may be a positive favor to the criminal, especially in winter when he seeks free room and board. The proper application of reformatory laws would prevent the commission of such crimes.

But confinement at hard labor and all the rest of the prison regime, often bring no benefit at all either to the criminal or to his victim, and but little, if any, to the state, for it is often contended that legal punishment and prison life do not reform, but harden the criminal. Should not punishment properly applied reform some of them, and at least not harden the rest? As the Bible aims at the reformation and salvation of the race, the proper application of its principles would certainly "accomplish that whereunto He sent it."

The faithful application of the Christian code expressed in the Mosaic law benefited all parties concerned, while the modern methods rarely benefit any, except criminal lawyers, and them only financially; for it is very evident that continual handling of criminal cases must injure them morally.

It is very evident to every thoughtful man that the present method of prosecuting and punishing crime does not help the innocent victim of such crimes. Even when the murderer, robber, hold-up or embezzler serves his sentence he is not a whit better off than he was when the court undertook his case. The crime is still unatoned for, and the wrong is still unrighted. He still owes what he stole, robbed or embezzled. The Bible says "he shall surely make restitution." His soul will never be clear till that is done. But the law is wronging the man himself by conducting the case in such a way that the criminal is led to believe that he has atoned for his crime because he has served his sentence or paid his fine. For he can never be clear from his crime till he reimburses his victim, or made restitution or reparation as far as possible.

The prosecution or the punishment might have been shaped or executed in such a way that the punishment itself would be, or require, the restitution or the reparation, so that when he has served

his sentence, or suffered his punishment he will have made full reparation or restitution, so that when he leaves the prison he can be a free man in every way. How much better he would feel that he is not only free from the clutches of the law, but that he is square with his fellowman, and owes nobody anything. Such can feel that he is no longer a criminal, but an honest, straight, clean citizen. He will respect himself and command respect from others.

FRATERNITIES AND SECRET ORDERS.

Mr. A. T. Rowe had the following note concerning fraternal orders in the *Gospel Trumpet* of a recent date:

The following was taken from the *Chicago Tribune*:

Springfield, Ill., April 7.—Upholding the constitutionality of the Illinois anti-fraternity act, Circuit Judge Frank W. Burton today ruled that the high-school fraternity members of Springfield must obey the edict of the board of education and resign from their fraternities or suffer the alternative — expulsion from school.

An appeal to the supreme court was indicated by lawyers representing the fraternities, but as a hearing can not be had there until the June term, there seemed no escape from the rule of the court that high-school fraternities and sororities be repudiated forthwith.

Judge Burton said he did not wish to put a damper on the legitimate fun of high-school pupils, but that the legislature had acted after a thorough investigation of conditions and had made fraternities unlawful.

The court declared it the duty of parents to instill respect for the law into the minds of their children.

"The school system," he said, "should be enjoyed only by those pupils obeying the laws of the State, and others who wish to belong to secret organizations in violation of the law should enter some private school. There should be no drawing of distinctions among public-school pupils."

There is evidence in the above news item that judicial authorities are at last becoming awakened to the dangers of

secretism. Members of popular and influential fraternities in schools and colleges are classified as members of secret orders, and membership in such fraternities enjoins loyal support of fellow members, be their cause just or unjust, as against those who are not members; and thus there is continued conflict among the different fraternities, and discrimination by all fraternities against non-fraternity members. The schools of the country which are supported by taxation of the public should afford equal privilege to all who are enrolled, without regard to their religion, prior training, or other conditions; and there should be no place in the free schools of America for secretism, which means favoritism.

This brings us to one of the main objections to secret societies, viz., favoritism. The lodge member generally, if he is true to his vows, taken when he joins the secret order, must be loyal to his fellow members, be they right or wrong. Many of the ablest jurists have sounded an unmistakable warning against secretism, from this standpoint. Jurors, serving on juries which are trying their fellow members, too often are influenced by the vows of their lodge, and show favor or disfavor, as the case may be for lodge-members or against non-lodge-members, and many mistrials are the result. This makes for unfairness. Every man under trial by the civil law should have a fair and unbiased trial, and should stand or fall on the evidence submitted, without prejudice. This can not be, so long as there is among us an invisible government, affecting every phase of our life, religious, industrial and political. This is one of the great abuses of secret societies.

This invisible government is carried on by secret code, by which means a criminal may pass the sign of his order, unobserved by others, to a juror, an attorney, or a judge, and a sign of recognition may be returned unnoticed by others. The time must come, for the safety and protection of the public, when secretism in the United States must be abolished. And it has *now* reached such proportions that the life of the man who openly opposes secret societies is in grave danger.

—*The Free Methodist*, June 20, 1922.

CIVILIZATION—EVEN IN AMERICA.

BY REV. C. F. WIMBERLY, D. D.

(The following extract is taken from "Behold the Morning."—Editor.)

Our American people are living in superlatives. Something is in the temperament of a people made up, as we are, from such a variety of racial characteristics that can be satisfied only with extremes.

We boast about equal rights, and the absence of class distinctions in this country. Aristocracy and nobility are generally considered with ridicule, if not contempt, that is, until some baronial *noblesse* lands on our shores. Our American theories, then, quickly vanish. The duke or lord is lionized, banqueted, and furnished royal transportation from one social function to another. As hero worshipers, we are unexcelled. Men are often placed in the most responsible political positions because of one day's military achievement. A social fad sweeps like a prairie fire; a "prophet" appears, or a discoverer of a new science of the kingdom, or a physical "healer,"—and his cash income soon reaches millions.

The sociologist tells us that the "strenuous life" of our American people is responsible for much of the extravagances which obtain in society, business, and religion. We do not agree, altogether, with this explanation, for there are causes deep down in our complex civilization that are responsible even for the so-called strenuous life. It does not require a prophet or a seer to have observed an almost universal dissatisfaction and interest touching everything and everybody. The hummingbird flits from flower to flower, never seeming to be satisfied with any; the petted child soon tires of each new toy and must have something else. The child's trouble is not the toys, but its own unrest and peevishness. Society is being continually carried away with some short-lived idea, fad, or custom. The long-haired, wild-eyed prophet and the short-haired prophetess pop up proclaiming a new "revelation," or a new panacea for all human ills, or new light on mysterious scriptures, special advice as to food, raiment, and domestic relations. Stranger than these eccentric characters and their message is their

large and enthusiastic following. It is also remarkable that the wilder and more erratic and unreasonable the movement, the greater the following.

The disturbance and unrest so prevalent are not confined to any special phase of life. Commerce and industries were never keyed up to so high a tension, and sometimes they almost reach the snapping point. Our country boasts of prosperity, as has never been known before; a great political party sweeps into power and stays there, by the leverage of a high water mark in prosperity. It is no doubt true that the counting houses and commercial agencies show a marvelous increase of business, and an increase of wealth beyond the wildest dreams of avarice. Yet, in the industrial world, competition is becoming so sharp, together with scarcity of raw material and increase of living expenses, that we are rapidly settling down to a basis of a "survival of the fittest." All small industries are struggling as never before. The octopus known as Trusts is making competition, where small capital is invested, almost impossible. Labor unions are organized to such an extent that owners can no longer control their own business; the number of hours and wages paid are fixed by the union's executive committee. Big institutions can refuse such arrangements, and tide over a strike, but smaller ones are driven to the wall. Thousands of faithful, honest workmen must "go out" when the strike is called by ambitious labor leaders, and their families suffer as a result. In many places every door is closed to workmen who refuse to join the unions, and in every strike non-union men have been victims of mob violence. Oh, thou Land of the Free!

The great army of wage-earners is growing steadily, while opportunities, through labor saving machinery, are lessening in the same proportion. One man who is skilled now operates machinery which does the work of fifty men. The great army of unskilled labor is growing—men only capable of coarse, manual labor—and their employment is becoming daily more uncertain. We boast that American labor is being paid higher wages than ever before in the history of our country, but the increase of wages

does not at all compare with the increase of living expenses. Statisticians tell us that during the last decade the plain necessities which the poor much use have increased from thirty to one hundred per cent. This statement does not include the extravagant social demands, and the wild frenzy for amusements. The fight with rents, taxes, food, and fuel bills was never harder, all things being equal, than now. If a man is fortunate enough to own a home, city improvements, water, light, and numerous other taxes make it almost equal to the monthly rents. We asked the head bookkeeper of a large firm why he paid \$35 per month house rent, when he might soon own his home. "I cannot afford to own a home in this city," he answered quickly; "city expenses are eating them up by hundreds."

Seven-tenths of the farms of the United States are loaded down with mortgages, and many are being closed out annually. Many of the farmers do not own farms, and are compelled to pay exorbitant cash rents. Frequently, teams, wagons, and household goods must be mortgaged to secure payment of rents. We see that no class is exempt from the stringent conditions which confront our beloved land. Worse than all is that not one ray of hope gleams in the future for better things. Political demagogues and pulpit acrobats, of course, may be in sight of the "end of the rainbow." Our country is being overrun by indigent and criminal classes from the teeming millions across the sea, many of which are as unqualified for citizenship as the Igorotes of the Philippine Islands, and far more vicious. One hundred millions of heterogeneous, dissimilar, and inharmonious people, struggling in the mad race of life for wealth, pleasure, and dissipation: is it any wonder that our cities are hotbeds of anarchy? Is it any wonder that suicide, crime, and insanity are increasing at an alarming rate? Is it any wonder that from ten to twenty per cent of the marriages result in divorces?

A noted specialist declares that on account of "drink, drugs, mad race for gain, mammon worship, neglect of religion, over-exertion of physical endurance, mental gluttony, high nervous tension, child labor, and women as mothers

and wage earners, the entire race will be insane in a few centuries."

Our Lord, by His atonement made ample provision for every need and emergency of this sin-cursed world, and He foresaw the new *regime*, which would deceive, if possible, the very elect; Paul foresaw that evil men and seducers would wax worse and worse, deceiving and being deceived. Christ and His apostles tried to prepare the Church for the great apostasy that was coming. Today, what is this army militant doing to arrest the tide of iniquity that is sweeping over the land? Why does this magnificent array of masonry, beautiful services, cultured communicants, and eloquent sermons stand like a blind and shorn Samson before the mocking Philistines? *She has denied the Power!*

This writer served some years as pastor in a city of 100,000 population. The ministerial alliance caused a religious census to be taken of the city, and it was found that the entire numerical strength of all denominations, Protestants, Jews, and Catholics, as shown by their registers, was 15,000. Of this number there were as many who did not attend church at all as there were of the "outsiders" who attended. There were 85,000 souls living as if there were no God, no heaven, no hell, no church. In this same city Christian Science, Spiritualism, Theosophy, and secret societies flourished like toadstools in damp ground. "The Church of This World" met every Sabbath in the largest theater, and listened to "sermons" that mocked God, and ruled out heaven and hell. Twenty-eight different secret societies, each having from three to five different chapters, camps, and lodges, met each week, not to mention the labor unions, gentlemen's clubs, and the ladies' whist, euchre, and literary societies. These are some of the by-products of the freest, happiest, most prosperous and *best country* on this planet.

WHAT IS FREEMASONRY?

BY REV. MARTIN L. WAGNER, D. D.

"Freemasonry is not Christianity, nor a substitute for it. So say its recognized spokesmen. To this question Albert G. Mackey, Past General Grand High Priest

of the General Grand Chapter of the United States, gives the following answer: "It is the search for divine truth" (Symbolism, page 226) "that Freemasonry engages us in the search for truth." This is a confession that Freemasonry rejects that Truth that came by Jesus Christ, and is searching for some other. This plea, so plausible and so fascinating, contains the essence of all deviltry. It amounts to a willingness to be eternally without God. It is a delight in the activities of the faculties and passions that is chosen as the better part. It is to be fearless, free, unrestricted and unimpeded in one's pursuit. It is the declaration of independence from all authority, in order to pursue an endless chase.

Freemasonry is the secret, disguised and sworn foe of Christianity. It moves secretly and under cover in its attacks upon the Truth of the Bible. It hides under the pleas of Higher Criticism, of Reason of Philosophy, of Science, of Theosophy and what not, to invalidate the authority of the Word over man's conscience and life. It pretends to the possession of a secret doctrine which unlocks mysteries and doctrines concealed in the Bible, which the Church has not. It kisses the Bible, like Judas did his Master, to point out the one thing that must be put to death, while Christians look upon the act as expressing devotion and respect therefor. It makes Jesus of Nazareth a lodgeman, a magician of high order, who wrought His miracles not by the finger of God but by magic, which secret art He learned through initiation into the Lodge of Essenes at Jerusalem, and from the "Wise Men of the East." It makes the Christ of the New Testament, a glyph, a myth of the sun god of the Greeks, and a potency which lies dormant in every man. This truth it safeguards against discovery on the part of all its adherents until they prove themselves worthy thereof, and swears them forever to conceal and never to reveal it.

Freemasonry is not Christianity, nor a substitute for it. It is the secret, disguised, sworn foe thereof. It is Satanism.

—Dayton, Ohio.

The Question of the Hour

By E. E. FLAGG

AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

"But as I said when I begun, it's t'other kind I'm a goin' to talk to. The Lord is coming with all his armies and riding on his swift chariots of salvation, and you resist him jest as I did, a heapin' up sin against sin to be fuel in that day which shall burn as an oven. But I ain't a goin' to talk to you about *my* sins, for the Lord has cast 'em all behind his back; and I ain't a goin' to talk to you about *your* sins. Maybe I shall come to 'em by and by. People like to tell what they know about. Now I know about the Lord Jesus *for I have seen him!*"

The speaker made a pause. A startled hush fell on the crowd. Stephen at first thought the man crazy, and was half inclined to walk off, but curiosity impelled him to stay.

"It was at a big meeting over to the Forks. The Lord was there in power, and he showed himself to *me*—a hardened, profane, swearing rumseller. That's jest what I was, and do you wonder that I am never tired of telling about his goodness? that I only wish I had a hundred tongues instead of one to praise him with? Now the Bible says the Lord is everywhere beholding the evil and the good, but he don't show himself where men revile and hate him, nor it ain't reasonable he should. Why, he is in lots of places today where you might wait till you were as old as Methuselah and never catch a glimpse of the hem of his garment. A man may be standing at a bar or handling dirty cards and be converted. I don't say such a thing hain't never happened, but I do say there's a thousand times better chance of his being struck by lightning. There's one place where I never heard of a man's seeing the Lord

—I don't believe the angel Gabriel ever did—and that's the lodge. Masons and Odd-fellows get converted sometimes, but it's always outside of their lodges. Now what's the reason? Why, the lodge hain't got no Jesus Christ in it. It's death to darkness to let in the light, and any lodge that should let him in wouldn't live an hour. It would be changed into a prayer meeting, and all the members would be singing, 'Glory, glory!' as loud as they could sing."

At this point a drunken Freemason made some attempt at interruption, but before the disturbance had time to spread, Captain Snyder—we will give him his Salvation Army title—said quietly, "We will sing it now," and signaling to the drummer the army pealed forth one of their most stirring choruses. The Salvationists have certainly this advantage, if their opponents can make noise they usually know how to make more. But so naturally was it done that the greater part of the audience really thought it only a part of the ordinary exercises. It was a kind of tactics, however, that proved very successful, the would-be disturbers not caring to strain their lungs in such an unequal contest.

Stephen saw through the ruse, and smiled. Certainly he thought, "music hath charms to soothe the savage breast"—when there is enough of it.

"Maybe, now, you want to know what I went to that meeting for," the captain continued, wiping his forehead with a red cotton handkerchief. "I went to hear the preacher show up other folks' sins. I never dreamed he'd put his grappling hooks right into mine, fust thing. I knew my trade was a wrong one; I knew it was destroying my soul; and I had my times of feeling bad about it and promis-

ing myself—it was *myself*, not the Lord, mind ye—that I'd quit it jest as soon as I'd sold what stock I'd got on hand. But when that time come I was no more ready to quit it than the devil was to quit me. He'd stand at my elbow and say, 'Ain't Government in with you in this business, I want to know; and do you pretend to be any bettern' Government?' Sometimes the devil speaks living truth. Rumsellers tempt men to drink: who tempts the rumseller? I'd like to ask some of our big men in Washington that question jest to see what they'd say. But the Lord had shet me up in too tight a place for even the devil to squeeze in and try to make me think I was better than I was. Some people say there ain't no sich place as hell. What do you think it is to be shet up where you can't see nothing but pictures of yourself—what you've been and what you are, the meanest, wickedest, most God-forsaken wretch that walks the earth—and know you've got to sit there and gaze, *gaze*, GAZE forever, and see no way out! What is it to see the faces of all the widows and orphans you've made rise up before you as cold and still as the face of the dead before a murderer; and all the men who have drank themselves into delirium tremens at your bar, like avenging fiends laughing horribly at your misery! Don't tell a man that's been in sich a place as that there's no hell. Oh, there *is* sich a thing as the bottomless pit! Don't believe the ministers dressed out in fine broadcloth, with gold rings on their fingers, who try to make you believe there ain't; but oh, every poor, wretched soul, living on in sin and despair, there's something else that's bottomless, and that God's love to you. And I've got jest the same right to tell you this that I have to tell you the other thing. A man that's seen the Lord knows what God's 'so loved the world' means. Nobody else can. It seemed to me then if I could be shet out of my misery one second it would be like the drop of water the rich man in hell prayed for to cool the tip of his tongue. There's a mighty sight of difference between feeling you're a sinner, and feeling you're a *lost* sinner. I jest give up. The Almighty had hold of me, and who can struggle with the Al-

mighty? And jest as soon as I had done that the vision of my sins was gone, but right in place where I had seemed to see 'em all pictured out, I see a cross, and One was hanging on it, and there was the nails in his feet and hands. I could see 'em jest as plain. And oh, how loving and pitiful he looked at me!—*me*, that had hated and reviled him all my days. There he was a dying for my sins. Why, I felt as though I'd be glad to go and be nailed on a cross beside him like the penitent thief if that would show how sorry I felt for 'em. How long do you think I held on to my rum kegs arter that? Oh, it is a look right into the face of Jesus Christ that makes the rumseller give up his bar, and the drunkard his cups, and the swearer his oaths. How quick every one of you sinners standing here would throw down your arms and surrender if you could *once* see the Lord! You may not be bad in your own sight or other folks.' You may not sell rum nor drink it; nor swear, nor cheat, nor gamble, but if you've seen the Lord Jesus it is because some sin has stood in the way. *You* know what that sin is and the Lord knows. I don't. But oh, you poor sinner, throw away that weapon with which you are fighting the Lord! It is the spear you are thrusting into his side. When you look on him whom you have pierced it'll be turned against you. The Gospel trumpet is sounding for recruits; bimeby it'll sound for judgment. Come to the Lord and be saved. Come now."

He proceeded for some time in the same strain of earnest, homely eloquence. Stephen, after awhile, assisted by a chance word from some one in the crowd, had recognized Peter Snyder in the impassioned, ungrammatical preacher. But it scarcely made any difference in the effect of the message.

What did it mean—this strange troubling of the waters of his soul? Could it be that he had deceived himself? that he had never seen that glorious, thorn-crowned Face? Or why did all his being go out in a strange yearning after that Vision of celestial loveliness? Why this bitter longing as for a treasure he had lost and never missed till now?

(To Be Continued.)

News from Workers

SYNOD OF CHRISTIAN REFORMED CHURCH DENOUNCES LODGES.

BY REV. J. B. VAN DEN HOEK, HILLS, MINN.

It was the rare privilege of the writer, as much as a sacred opportunity, to represent, by appointment from headquarters at Chicago, the National Christian Association at the biennial Synod of the Christian Reformed Church of America.

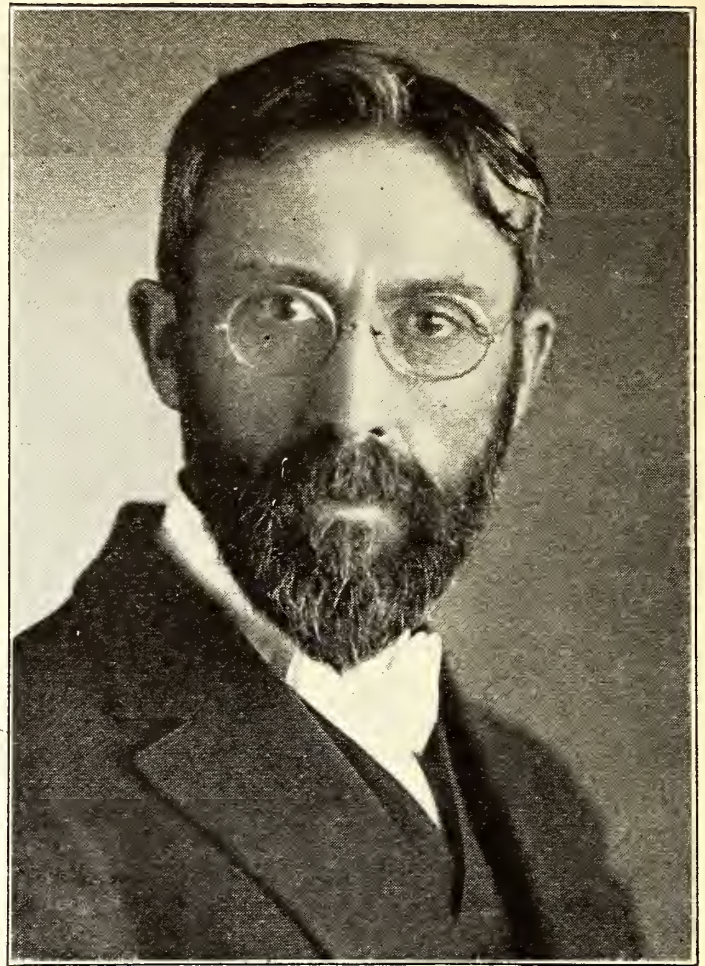
This body convened for a three weeks' session, June 21, 1922, at Orange City, Iowa. Never before in the history of our Church, had the Synod convened in a city so far West. The meetings are generally held in some city of Michigan, quite often at Grand Rapids, as the stronghold of the Christian Reformed Church is found there, and in this beautiful city we also have our Calvin College and Theological School with its fine modern buildings and seventeen live congregations of our denomination. Some of these congregations use the Dutch, most of them Dutch and English, and quite a number the English language exclusively. Synod had never convened west of Chicago, but the trend of our Church is always westward.

Orange City, named after the Prince of Orange, who once fought mighty and proud Spain for the religious and political liberty of Holland, had the honor of entertaining the delegates, coming in from the Atlantic to the Pacific, in "great style." Rev. R. L. Haan, in whose church First Church of Orange City, Synod was held, had arranged everything beyond expectations.

On Friday, June 23rd, I had the joy of addressing Synod for twenty minutes, after Rev. Mr. Coleman of the Reformed Presbyterian Church, and Rev. Dr. Flack of the Chicago Tract Society, had given their eloquent addresses in behalf of the Church and Society, which they had the honor to represent.

My address was somewhat as follows, in the Dutch language, of course:

Honorable President, Fathers and Brethren:



REV. J. B. VAN DEN HOEK.

It is my blessed privilege to represent to you this morning the National Christian Association of Chicago. I have been requested by the Secretary of our Association to convey the greeting of the N. C. A. to your body and to thank you for your co-operation and fellowship; and for the moral and financial backing received from the Christian Reformed Church.

We are well aware that the Christian Reformed Church is at the head of financial contributions and prayer for the National Christian Association.

After the murder of Capt. William Morgan in 1826 by the Masons, the order was put under shame and discredit. The best part of the Masons left the lodge. But a new generation arose. Then came our Civil War. The secret society system revived and became an untold danger to Church and State.

Great and pious men saw the Secret Empire advancing in solid columns! They cried to heaven for protection and wisdom. They saw their enormous task. They faced this monstrous enemy of Church and State.

That's why the National Christian Association was founded in 1868, the natal year of the speaker.

We exist as society for this threefold purpose: (1) To proclaim Christ as King of Church and world; (2) to warn against the *Substitute Church*, which the Lodge is trying to offer to a sin-ridden world; (3) to show the danger of the awful Lodge-oaths to society and State—a lodge member is oathbound to protect his co-member in the courts, though he be guilty of transgressing our country's laws!!

More than half a century we have carried on this work. The N. C. A. is the only association of its kind in the United States. Our most noble and grand men have supported and are now supporting the Association in its great work.

The Carpenter Building, valued at more than \$50,000, is headquarters, located at 850 W. Madison St., Chicago.

We, as God's children and as Christian Reformed Church, especially are debtors to the National Christian Association beyond description.

The Association has and publishes all the secrets, so-called, of all existing lodges, excepting, of course, the transactions and deliberations of the local lodges.

Lodge members are buying our books and rituals by the dozens. It is so much cheaper to buy them from us than to pay vast sums of money for getting to the higher degrees in the Lodge-room.

You are at liberty to ask for tracts, also in the Dutch language, from our office or agents on any lodge that is being recorded in the United States. We have a vast storehouse of information, found nowhere else, to my knowledge.

Our foremost men are loved and known by all our church members, who take time to study the world's needs. They are Secretary Wm. I. Phillips, Rev. W. B. Stoddard, Dr. C. A. Blanchard, Lizzie Woods Roberson—our colored people lecturer—and Rev. F. J. Davidson in the South, and also B. M. Holt in the North. To these now has been added Prof. Silas W. Bond, a hard worker, who has been at the head of several institutions for twenty years, namely, as president of Houghton Seminary, New York, and Miltonvale College, Kansas. Mr. Bond,

as Western Secretary for Iowa, Nebraska, Kansas and Missouri, will travel in a specially equipped Ford sedan car and apply the stereopticon methods to our great work of educating our people on the lodge problem.

Five of our directors are ready to give lectures—don't forget our own Rev. G. W. Hylkeman of Chicago, is one of them.

But bar for a moment the vast work carried on by our lecturers, and there stands out in prominence *our Chicago office*, which alone is of incalculable value.

Visit that peculiar spot in our great city of Chicago on Lake Michigan. Secretary Phillips holds the fort in the office. Twice or thrice his honest pastorate when serving a church years ago, was made impossible by his lodge members. He was asked to "shut up." That he could not do. His Christianity told him to proclaim the truth, also on secretism. And finally he was told to go!

Go and see Mr. Phillips. Have a talk and pray with him, and you will find that real spiritual power emanates from his personality. Remember you will find him in the building of our "Helping Hand Mission" of which our Rev. P. J. Haekenge, seated before us, as delegate from California, was once so prominent a worker.

Our president is the Rev. John F. Heemstra, who in the eighties, sat in the same seat with me in the little school house, only one mile south of Orange City. What a blessing he must be to his church—the Holland Reformed Church.

Our Iowa State Association, a branch of the "National," has done great work the past year. Seven thousand ministers of the Gospel, without asking for it, have this past year been supplied with anti-lodge literature. Many seminary graduates got our books gratis. So do our boys at Calvin.

Two special committees will do special work in the near future. (1) Call upon our great men as Hon. W. J. Bryan and others and (2) seek ways and means to make our "CYNOSURE" more effective, where our official monthly is not known.

Our income last year was about \$11,000 and expenses over \$12,000.

Brethren, officers of the Church! You must help more!

The Bride of Christ is attacked from the dark! Who will protect her? Come to the rescue!

Danger is lurking in our own circle, and we don't know it or do not desire to admit this fact. We desire to live on easy street. Who likes war?

The ignorance of lodge members, even 32nd degree Masons, is often beyond conception. I recently had several "talks" with a certain Mr. K., manager of our Chautauqua at Hills, Minn. He had served in that capacity west of Chicago for many years. He was a Shriner and when I showed him Mackey's Masonic Ritualist—who was Past General Grand High Priest of the General Grand Chapter of United States—Mr. K. did not know this Masonic authority to exist. He told me that we did not know of their secrets. That's why I showed him "Father Mackey's Masonic Bible," as I like to call this book of 611 pages. This Shriner was nonplussed and said: "You know who this Mackey is? He's a nigger who left us. He is a liar and knows nothing about us!" I said: "I care little whether he is nigger or a white man, as long as he is a great Masonic authority. And you . . . you don't know your own Father Mackey!"

Of course, then came the always returning question: "But what are you fighting and slandering us for, anyway? Is our religion not fully as good as that of the Church?" This great Mason lives at Watertown, S. D.

This reminds me of the salesman in Sioux Falls, S. D., who told me a few weeks ago with great pride: "Jesus Christ was a Free Mason, why would you object to Masonic religion!" I responded: "Don't you make a fool of yourself by repeating that statement again. No good educated Mason will make this claim. Do you know where you Masons were born? In the Apple-tree Tavern in London, 1717. Hence the order is only a little over 200 years old!"

My Brethren! Study Dr. C. A. Blanchard's: "Modern Secret Societies." We all love Blanchard. I pray for him every morning. He prays for me. He is one of the great orthodox men in Amer-

ica today and has much influence as President of Wheaton College.

Ask for a lecture in your town or church. It will open your eyes. Ask for a copy of the CYNOSURE. Subscribe for it and send it to your children. Have it sent to some lodge members, whether they be friend or foe.

Why do our Christian Reformed ministers not write more for the CYNOSURE?

Think of the BEAST (Rev. 13). Soon we must have *its* sign or mark upon our forehead, if we will buy or sell. Do you pray for the National Christian Association's workers, that we may be upheld in our difficult task? Why not? Woe unto our dear children if we drop our pure doctrine, and with the new language which we must learn well, follow the style and join the lodge system.

Pastors and Elders! Go home and tell your people all about the National Christian Association and about the Lodge and about the message, which I was called upon to deliver to you.

This opportunity of mine of this morning is the result of prayer. Tithing brought me to remember financially also the National Christian Association. That started me to pray for it every day. That brought me on the lecture platform, and that brought me here for this earnest message.

Let every congregation give us a collection once a year, as our Synod advised years ago. And *pray!* We need your daily prayers, and forget not: the Lodge fears our prayer!

After my address Rev. G. D. De Jong of Highland, Indiana, Vice President of the Synod and once professor of Church History at our Theological School at Grand Rapids, Mich., responded in a few well chosen words, thus:

"In the name of our Churches here convened in Synod, it is my pleasure and duty to state how greatly we appreciate your work carried on by your National Christian Association. Recently we had with us Rev. W. B. Stoddard and we do appreciate his work. My brother! where would we go for information on the lodge evil, if it were not for your knowledge, information and investigation. But where you always get it is a question at times somewhat difficult to

answer. However, the National Christian Association *delivers the goods* and the lodge princes often stand dumbfounded at your knowledge of their work and secrets. I then voice the sentiment of every Synodical delegate that our Church is solidly in sympathy with your existence and labors.

"And what is so exceedingly welcome to us today is the fact that, while we formerly always got the message of greeting and also other speeches, in the American language this morning we had the privilege to hear the address in our own language (Holland) and from the lips of our own Brother J. B. Van den Hoek.

"My response will be short, as you know that we are fully in accord with your address and the work of the Association which you represented today."

Another time I may relate what I said about God answering prayer, as He did in ages past. The Lord is the same now and forever. He is backing us. And we may "bank" upon Him and our peace can not be moved.

WESTERN SECRETARY'S REPORT.

BY PROF. S. W. BOND.

One month ago today, July 17th, I wrote my first report for the CYNOSURE while enroute to Nebraska. At that time I had been in the field work only a very few days and practically all of my experiences were yet in the future. A month is a very brief time in this fast age and I have only met a few score of our friends, and I trust have made a few score more friends, but by no means have I yet learned all that I ought to know about the work if we are to have the best success in the shortest time possible. But I have learned as did Nehemiah that "the work is great and large, and we are separated upon the wall, one far from another," and there seems to be no limit to this "great and large" western territory in which your Western Secretary is supposed to spend his time and efforts. Therefore it seems to me that this month's letter ought to be devoted exclusively to suggesting plans whereby we may concentrate our efforts to the best possible advantage, as well as to conserve the fruit of those efforts in the largest measure possible. To that end it seems

to me that this letter ought to be a *follow-up* letter to a personal word which I expect to send to every friend of the Cause, whose address I have in the state of Nebraska before this report is published in the CYNOSURE. The personal letter will somewhat introduce myself as well as let our Nebraska friends know that I greatly need their assistance in carrying forward the work of the Lord which is committed to our care.

I am often reminded of the truth of the statement which I saw many years ago in an issue of the *Sunday School Times*, to the effect that in the Lord's work 1 and 1 do not make 2 if they stood side by side but 11. Therefore, co-operation and "team-work" means the highest efficiency. Was it not D. L. Moody who said that it was better to get twenty men to do twenty men's work, than for one man to do the work of twenty men? It is very evident that it is an absolute impossibility for one man to do twenty men's work, therefore we must find the other nineteen men if the work is to be done. I will gladly and freely promise to do my best to be one of the 1's and to co-operate to the very best of my ability with every other 1 in the state. So you see I am not asking anything of another that I am not willing to do myself. Therefore, if every friend of the Cause in Nebraska will each be 1 to co-operate with me we will surprise even ourselves how much we will accomplish this year. Then shall we each decide to be a "worker together with Him" with not a shirker among us.

In the first place it seems to me that we must get together sooner or later in a State Association with some of our best men to help plan the work, and then after the work is done to conserve all the fruits of our united labor. I am meeting some royal people who would be glad to help the Cause if they knew what to do, and how to do it so as to accomplish anything. We are scattered so far apart and no one seems to want to shoulder the responsibility so we are practically doing nothing. In fact, I have not found one place on my trip where any aggressive antisecrecy work was being done, but I have heard again and again where the lodges were

gaining scores of members. The Word says, "My people are destroyed for lack of knowledge" and our young people are yoking up with these Christless institutions without knowing in many cases that they are just as Christless as the old Baal worship was. The preachers and "good men" in the lodges make it seem to them that the lodges cannot be bad with such good men in them. Therefore as "watchmen" it is our duty to sound the warning, not only to save them but to clear ourselves from their blood that will be required of the watchman's hands if he gives not the warning.

This is the vacation time of many of our pastors and friends, and harvest and thrashing call many others from their homes so that it is proving very difficult to find the friends as well as to arrange meetings and dates. If each friend who reads this invitation, as well as each one who receives my personal letter, will arrange a speaking place in his town and drop me a line at Beatrice, Neb., care General Delivery, we will easily arrange a date. Also please look over the territory near you a little and if possible give me the names of every one who might be influenced to take the CYNOSURE and become a permanent friend of the NATIONAL CHRISTIAN ASSOCIATION. It will only take a little of your time to get me in touch with the situation in your neighborhood and it will save me much time and many failures. If you have not replied to my personal letter by the time you read this will you not please write me at once? If by any accident you have not received my letter, or your name is not on my list and you have not heard from me, will you not be free to write me the first letter? That will enable us to co-operate together and I believe we can do more and better work by being mutually helpful to each other. I think we all believe this is the Lord's work and that we are co-workers together with Him and with each other. If that is true then anything we may be able to do to help His work, or each other, is a privilege as well as a duty.

Beatrice, Nebr.

We cannot hold the Gospel if we withhold it.

A CHICAGO APPOINTMENT.

A very interesting meeting was held in the Lutheran Church, corner of Mc-Reynolds and Paulina Streets, Chicago, Wednesday evening, July 8th. The meeting was under the auspices of the Men's Club of the church and a goodly number were present, the ladies of the church having been invited also. A spirit of co-operation in the work of the National Christian Association as well as appreciation for what it has already accomplished was very evident. Stereopticon slides of our work were given after which Rev. A. H. Leaman, one of our Board of Directors, gave an interesting and helpful address on the evils of the lodge. Rev. Arthur Reinke, pastor of the church also gave a brief talk in which he stated his reasons for not tolerating members of his church becoming affiliated with the lodge. Three new subscriptions to the CYNOSURE were taken at this meeting.

By the street of "By and By" one arrives at the house of "Never."—*Spanish*.

The unrighteous penny corrupts the righteous pound.—*German*.

No pains, no gains—no sweat, no sweet—no mill, no meal.—*English*.

So give today that thou shalt be able to give tomorrow.—*Danish*.

God is a good worker, but He loves to be helped.—*Basque*.

Every day in thy life is a leaf in thy history.—*Arabic*.

"A lame foot may tread the right road."

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

This month of July finds me again at work in the "garden spot" of the United States—Lancaster County, Pennsylvania. The fields give promise of large crops and the people are industrious and happy as usual. I found the attendance at the Mennonite Mission was good last even-

ing, July 13th, notwithstanding it was unusually warm. The preacher's name was Rev. Mr. Good and his sermon "The Overcoming Life" was fine. "Only those who overcome have the promise of escape from the 'second death' and a right to the Tree of Life." After the service brother Good took the train for other appointments. He expects to engage in mission work in Seattle, Washington, 'ere long. He was in sympathy with the work of the National Christian Association and glad to get some of our tracts. Tracts were also given to several inquiring young men who are looking forward to entering into religious work.

I am happy to report that in getting CYNOSURE subscriptions, June went way "over the top." I was able to secure two hundred and thirty-five that month. Several factors resulted in this success. I was largely among friends who were glad to show appreciation of the Association's efforts. The large, strong bodies of Lutherans found in Wisconsin came to our aid in a splendid fashion. I was able to reach four largely attended Synodical gatherings and was shown every courtesy in the presentation of my message. At Milwaukee, Antigo, Weyanwega and Horicon the multitudes gathered and heard me gladly and helped me splendidly. The acquaintance of my visit the year before, together with the dates of these meetings were in my favor. I had hoped to visit the synodical meetings of Ohio and Wisconsin Lutheran Synod but I could not reach it and also get home as planned. Being in the field continually for two months I quite naturally felt it my duty to return home for a few days. There I found the garden, lawn and chickens needing my attention. The lodge people were forgotten for a short time at least.

There were several unusual occurrences during my Wisconsin trip. Friends took me to an Oneida County lake where I found several nice fish awaiting what I gave them. There was also a large attendance at a meeting in the school house which my brother helped to build near his farm not far from Harshaw. Brother was called Home last March. I could not get to his funeral. The love which his neighbors had for him was

manifest in many ways. They knew he could be counted on when there were special needs. Special grips and signs were not needed for he had a big heart and helped as a man could. "Jim," as they familiarly called him, was the pioneer farmer greatly missed. The many tears shed as I spoke of his life in their midst told of their great esteem. His body rests in the pioneer grave yard opposite the Norwegian Lutheran Church in the town of Cassian, Oneida County, Wisconsin.

My attention having been called to a gathering of friends of the Lutheran Aid Association meeting in Calumet Park, twelve miles from Fond du Lac, Wisconsin, I went to them seeking better acquaintance. The preaching services were delayed so that my time to speak came shortly after twelve o'clock noon. We were told in the preaching service how a man was better than a sheep, though in some sections the sheep seemed to have the advantage. The people generally seemed to think what I told them was true—that they would enjoy dinner more if they waited to hear me tell of the evils of the lodges. The Lutheran Aid Association affords a very practical help in their care of the needy which is manifest in its increasingly large patronage. I was told the assessments were very light during the past year, owing to the good health of the membership. Some years ago when visiting the United Presbyterian School for colored at Norfolk, Virginia, I asked the President if many of the pupils belonged to lodges. He replied "Call up one and see!" I motioned to a boy about twelve years of age and when he came forward I inquired if he belonged to any lodge. "Yes, sir," he replied. I said, "To what lodge do you belong?" "It's ten cents a week, sir," he replied. The President said they had an arrangement in the church to give aid in times of sickness and death and that they had to use much care in receiving members into the church lest their first concern in joining should be to get the temporal aid. Our Lutheran friends will need to be very careful as to who they receive in this Aid Society now that they are becoming so popular. The writer was told more than once he could

do more good if he would become a Lutheran. Other churches have told me the same, expressing the desire that I join them. You see after all the reformer is not the most unpopular man in certain localities.

On my arrival home I found two invitations that I preach on July 2nd. I chose to preach for my Presbyterian neighbors who turned out in small number, most of them having taken to the woods or elsewhere. The day was very warm. Wife suggested that I tell them of the cooling waters of Siloam. I spoke of the faith and troubles of Abraham.

I recently attended the funeral of Mr. Wilcox, a friend of our Cause and member of the Church of the Brethren at Oakton, Virginia. A Brother Bally of the Mennonite Church here is among those recently called Home. I learned that Wm. G. Carson, prince of merchantmen of Philadelphia, is to be among those I shall greatly miss when I visit that city. He surely had a large soul, an a generous hand for what he thought to be good. He left a standing order with his clerk to renew for the CYNOSURE whenever I called. He was the leading Elder of the first Covenanter Church for many years. God calls to work while it is day and so we move on.

What we weave in time we must wear in eternity.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

At this writing I am in the Lone Star state—Texas—and am still on the firing line.

I can say that on this Southern trip, I have already gone through many dangers, trials and snares. It has been a fight all the way with the host of Satan trying to hinder the work of the Lord. I was also hindered at Valdosta, Georgia. The pastor thought it not the time to distribute the literature against the secret work of the Devil, but I had God's Word against the Lodge and I delivered it to a thousand people, white and colored. I am sometimes hindered from putting out tracts in the churches, but I can give them out on the trains and at the stations and from house to house.

On my way home I stopped at Macon, Georgia. The pastor was not at home but the Deacons and members gave me a chance to speak there for two nights. I took the Word of God and gave the Devil a double upper-cut. When the lodge men got together to plot and plan what to do about it I had gone to Atlanta, Georgia, the home of the Ku-Klux Klan. I was there two nights and though there was a drenching rain I had a crowded house for the people came out to hear notwithstanding the rain.

Many testified how God had saved them from sin and also from the lodges. I led them to see the sin of all secret societies, and how these societies are ready to maltreat those who don't act to please them or who may speak against their idolatrous worship. At present people are looking at the strikers who quit their work and then kill other poor men who are trying to earn an honest living.

I left Atlanta, Georgia, the third day of June and reached my home in Omaha, Nebraska, the fifth day. I found a big tent meeting going on when I reached Omaha so I had no time for rest but went right into the fight for several weeks.

One of the leading Omaha Masons had said: "We sent a committee to wait on her (Lizzie Woods Roberson) and we have not heard of her since." But I let him know that after being away for six weeks that Lizzie Woods Roberson was back in Omaha again, and would deliver her message. They came out by hundreds. One gang would come into the tent and getting mad would get up and go home. They would rage so among their neighbors the next day that hundreds would come out in the evening to see what was the matter. The very disturbers would be there themselves after having said, "We will never go to that tent meeting again." I have found out during the many years I have been in the evangelistic work that many of these people who kick so against what I say are dying hard. Some finally see their sinful condition and are sweetly saved from all sin and so I have the joy in seeing them become good Christians.

I left Omaha, Nebraska, on June 26th for a big camp meeting in Wichita, Kansas. I stopped over there nine days. We

had much rain and cold but the people came in great crowds every night. Some said, "Well, we don't see how the Masons let her live and tell their secret like she is doing here."

I read Eccl. 12:14 "for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." I do not wonder that Jacob said in Gen. 49:6, "O my soul, come not thou into their secret; unto their assembly mine honor, be not thou united; for in their anger they slew a man, and in their selfwill they digged down a wall." And in the seventh verse "Cursed be their anger, for it was fierce; and in their wrath, for it was cruel; I will divide them in Jacob, and scatter them in Israel." Then we read in Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." I said to the people, "Now, God gave the Old Testament Scripture and made plain to us His will, to show us what displeased Him that we might take heed and not fall into the same snare that others have and so be eternally lost."

A white sister came to the meeting one evening while at Wichita, Kansas, and said, "Do you know the little lady that asked you to pray for her yesterday?" "Yes, I remember her," I answered. She then told me that this woman's husband had said they were going to get together and take me out of the tent that night. I thanked her for telling me and then went to my room and fell upon my knees and said, "Now, my Father, behold they are threatening me and grant unto thy servant boldness to speak Thy Word boldly. Amen." I did not know what I was going to speak on that evening but great power came to me as I explained the Word and later gave out the tracts and also told them to come and get secret rituals of various orders. The white men came and while I taught the Word I saw them change their color but none of those things moved me. The white man that told his wife was there but no one took me out that night.

I left Wichita, Kansas, and stopped at Oklahoma City, Oklahoma, two nights. I hit the Devil hard and gave out the

tracts and then left for Ardmore, Oklahoma, where I stayed for three nights. I explained the secret works of the strikers, the unions, the K. K. K., the Night Riders, the Knights of Columbus, and all the worshipers of Baal of all classes both white and colored. Men looked on in amazement, while the Lord through his servant, made known the lodge secrets. I said, "It is so plain men cannot but see what is going on. The Devil has such a grip on America that if the Gospel is not preached more sincerely and extensively so that men are delivered from the snare of the Devil, some such a country as is in the far East will come upon this country and it will perish."

The Knights of Columbus want to protect the Catholic Church and the Ku-Klux Klan want to protect the Protestant churches. I said, "Men, don't you see that God doesn't need the Devil to protect his church? Jesus said (Math. 16:18) "upon this rock I will build my church" not on St. Peter's Statue or a secret society's protection. I left Oklahoma City and then went to Fort Worth, Texas. I talked to three thousand people last night (July 10th). I ask the prayers of all the N. C. A. that the Lord may give me my health and enable me to go on in His service to the end.

LIZZIE W. ROBERSON.

Fort Worth, Texas.

SOUTHERN AGENT'S REPORT.

BY REV. F. J. DAVIDSON.

I have not been well since my last letter. I have delivered only three sermons and three lectures and made twenty-five house to house visits; read the Bible and held prayer services and secured a few CYNOSURE readers.

I am in receipt of a very cordial invitation from a white minister of Belleville, Arkansas, for a series of lectures. I have written him that if suitable arrangements can be made I will be at his service in God's name. There has lately been a converted Jew in that vicinity booming up the Masonic fraternity.

Pray God for an opening and the outpouring of the Holy Spirit. God bless the Saints!

TREATISES, ADDRESSES, SERMONS AND TRACTS

MODERN SECRET SOCIETIES.

By Charles A. Blanchard, D. D., President Wheaton College, President National Christian Association, Ex-President Sabbath Association of Illinois, etc.

A brief treatise for busy people and especially intended for ministers and teachers.

Part first answers objections and clears away the obstacles to a candid consideration of the fundamental questions involved. Part second treats of Freemasonry as the key to the whole subject. Part third relates to subsidiary organizations,—industrial, insurance, temperance and other lodges. Part fourth considers important questions growing out of this discussion. 320 pages. Cloth, \$1.25; paper, 75 cents.

FOLLY, EXPENSE AND DANGER OF SECRET SOCIETIES.

By Charles A. Blanchard, President of Wheaton College. They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.; political, as the Know-Nothings, Knights of the Golden Circle, the Order of American Deputies, the Ku Klux Klan, the White League, etc.; industrial, as the unions of carpenters, bricklayers, conductors, engineers, etc.; insurance, as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Order of United American Mechanics, etc.; and social, as the college fraternities. 5 cents.

WAS WASHINGTON A MASON?

By President Charles A. Blanchard. This is the best contribution yet written on the question of Washington's relation to Freemasonry. 10 cents.

MODERN PROPHETS OF BAAL.

Or, Watchmen on Zion's Walls. By President C. A. Blanchard. A tract for ministers. "If we say Lord to any one who is not God, then we are worshippers of Baal, and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal." It shows the real relation of Masonic ministers to a heathen system, and gives the reasons why Christian preachers become prophets of Baal.

In the appendix is a chapter on Masonic Theology, taken from Mackey's "Masonic Ritualist"; and also "A Word to Bible Students," by Dean J. M. Gray, D. D., of the Moody Bible Institute. 32 pages. Postpaid, 5 cents a copy; per hundred, \$3.00.

MASONIC TEMPLES.

A clear discussion of the religion of Masonry, by Pres. C. A. Blanchard. Contents: What is a Temple? Not Other Religions But the Christian Religion. The Lodge Bible Not the Christian Bible. The Masonic Religion Not the Christian Religion. Who or What is the Masonic God? The Roman Pantheon. Lodge Morals and Christian Morals. 32 pages. 5 cents. \$3.50 per hundred.

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

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Judge Daniel H. Whitney was Master of Belvidere Masonic Lodge, No. 60 (Illinois), when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge; but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents.

FREEMASONRY: An Interpretation.

By Martin L. Wagner, pastor of St. Johns English Evangelical Lutheran Church Dayton, Ohio, with an introduction by the Rev. G. H. Gerberding, D. D., professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. This is a new book, and is a candid discussion of the institution Freemasonry, and offers an interpretation of its veiled expressions, art, speech, religion and ethics, and of its symbols, emblems and ceremonies. This interpretation is based upon hints given and statements made by the highest Masonic authorities and tested in the light of sources from which these claim that Freemasonry is derived. Cloth, 560 pages. Price \$1.50 net. By mail \$1.65.

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By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. Explains the true source and religious meaning of every symbol of the Blue Lodge, showing the basis on which the ritual is founded. By careful perusal of this work a thorough knowledge of the spiritual principles of Freemasonry can be obtained. Every Mason, every person contemplating becoming a member of the fraternity, and even those who are indifferent on the subject, should procure and carefully read this book. 406 pages, illustrated with 50 engravings. \$1.25.

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As taught by its standard authors. Compiled from standard Masonic works as proof of the proposition that "Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven." 20 cents.

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St., Chicago, Ill.

There is none other Name under heaven, given among men, whereby we must be saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.

—John 18:20

We received in the mail recently a letter from Rev. W. C. Beard, Grand Tower, Illinois, in which he said, "I am immensely impressed with the book, 'The Three-Fold Indictment' by Adam Murrman."

We take pleasure in gratifying many of our readers with a picture of the author and his wife. We beg pardon of Mr. and Mrs. Murrman for taking the liberty of using their photograph without their consent. Our readers will be interested to know that Mrs. Murrman is a niece of D. L. Moody. The thousands of readers of Mr. Murrman's booklet "The Three-Fold Indictment of Secret Orders" will give us a vote of thanks we are sure, and we also count on the pardon of our friends whose picture we print without their permission.

BIBLE THOUGHTS FOR TODAY.

A morning prayer:—Create in me a clean heart, O God; and renew a right spirit within me.—Psalm 51:10.

Where is your treasure?—Where your treasure is, there will your heart be also.—Matthew 6:21.

Safety while asleep:—I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety.—Psalm 4:8.

The glad awakening:—As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.—Psa. 17:15.

Be charitable:—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness: considering thyself, lest thou also be tempted.—Gal. 6:1.

Guard the tongue:—Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.—Psalm 34:13, 14.

All is well:—Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.—John 14:1, 2.

God cares for his own:—And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—Malachi 3:17.

God will guide thee:—Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle. I will instruct thee and teach thee in the way which thou shalt go.—Psalm 32:9, 8.

Think of the harvest:—Whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

THE GOVERNMENT DEFIED.

The murder of working men—both union and non-union—who refuse to obey their superiors (?) and cease working has become so general that a wayfarer man though a fool need not be deceived. The Unions are controlled by the "radicals." The right of men to life, liberty, and the pursuit of happiness is refused working men, and governmental authorities are defied.

That anarchy and graft are being fostered by the labor union leaders, who look to Samuel Gompers as their head, seems true to us in spite of Mr. Gompers'

denial. Recently he declared that Judge Landis was unfit to arbitrate building labor disputes in Chicago. In contrast to Samuel Gompers, note the following from the *Engineering World*:

"Before the Landis award and the organization of the citizens' committee, the owner of a large business block called for bids for the repair of his building. The lowest figure was \$102,000. After the committee came into full activity, this same job of repairing was let for \$68,000; and the public statement was made that this was the **first job in five years in which not a nickel of graft was paid.**

"Before the Landis award and the organization of the Chicago committee, a large contractor asked for bids for the installation of heavy machinery, in a manufacturing plant which he was building under contract. The lowest bid received from sub-contractors was \$25,000. But with the Landis award and the committee at his back, this same contractor employed honest labor and the whole job cost him only a little more than \$4,000, including his own percentage of commission."

Mr. Gompers has also declared all courts unfit to pass upon the constitutionality of law. He would have legislators and congressmen, elected from all walks of life, without training or tradition, and perhaps for brief and uncertain terms, override the constitution of the United States and the constitutions of the individual states at their whim.

No one event more strikingly shows the disregard for truth, law, and life than Mr. Gompers' defense of the desperate gang of dynamiters headed by the McNamaras. And we urge the reading of a recent Editorial from the *Fort Wayne News Letter*:

"One reads with unqualified amazement that John J. McNamara has been made business agent of the Bridge and Structural Iron Workers' Union at Indianapolis. This the very organization of which he was president when some years ago he was arrested as the head of one of the most damnable and daring conspiracies ever recorded in America. He was convicted, too, and served nine years in a California prison.

"He was charged with directing the activities of a desperate gang of dynamiters who traveled about over the coun-

try blowing up bridges and buildings under construction which did not have the sanction of McNamara's union. The blowing up of the Los Angeles *Times* building, with the resultant death of a score or more innocent employes proved the undoing of the gang, however, for General Otis was a determined man who spared neither money nor pains in running the gang to earth. When McNamara was finally arrested a great wail went up from labor leaders who sympathized with the infamous acts charged against him. Samuel Gompers especially raged and ranted and it was boldly asserted that an attempt was being made to railroad union men to prison; that they were as innocent as babes and that the true conspirators were men like General Otis who were out to get him. Thousands of laboring men over the country sincerely believed these representations and contributed liberally from their means to the gigantic defense fund that was raised.

At the meeting of the Federation of Labor in Atlanta, Mr. Gompers was especially severe in his arraignments and was in the midst of a tremendous appeal for decency and fair play when the collapse came.

The McNamaras simply threw up their hands and confessed. A brazen attempt had been made to bribe jurors and when this was discovered they quit cold. To the embarrassment of Mr. Gompers and to the shame and humiliation of honest laboring men everywhere the McNamara brothers admitted their guilt and involved many other leaders of their union in their numerous crimes. The most of these men were later convicted in Judge Anderson's court at Indianapolis.

"Yet now the head and front of this conspiracy of crime is actually taken up by his union and elected to office again in the very city from which he ordered dynamiters to hurry to and fro in the past on their murderous errands. We repeat that it is scarcely believable yet we have the cold facts before us. John J. McNamara, the arch conspirator and criminal, is again in office. And just what sort of 'business' do you suppose he will direct for his union?"

—
A labor commission similar to the one

in Chicago should be formed in every city in the country, pledged to protect contractors and laboring men—union and non-union alike.—Editor.

PERSONS OR PRINCIPLES?

We sometimes hear church members speak harshly of our lodge, and we sometimes hear our members speak harshly of the church. We believe both to be wrong. To be sure, there are hypocrites in the church, but there are just as many in the lodge, and we believe it is very unfair and illogical to judge either the church or the lodge by the hypocrites therein. The only fair way to judge either organization, as we view it, is to judge each by the average of its membership and by the average of its acts. Quit looking at the individual hypocrites and look at the net average result. If all would do this there would never be much room for antagonism either way.—*International Rebekah*.

Applying the test of Editor Elmer Smith, we reach the following conclusions:

Are the church people as a whole good people? There is no doubt about it. From the churches come all the precepts which lodge people and everybody else try to follow. So, we classify them as O. K.

Are the lodge people as a whole good people? In the main, they are doing good deeds in caring for the sick and helping the widows and orphans. So, we classify them as good.

Are the snarling hypocrites of lodges and churches doing good as a whole? What a silly question! The group is one hundred per cent bad!

So, instead of classifying hypocrites with either the church or the fraternities, let us classify them where they belong—by their darn selves!—*The Kablegram*.

Institutions should not be judged by their membership so much as by their principles. The members may be better or worse than the organization. It is probable that no member of a Masonic lodge, for example, is as bad as the principles of Masonry. As a religion it is pure Theism; as a government it is pure Despotism.—EDITOR.

"The religion, then, of Masonry, is pure Theism, on which its different mem-

bers engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."—Mackey's *Masonic Lexicon*, page 402.

Masonic Despotism.

The position in the local Masonic lodge of The Worshipful Master is set forth in Mackey's *Masonic Lexicon*, pages 296-297.

1. "The power of a Master is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned; nor can any appeal be made from his decision to that of the lodge."

2. "He is to be treated with utmost reverence while in the chair and his commands must be implicitly obeyed."

3. "He has the right of congregating his lodge whenever he thinks proper; and (A. G. Mackey's "Lexicon of Free Masonry" p. 402) of closing it any time that in his judgment may seem best."

Grand Lodge Powers.

The Grand Lodge has absolute power.

(1) to "erase," "extinguish" or destroy any local lodge at its pleasure.

—Chase (33d degree), *Digest of Masonic Law*, pages 22, 28, 36.

(2) To tax lodges, and individual Masons, at its sole discretion.

—Idem, Pages, 24, 448.

(3) To withdraw the charter of any local lodge, confiscate and seize all its money, property, papers and effects.

—Idem. Pages 121, 122.

(4) To expel individual Masons from the craft.

—Idem. Page 22.

(5) "The Government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate Lodges."

—A. G. Mackey (33d degree), *Lexicon*, page 183.

With a few "precincts" missing, the membership of the Ancient Order Nobles of the Mystic Shrine may be placed at approximately 509,000, at the beginning of the year 1922.—*The Crescent*.

There are now almost two million Rebekahs.



"THE CARPENTER BUILDING."

OWNED BY THE NATIONAL CHRISTIAN ASSOCIATION, AND ITS HEADQUARTERS SINCE 1875, 850 WEST MADISON STREET, CHICAGO, ILLINOIS.

"The Carpenter Building," a three story and basement, valued at \$20,000, was given to the National Christian Association by Hon. Philo Carpenter of Chicago in 1875 and has been the headquarters from that day to this for literature and light on the Secret Empire, which disintegrates Churches and seizes political power so that it is an *imperio imperium* in the United States. The political history of every county seat located in the country districts is fruitful in evidence of this fact, as the large cities are of similar conditions under Catholic control.

PRESIDENT MEMBER OF EAGLES.

"Washington, Aug. 12, 1921.—President Harding was initiated Thursday as a life active member of the Fraternal Order of Eagles, a special committee headed by Grand Worthy President Elbert D. Weed conducting the ceremony. His affiliation is with Marion aerie."

Mr. Harding wrote the following on the page of the ritual:

"Here's an obligation that any real man ought gladly to subscribe to. It is the expression of the highest fraternity."

Previous to Mr. Harding's nomination to the Presidency he could not get into the Masonic order in his home town, Marion, Ohio, but now—Eagle, Moose and 'teen others—"Oh Boy! Ain't it a Grand and Glorious Feeling?"

FRATERNAL ORDER OF EAGLES.

Funeral Ceremony for Subordinate Aeries.

Under the Jurisdiction of the Grand Aerie.

The Worthy President calls the Aerie to order and announces the Brothers selected as Marshall, Pall-bearers, and Committee on Resolutions.

Officers and members should wear a badge of mourning and white gloves. The Marshal proceeds to form the Aerie in the following order:

1. Band (if there is one).
2. Worthy Conductor with staff.
3. Banner draped in mourning, supported by Outside and Inside Guards.
4. Members by twos.
5. Worthy Secretary and Treasurer.
6. Worthy President supported by Worthy Vice-President and Worthy Chaplain.
7. Past Officers.
8. Members of the Grand

Aerie (if any). 9. Officers of the Grand Aerie (if any), arranged like officers of the subordinate Aerie.

Where deceased is buried from his home or undertaker's, the Aerie, being formed as above stated, proceeds in order to the residence of the deceased or place appointed for services. Should the services take place at the Aerie, an escort shall be sent by the Worthy President to escort the remains to the Aerie. In either event, the following services will take place, the Worthy President and the Worthy Chaplain at the head of the casket, the Chaplain to the right and the President to the left.

Worthy President: Brethren and Friends: We have assembled here to-day to pay the last sad tribute of love and respect which the Fraternal Order of Eagles renders to their dead. With us it is a time honored custom that, amid the turmoil of this life, we pause on such an occasion as this to note the departure of one of our Brothers upon that vast and silent journey to the undiscovered country from which no traveler has ever returned. It is proper and fitting that we so honor the dead. It brings before our mental vision the uncertainty of life and the fact that for mortal man there is no escape from the call of death. "If a man die, shall he live again," has been the great question presented to our race in every age, as generation after generation has come and gone, and happy is the human being whose intellect and conscience with divine faith can answer, "I know that my Redeemer liveth."

Death is no respecter of persons. The same cold hand that touches with deadly chill the heart strings of the poor and stills the vibrations, clutches with a deadly unrelenting grasp the great and mighty of the earth and produces the same dread and suffering.

The Fraternal Order of Eagles teaches that we shall meet again and that the tender associations of life are only broken to be reunited. God has made sacred the family relation. We look into the living eyes of those we love, and we gaze upon the faces of our dead, and Love Divine comforts us with the blessed assurance that we shall meet again.

He who lies here was both friend and Brother. Knowing that he believed in

the eternal principles of this Order, we are comforted. He valued Liberty, loved Truth, and was just in his dealing with all men, and gracious and brotherly in the observance of true equality. He believed in the existence of a Supreme Being, the Father of us all, Giver of every good and perfect gift, and in this belief he died, in the hope of a blessed immortality beyond the grave. He bore the trials of life and fought its battles till, tired and weary of the struggle, he fell asleep. For him eternal rest remains. "The night is gone, and with the morn those angel faces smile, which he had loved long since and lost awhile."

From his death, may we all learn a lesson and prepare for the inevitable hour that marks the end of each and every man. Soul of the departed rest in peace!

"No longer seek his merits to disclose,
Nor draw his frailties from their dread
abode;
There they alike in trembling hope repose,
The bosom of his Father and his God."

Let those who survive him, the relatives, friends and Brothers, console themselves with the thought:

"There is no death; the stars go down
To rise upon some fairer shore,
And bright in Heaven's jeweled crown
They shine forevermore."

"There is no death;
What seems so is transition,
This life of moral breadth
Is but a suburb of the life elysian,
Whose portals we call death."

Appropriate Sacred Music.

Funeral Sermon or Eulogy.

After the above address by the Worthy President, an appropriate hymn may be sung; after which, a eulogy or funeral oration may be delivered by any one chosen by the near friends and relatives of the deceased. In case no one is chosen to deliver the sermon or eulogy, as above stated, the Worthy President may, if desirable select some person to do so.

Worthy President: Let all arise and remain standing, while the Worthy Chaplain offers prayers.

Worthy Chaplain: Let us pray.

Prayer.

Our Father in Heaven—Thou, who art the resurrection and the life—hear us at

this time. In the presence of death we realize our entire helplessness and dependence on Thee. We pray for the living and the dead. Bless those who mourn, and may they be comforted. Take unto thyself the soul of the departed. May the tender ties now broken be reunited beyond the grave, and may he rest in peace in the bosom of his Father and his God. As members of this great Brotherhood, help us ever to remember our obligation to each other and to Thee. Inspire us with the hope of a blessed immortality, teach us our duty toward Thee and our fellowmen. Amen.

(All respond, Amen.)

Hymn: "Nearer My God to Thee" or some other appropriate hymn to be chosen by the friends or relatives of the deceased.

At the conclusion of the ceremonies, the Marshal proceeds and reforms the procession and precedes the hearse to the cemetery. Having arrived at the cemetery, the Marshal should open order and let the hearse and mourners pass through. Let the rear of the column follow the funeral in inverse order to the grave, where the following ceremony will take place. The Worthy President and the Worthy Chaplain will step to the head of the grave, and the Brothers will form a circle which shall include the immediate friends of the family and mourners.

Ceremony at the Grave.

Worthy President: Earth's proudest station ends in "Here he lies." The grave and the sepulchre speak in no uncertain language of the end. Man is born to die. The living of to-day become the dead of to-morrow. We pass from the stage of action, and another takes our place, and the world moves on the same as before, like the restless ocean in its ever-changing mood, that rolls on its resistless course, while many a noble craft has sunk within its depths, but hard by the sounding shore are those who mourn and weep for the unreturning sail.

By the death of him we mourn, the Brotherhood and friendship of yesterday has crystallized into the sacred and sanctified memories of to-day.

As we surround the remains of our departed Brother, let us remember only the good qualities of his life and emulate his

virtues. The Worthy Chaplain will offer prayer.

Worthy Chaplain: Let us pray.

Prayer.

Our heavenly Father, in this hour of trial and affliction we turn to Thee. In Thy providence Thou hast called our Brother hence, and we bow in humble submission to Thy will. He was dear to us, and we loved him as a brother. May he now realize the love of a heavenly Father, which passeth all understanding. He bore the trials and burdens of this earthly life; and weary of it all, turned to Thee for rest. We commit him to Thy tender care. Comfort the living and those near to him by ties of relationship and Brotherly affection. Help us to realize that the parting is only for a short season and that we shall meet again in the Grand Aerie beyond, where the faults and frailties of this earthly life are forgotten, and all become perfect in the love of an Infinite God. Amen.

(All respond, Amen.)

Worthy President: Takes up a handful of earth and deposits it in the grave, saying:

Brothers, the dust has returned to earth, and the spirit to God, who gave it. Have mercy on us, O Lord.

(Pauses a moment.)

Soul of the departed, rest in peace.

All respond in unison:

Soul of the departed, rest in peace.

THE EAGLES.

Eagles Taxed \$100 Apiece for Making Home Brew.

Des Moines, Ia., May 4.—Officers of the Eagles Lodge of Marshalltown, Ia., were fined \$100 each in Federal Judge Martin Wade's court here today for manufacturing home brew for their initiation celebration. Fines were held to a minimum upon the promise of the officials that they would discontinue any brewing operation in the future.—*Nebraska State Journal*, May 5th, 1921.

THE CHRISTIAN AND THE LODGE.

G. F. PAUCHERT.

Reasons why membership in secret societies and lodges as they are constituted to-day, is inconsistent with true confession and profession of the Christian religion.

1. In joining a secret society, a man must take a solemn promise or oath, some of which are horrible and blasphemous, that he will keep secret, and do certain things, which are unknown to him at the time, in direct opposition to the command of God in Leviticus, 5:4-5, which reads: "If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

2. In joining a secret society, a man enters into fellowship with all in that lodge, whether believer or unbeliever, Christian or Jew, and must recognize them all as "Brothers" in direct opposition to the command of God as found in II Cor. 6, 14. "Be ye not unequally yoked together with unbelievers" (that is, non-Christians).

3. Secret societies, as generally constituted to-day, are more than social or civic organizations; this is evidenced by the funeral services, prayers, and other religious ceremonies.

Since they receive into their organization men of all religions, and shades of opinion, Christian, non-Christian and anti-Christian, it stands to reason that their ceremonies and prayers cannot be strictly modeled along Christian lines, but that whenever it would give offense to any brother in the lodge, the name of Jesus Christ must be omitted from all ritual ceremonies and prayers. This is done almost without exception. A man in joining a lodge and becoming party to such an arrangement finds himself in direct opposition to the words of the Lord, who says: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father who hath sent Him." John 5, 23.

4. Secret societies as generally constituted, not only have a ritual from which the name of Jesus is omitted, but in their ethical and moral aims, which they have set themselves to accomplish, they fail to distinguish between "civil righteousness" and the righteousness which is by faith in Christ Jesus, and mis-

lead their members by teaching them to depend upon their own "good works" so that many have been heard to say: "If I do what my lodges teach, I will get to heaven," all in direct opposition to the atoning work of our Savior and the words of the Holy Spirit speaking through Paul in Eph. 2:8-9 "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."

WORKMEN AND PROHIBITION.

Taking issue with Samuel Gompers on labor's attitude towards prohibition, John G. Cooper, U. S. Representative, Ohio, for nineteen years employed by the Pennsylvania Railroad, and today a member of the Brotherhood of Locomotive Engineers, says, "It is not the working people of our country who are clamoring for the return of the liquor traffic. It is far from the facts when any one makes the statement that organized labor as a whole favors the return of wine and beer. * * * I do not challenge the right of Mr. Gompers, or any other leader, to express his own views and sentiments in favor of the repeal of the prohibition laws, but I do challenge the right of any one to speak for the thousands of law-abiding, working men and women of our country who joined hands with others and banished this un-American institution from the land."

"Ninety-five per cent of the railroad men would vote dry if prohibition were put up to them," is the declaration of J. H. McIlvenny, secretary and treasurer of Division No. 565 of the Brotherhood of Locomotive Engineers, New Castle, Pa. "The union labor leader who says that the workingman wants his beer and wine is either a big fool or has invested his money in a brewery and has outlived his usefulness. Any so-called labor leader, boss or politician, who tries to make the people believe the laboring men are crying for the repeal of the Volstead Law, is an enemy of labor, and like the war profiteer is simply throwing a smoke screen to hide his own contemptible hide. The sense of security that an engineer, conductor and dispatcher now has when compared with others days is of such incomparable value to us that even to think of going back to pre-Vol-

stead times will be enough to cause every red-blooded, clean-thinking, true American, two fisted fighting man, to rise in his might and forever crush this curse of humanity."

Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, expressed it as his opinion that drunkenness has decreased at least 75 per cent among the workers. "In my study of the labor problems," says Mr. Stone, "I find a marked improvement in the number of men who are saving their money and who own their homes or are buying them. And I find a decided improvement in the home life of workers due to the fact that the women and children have more food, more clothing and better care in every way."

BELZONI'S DISCOVERIES.

Delves Into the Masonic Temple-tomb of the Pharaohs in Time of Moses.

[In 1717 when Masonry ceased to be operative and became speculative, it adopted as a part of its philosophy much of the ancient religious philosophies of Egypt and Greece. Because of this adoption of the heathen ceremonies and rites of the Egyptian Elusianian Mysteries into Masonry there is a certain distant relationship between them, but Freemasonry in its present organized form does not date back of 1717. We publish the following article furnished us by a friend but do not vouch for its authenticity.—Editor.]

In the year 1850 at Brussels, Mrs. Belzoni gave her medical attendant, John A. Weisse, M. D., the drawings and manuscripts of her late husband, the well-known Egyptologist, Geovanni Batista Belzoni. These papers and drawings all refer to his discovery of the Tomb, or as he prefers to call it, the Masonic Temple of the Pharaohs, Seti I (the Osymandias of the Greeks whose sister was the Princess Thurmutis who adopted Moses and from whose court he fled), and of his Son Rameses II (the Sesostris of the Greeks), whose son Menephtah was the *Pharaoh of the Exodus*. This Temple was found in a lonely glen, called by the Arabs the Val Be-Ban el-Malock—Gate of the Kings—at Thebes in Upper Egypt. The length of corridors and halls is 320 feet, and the frescoes on them Belzoni considers the most beautiful in all Egypt, and he asserts that Masonry at this time had attained a grandeur and sublimity un-

known in Europe. One mummy only was found there, but the alabaster sarcophagus, which has not its equal in the world, is in the Soane Museum. It was offered first to the British Museum for £2,000, and refused, then to Sir John Soane, who readily paid the price.

Tomb of Thirteen Mystery Chambers.

In this grand "Masonic Temple" tomb are thirteen Mystery chambers highly ornamented (one is covered with hieroglyphics), and on the walls are frescoes of nine orders of initiation. In one, the young King Pharaoh Ousirei is seen on his accession to the kingdom receiving instruction from the hierarchy on the art and science of governing, in another he is seated on the throne with the mystic apron of serpents, emblem of royalty and symbol of the Fall, a sceptre in his hand and perfume (miscalled incense) burning before him. Egypt was noted for the variety and fragrance of her perfumes, many came from other countries, and a special chamber was set apart in each temple for the apothecary who compounded them. Resin was burnt to the Sun on his rising, myrrh at noon, and a compound of sixteen ingredients called Kuphi at night. Belzoni claims that the groups in this temple contain the Masonic symbols. In one group the King is presented to the Grand Master whose right hand grasps the right shoulder of the King and holding in his left hand the Masonic key—the Crux Anset or Tau. He points out that any one who looks at the attitude of the Grand Master, Guide, Candidate and Assistant will see these applicants were initiated as Oriental and Occidental Masonic orders are initiated now. He also mentions the very powerful order of Ishmael, with two chiefs in the orient and one in the occident.

Osiris Declared to Be Nimrod.

Every one can now find out for themselves the truth of Belzoni's assertions, as I annex full particulars of where the drawings are kept. The origin of Masonry can now be seen. Maimonodes declares the first Osiris to be Nimrod. May I mention that the "Book of the Dead" or as the Egyptian priests called it, "The Book of the Master of the Sacred House," or "The Book of the Master of the Hidden Places," and the Pyramids are claimed to have one orig-

inal purpose, i. e., the initiation into the Masonic, or as we now know, the Osirian mysteries. A sentence occurs to me but I forget the authority: "The gods who were of old rest in their pyramids."

The principal seat of the Mysteries was in lower Egypt. First, those of Isis at the Vernal Equinox; second, of Serapis at the Summer Solstice, and third, of Osiris at the Autumnal Equinox.

This reminds us of the nine Orders of Initiation portrayed on the walls of the Seti-Tameses Temple tomb as described by Belzoni. An ancient division of the year in Egypt and Chaldea was into three divisions of four months each. The Rev. George Oliver and others prove the identity of initiatory rites of all secret societies. Their universality would require a paper to itself. In reading the sacred books of the East it will be found that Confucius was a Mason, and earlier than this, in Judges xii 6 we find the Masonic password "Shibboleth" in use. "Sig" is Phoenician for ear of corn, and refers to the ripening corn held in the hand of the Virgin of the Zodiac—the good goddess Isis who the Egyptian priests called Diodores Siculus, taught mankind the cultivation of corn.

Secularization of Masonry Its Only Salvation.

The antagonism to Divine revelation is seen in Weisse's Book of the Obelisk, page 120. He states "The Greeks learned from the Egyptians, but despised the barbarian Arab. Their Masonry is also dead with their national system. It is probable that a dilution with religion killed it. Religious ideas are weakening the order in the United States, and a complete secularization is its only salvation. Secularism is stability and life, while religion is the mother of strife, change, decay, and death." So says Masonry.

Belzoni's imported drawings and papers are to be found in the New York Herald of February 16, 1880, and are now in the Astor Library, U. S. A. They are also to be found in the British Museum Library, press mark 5598, and at the Soane Museum, 13 Lincoln Inn Fields and with nineteen full sized illustrations they are published by Longmans and Co. Also see "Annales du Musée Guimet" tome ix, 1886. Messrs. Cassell

and Co. have published a book by the Rev. Samuel Kinns, entitled "Graven in the Rock." This contains illustrations of some of the frescoes and much interesting matter on the subject, but does not touch on Masonry. Dr. Wiese's book, "The Obelisk and Freemasonry according to the discoveries of Belzoni and Commander Goring" is published by J. W. Bouton, 706 Broadway, New York, 1880.

OUR CASE AGAINST THE EASTERN STAR.

REV. O. F. ENGELBRECHT, MILWAUKEE, WISCONSIN.

"Did you notice the pin she wore? No? Well, she's an 'Eastern Star.' I wish I were an Eastern Star, too. Why, the other day our forelady told me that she owed her rapid advancement in the business world to the fact that she belonged to the Eastern Star. You know, all the best people belong to the Order, and at the meetings they have lots of fun. They have banquets, and balls, and dances, and what not. When one is in need, one can always count on the Eastern Star to help. And then, they do so much good. They help sustain hospitals and sanatoria. Their ritual? Well, I was told by someone who knows that it is all founded on the Bible. Oh yes, they pray in their lodge and sing hymns. It's almost like being in church."

Who has not heard talk like that? Fact is that the Eastern Star owes its rapid growth to advertising like that. But what is the Eastern Star? According to the Cyclopaedia of Fraternities (by Stevens) the Order of the Eastern Star is a charitable and benevolent society, to which only Master Masons, their wives, widows, sisters, and daughters are eligible. The order was founded by Robert Morris, a prominent Masonic lecturer, and he himself is authority for the statement that the order originated in 1868, all contrary claims for a greater age notwithstanding. "In 1916 there were 8,000 chapters scattered throughout the country and beyond. The Order, in the same year, numbered 800,000 members, an increase of 50,000 over the previous year. Since then, the Masonic Order has made terrific gains, and so it is reasonable to

suppose that the Eastern Star has made proportionate gains."

There can be no question that the Eastern Star was founded for the purpose of conciliating the daughters, sisters, wives, and mothers of Master Masons. And while serving this purpose, giving the women some secrets too, the ritual of the Eastern Star serves the second purpose of justifying the secrecy observed by Master Masons with reference to their obligations, teaching that an oath must be kept under any and all circumstances, "murder not excepted." Now let us ask the question: What objection has the Lutheran Church against the Order of the Eastern Star?

It Is An Unholy Union Between Believers and Unbelievers.

The Eastern Star is a secret fraternal order. Its members are the female relatives of Master Masons, or the Master Masons themselves, and Masonry bars no one because of his religious beliefs. Jews, Christians, Mohammedans, yes, even Confucians are welcome in the order, and by joining the Eastern Star all these are bound together by solemn vows and promises. Imagine a Lutheran young woman praying, worshipping and fellowshiping with all these! How shall we square such conduct with the express command of Paul to avoid those of another faith, and with his warning against being unequally yoked together with unbelievers—those who do not accept the Triune God and the Savior Jesus Christ? (See Rom. 16:17 and 2 Cor. 6:14-18.) The command of God is clear and unmistakable: "Wherefore come out from among them and be ye separate, and touch not the unclean thing."

It Uses Christian Prayers.

The meetings of the Eastern Star are opened with prayer. Prayer also is a part of their initiation ceremony. And each and every prayer printed in the Official Ritual by Macoy is Christless. The name of Jesus is deliberately ignored and omitted, so as not to offend the enemies of Christ who enjoy equal rights and privileges in the Order with Christians. How can a Christian join an order that ignores the Savior in prayer, that expects him or her to connive, tacitly at least at this denial of the Savior?

It Demands a Secret Oath.

Before anyone can become a member of the Eastern Star, she must "pledge her sacred honor in the presence of Almighty God and the witnesses present to the faithful performance of the conditions of the obligation. Part of that obligation is as follows: "That you will not be present nor assist in conferring these degrees on any man not Masonically known to you to be a Master Mason, nor any lady not vouched for by a Master Mason as being the wife, widow, sister, mother, or daughter of a Master Mason." In token of one's willingness to thus obligate himself, all are asked to raise their right hand. It is clear, then, that a person must swear an oath of secrecy before being permitted to enter the order and to learn the secrets of the order. How will a Christian square this practice with Matthew 5:33-37: "Swear not at all; but let your communication be, Yea, yea, Nay, nay; for whatsoever is more than these cometh of evil." Compare also Leviticus 5:4-5.

It Perverts Scripture in An Irreverent Manner.

We are told that the entire work of the Eastern Star is founded upon the Bible. In a certain sense that is true. They have drawn upon the Bible for their character: Adá (the fictitious name of Jephtha's daughter), Ruth, Esther, Mary, and Electa (one for each of the five degrees). However, one does not have to read very much of the ritual to notice the looseness and irreverence with which the Bible is handled. Take as an example the description of the parting between Jephtha and his daughter, or take the description of the sacrifice, which is purely fictitious. The sacred record does not say that Jephtha sacrificed his daughter in the literal sense of the word, offering her up as a burnt offering. Nevertheless the ritual of the Eastern Star expressly states that this was the case and represents the whole story in a manner that would create the impression: All oaths must be kept, regardless of their character or of their consequences.

Similarly the stories of Ruth and Esther have been perverted with human notions which are foreign to God's Word. Electa is never mentioned in the Bible,

and the whole story of her crucifixion is unscriptural, bearing witness to the vivid imagination of Robert Morris.

Yet in the fourth degree known as the Sister's Degree, which is based on the story of Lazarus' resurrection, it is stated that the great doctrines of Masonry are all borrowed from the Bible. (Macoy Ritual, page 53.) Compare with that statement what Chase says in his Digest of Masonic Law, page 206: "To require that a candidate professes belief in the divine authenticity of the Bible—is a serious innovation in the very body of Masonry." Mackey says in his Jurisprudence: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was, it would not be Masonry; it would be something else." Here then you have a deliberate contradiction on the part of the author of the Eastern Star Ritual, for the purpose of deceiving the women folks concerning the real character of Masonry, to accomplish which Morris does not hesitate to appropriate the beautiful story of the resurrection of Lazarus.

It Offers Heaven Without Christ.

Finally, the ritual of the Eastern Star abounds with references to eternal life. Especially the odes, the prayers, and the funeral service are calculated to make the members of the order believe that they are all going to heaven. Macoy offers the following closing ode, to be sung by all members at the close of the meetings:

"When called from earth's labors to lands
far away
Where sorrow is pleasure and darkness
is day,
May all now departing in harmony come,
And bloom in God's presence with angels
at home.
Home, home, sweet, sweet home,
We praise Thee, our Father, who giveth
a home."

No reference here to Christ and His atonement—the old Masonic doctrine of the universal fatherhood of God and the universal brotherhood of man! The same

thought comes out very strongly in the burial service of the order. The mourners are asked to believe that the departed is with God in heaven, that the ties of kindred, affection, and friendship are not broken by the power of death, and that the family in heaven and on earth are still the same. (Pages 207-208 Macoy Ritual.) But what saith Scripture? "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

We might go on to speak of other matters, but enough has been said to convince any Christian, who loves his Savior and His Word, that the Eastern Star is not a Christian order, in spite of appearances and that a Christian cannot become and cannot remain a member of the order without denying Christ and the Christian faith. Granted that a person may secure certain advantages through affiliation with the order, the question of Christ: "What shall it profit a man, if he shall gain the whole world and lose his own soul?" still applies, and ought to make anyone pause before joining the Order of the Eastern Star.

—*The Walther League Messenger* (Lutheran) July, 1922.

God's Finances.

The Christian world owes much to *The Sunday School Times* for its faithfulness on the fundamentals of our religion. The CHRISTIAN CYNOSURE is under obligation to it for this valuable item on finance:

"God has money enough to provide for all the work he wants done on earth."

A striking Scripture quotation, followed by a comment by Hascall, recently appeared in the "Keswick Calendar." The Scripture was God's word to His people, in Psalm 50:12 where he says: "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof."

I do not and cannot receive the thought that God is out of money. It looks singular to me that God is flooding the world with the river of life, calling men everywhere to receive it, and that, owning all the gold and silver in this world, He should be out of means to carry on his work. I cannot believe that gold is dearer in God's estimation than the blood of His Son, or that He will withhold it.

We ought to lean harder on God than on anybody else in this regard, by mighty and prevailing prayer." Have we been anxious as to where that money was coming from? "The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4:7.)

The Utah Gospel Mission, of Cleveland, Ohio, is now issuing a quarterly magazine under the above title—the first number of which, for April-June, reached this office recently. We are glad to give this publicity and to recommend Rev. John D. Nutting's suggestion that churches and other organizations take subscriptions in quantities. No man has made a deeper and closer study of theology of the Mormon cult than Dr. Nutting, and his magazine will give the fruits of nearly thirty years of work. Address Utah Gospel Mission, 9277 Amesbury avenue, N. E., Cleveland, Ohio.

GROESBECK TO RIDE MASONIC GOAT WITH HARDING.

Detroit, Mich., Aug. 16.—Eight Michigan Masons are to receive their 33rd degree at Cleveland September 19, in a class with President Harding. They are Governor Groesbeck, Joseph Harris, Columbiaville; Harry C. Robinson, Arthur W. Robinson and Delmar D. Spellman, Detroit; Edward C. Smith, Pontiac; Charles H. Graham, Ithaca, and James G. Robinson, Sturgis. — *Kalamazoo* (Michigan) *Gazette*, August 16, 1922.

"FRATERNAL ORDER OF ORIOLES"

The Fraternal Order of Orioles has its headquarters at 120 Liberty St., New York. It claims to be "a great broad-minded, non-sectarian, fraternal, beneficial, social, and secret order." The membership is limited to the white race only.

The De Molay Councilor, published in the interest of the Order of De Molay for boys, was launched in January. It is published by Raymond M. Havens, Grand Junior Councilor, 401 Graphic Arts Bldg., Kansas City, Mo. It has 32 pages, 5 by 7 inches, and is handsome in a typographical way.

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against **all** evil, shall we see national reform inaugurated on a permanent basis.

With drums beating and banners flying the Salvation Army marched back to their barracks, to meet an impediment by the way in the shape of zealous policemen who arrested the leader and several of the musicians for obstructing public travel—a vigilance truly edifying in the light of the immunity enjoyed by other violaters of the law, who did not indeed parade the streets beating drums or singing hymns, but who ran illicit saloons unmolested under the very eyes of these watchful public guardians.

Stephen offered his services in their defense, feeling justly indignant at what he considered an outrage on equal rights by the authorities who freely allowed public parades of firemen, military companies, and secret societies of all descriptions, and of course brought upon himself anew the name among his fellow lawyers of being a legal Quixote, besides causing "the whirligig of time" to bring round some curious "revenges." The man he had prosecuted for selling rum he was now defending for preaching the Gospel!

Stephen did not at first analyze his feelings, or ask why the light of God's Spirit had been so well-nigh extinguished in his heart. But there is a saying of Pascal's in his Provincial Letters which applies equally well to that system of error embodied in the lodge, as proved by the revulsion of feeling with which a member after he has been converted or received a new consecration of the Spirit, invariably regards it: "There are two things in the truths of our religion—a divine beauty which renders them lovely and a holy majesty which makes them venerable; and there are two peculiarities in error—an impiety which renders them

horrible, and an impertinence which makes them ridiculous." Stephen was not exactly like Little Faith, robbed by force of his jewel of heavenly hope. He was more like the simple savage, who exchanges his pearl for a glass bead. He knew that his religious affections had grown cold, that he had lost his relish for divine things, and when he found himself turning with a kind of horror from the thought of attending another Odd-fellow's meeting and associating with men of such diversified moral and religious creeds as there assembled; when he remembered the two contrasting visions that had besieged his sleepless pillow, he saw the reason why. What a "beauty" and "venerableness" in the simple ceremonials of the Christian church! and beside them how horrible and ridiculous seemed the masquerades of lodge initiations!

To apply for a demit and leave the lodge forever was the one desire now in Stephen's mind. "Come out and be ye separate" seemed to sound like an audible command in his ears. "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

His request, however, was received with strong demurrers, which in the case of a few of the members took a form nearly allied to threats.

"Now what should you want to leave us for?" asked one. "Haven't you always been treated well by the lodge?"

"I have no fault to find on that score," said Stephen, briefly. "My reasons for withdrawing have already been stated."

"Now I tell you, in your peculiar situation as a temperance lawyer fighting the liquor party all the time, you need the protection of the lodge, and if you

leave it you run more risk than you think."

This warning came from a man prominent in the Van Gilder clique, and Stephen, considering the source from which it proceeded, did not mind it much till it was repeated in various terms by others of much higher social respectability. His naturally independent spirit cared very little for these undisguised attempts at intimidation, but it showed him still another side of this many-sided order. It was willing then to protect an honest man in his warfare against evil, but he must buy that protection in the same way a rogue buys his immunity from the grasp of justice—by paying dues and learning signs and grips! He wrote a long letter home—a letter which caused much astonishment in the Howland homestead—in which he thus alluded to his experience in the lodge the night he took his withdrawal card:

"I only did what I had a perfect right to do, yet many in the lodge have taken great offense at the step. To be sure they are the least respectable members, but they are the very ones with the will to do me harm. Honestly, such were the looks and demeanor of some of those men towards me that I should extremely dislike the idea of meeting them alone in the woods on a dark night."

"To think Stephen should have joined the Odd-fellows! Who'd have thought it! Would you, mother?"

This was Mr. Josiah Howland's first observation.

"Not that exactly," answered Mrs. Phœbe, as she folded the letter with hands that trembled, "but you know, father, we've both of us been a little troubled for fear Stephen might have backslidden, and lately I have been filled with such deep concern, and my whole soul has been so drawn out to agonize with the Lord for him that I have felt sure he was in some kind of a snare."

There is such a thing as spiritual second sight. Mrs. Phœbe was one thus gifted, and her husband revered it in her as something he did not himself possess, and did not quite understand. He had "lathered" his face preparatory to shaving, and now he stood before the little ten by twelve looking-glass thoughtfully "stropping" his razor.

"But I never dreamed Stephen would ever be trapped into any of these godless secret societies," he repeated, the idea every time he thought of it seeming to come with a fresh surprise.

"Why not Stephen as soon as any one?" queried Mrs. Phœbe Howland, as she put the letter away, and went quietly about some household task.

"Well, I don't know why," returned Mr. Josiah, as if this was a new view of the matter; "only I thought we had trained him better than that."

"Maybe the Lord is training him now, father."

Mr. Josiah pondered this over while he was shaving, as was his fashion of pondering his wife's sayings. These expressions of her finer spiritual nature that would never in the world have occurred to him, found a ready soil of appreciation in his heart where they blossomed in higher faith and profounder trust, for he had a timid and doubting side, and with all his New England patrimony of shrewd common sense it was beautiful to see how in every difficulty he turned to her clearer insight for counsel. "Somehow Phœbe could always see into things," he would say.

"Maybe that's so, mother. But I can't help feeling afraid for Stephen. Perhaps he stands in no danger from the Odd-fellows, but one can't tell in these secret societies, and I do wish he'd kept clear of them. They may do something to him yet. And there's the liquor men, they are dreadfully rampant out there. I was reading in the paper only yesterday how they set on a young temperance attorney in one place and beat him most to death.

Mrs. Phœbe Howland grew a trifle paler at these words, and drew her breath quick like one stabbed by sharp and sudden pain. Then she stood straight up before her husband with a deep, solemn light in her dark eyes.

"Father, you and I gave Stephen to the Lord as soon as he was born. *When did we ever take back the gift?*"

Mr. Josiah finished shaving in silence.

CHAPTER XXVII.

THE AVENGER.

Jesse Dukes was sitting in his low cabin door. The river flowed past with

a sweet, hardly definable murmur; the woods were a ring of emerald set against sapphire; a soft wind just stirred their leaves with a faint, spirit-like motion; the light wreaths of smoke which ascended from his pipe seemed only a part of all this tranquil beauty; and the figure of the trapper himself as he sat leaning back, his eyes half-closed, and every muscle relaxed in lazy enjoyment of the fine weather, presented no disturbing element in the scene. In fact Jesse Dukes came of a race who are gifted with far more of the Italian *dolce far niente* than of the Yankee restlessness and vim, and think nothing of taking their time to smoke and sleep out of any part of the day which suits them best. He knew that one of his traps needed mending, and by and by he was going to attend to it. Meanwhile he felt in no hurry. The summer days were long in his little cabin, and there would be plenty of time to smoke his pipeful of tobacco before he set to work.

He was not ill-supplied with reading matter, such as it was. Copies of some ancient magazine lent him by the neighbors lay piled up on his rude table, and from the same source he often received the loan of an old newspaper. If a month or even a year had intervened since the date of publication, it made no difference. He read it with as much interest.

The mountaineer of the Southwest is by nature a fierce political partisan, and retains the freshness of first convictions to an extent apt to waken a smile in places where the mail comes daily, and the constant shift of factions, reversing tomorrow the positions they hold today, and uniting today on questions at which they were at sword's points yesterday, so often makes the average voter doubtful of his real standing place. Nowhere else can be found the genuine Andrew Jackson Democrat, who, in his fealty which is, like that of an old French Legitimist, less to a person than an idea, cannot be made to realize that the party has chosen new goods to go before it. And it has its pathetic as well as its amusing side—this stubborn tenacity with which he will hold on to principles which that party has long cast out of its platform, and be ready to fight to the death for a political

leader, years after that leader has stepped out of the ranks of the living. Jesse Dukes came of such a family. He was one himself and glorified in it. At the same time we must confess that he would have been a most inconvenient member to take active part in a Democratic convention of the present day.

Finally he rose up and stretched himself with a mighty yawn—he was over six feet and his head reached nearly to the cabin roof—laid his pipe carefully away on the shelf, and was about to turn his attention to the broken trap, when, in his search for some paper to clean it with, he came across a part of a Democratic political speech. To the majority of newspaper readers it would have been like a piece of very stale apple pie, but Mr. Dukes proceeded at once to devour it with a keen appreciation of what seemed to him the most telling points. He was a prohibitionist, but like thousands of Southern Democrats who lean that way, he could not see how inextricably his beloved party had mortgaged itself to the rum power; and if anybody wonders at such benighted ignorance on the part of this simple Tennessean, the blindness of the average Republican will present him with as great a marvel. He was also, as we have seen, an Anti-mason of the intensest type, but he was entirely ignorant—an ignorance shared however by the mass of historical students—of that bit of American political history in which the lodge played so important a part when it made Andrew Jackson President, and thus prevented its inveterate foe, John Quincy Adams, from filling the Presidential chair for a second term.

He had finished it, and was about to appropriate the paper to its intended use when his eye rested on a local paragraph in which occurred a name that had not crossed his mind for ten years save linked with a curse. His face changed terribly when he saw it. The lazy, shiftless, good-natured trapper had the failings as well as the virtues of the mountain race from which he sprung—grateful for the smallest benefit, quick to avenge the smallest affront, a trusty friend and an implacable foe.

It was the name of Dacey—James Dacey; a man born of a good family, but

with a decided bent for the crooked and devious ways of the transgressor, and with a faculty for keeping clear of the law that much mystified many of his victims. He had been married twice. The first time he had obtained an unjust divorce through the help of an unprincipled attorney who was like himself a high Mason. The second time he had beguiled a simple-hearted, pretty maiden into marrying him; then, after living with her for a while, denied the legality of the marriage, and left her, broken-hearted, in an equivocal position among strangers to support her two children as best she could. Mr. Dacey's regular profession it would have been hard to define. He never stayed very long in one place, and with every change of residence he turned his hand to something new in the line of rascality. At the time Jesse Dukes so unfortunately made his acquaintance he called himself a broker in real estate, though his methods of conducting business were somewhat peculiar. He was really the head of a bogus land company which operated under fictitious names, issuing worthless title deeds to confiding settlers in distant territories, but he sometimes did a stroke of sharp business nearer home, as in the case of Jesse Dukes. The simple mountaineer, utterly unused to trickery and fraud, bravely defended his title to his newly purchased homestead, and when he realized that the suit had actually gone against him he could scarcely be restrained from springing on his adversary in open court. He swore vengeance as it was, and Dacey, whose forte was rather the smooth and graceful villain than the bully, thought it prudent to decamp, having about come to the end of his little game, rather than risk a charge of buckshot in his handsome person. He then became partner in a liquor saloon for a while. He operated a faro bank for a season. He dabbled in various lottery schemes, and indeed it would be difficult to name anything in the line of swindling and roguery to which he had not at one time or another given his attention. He was now agent for some worthless agricultural patents, and in consequence a very active grangeman. When the grange should discover, as it must before long, that it

had been outrageously duped, he could rely on the close connection of that body with the Masonic lodge to clear him from the consequences.

Jesse Dukes sat for a long while with his eyes riveted on the paper. But this might be another James Dacey. Any-way he would find out, and if it *should* proved the one he sought, why—Mr. Dukes had no very clear idea of the form his vengeance was going to take, but he meant before he was through with Mr. Dacey to make him repent his action in that particular lawsuit which had broken up his happy home and reduced him to poverty.

At last with a fierce, determined look he rose to his feet, and not even stopping to put away his traps strewed over the floor, he left the cabin standing empty and desolate, and started forth on his quest for vengeance.

Before we proceed to tell how the quest came out, we have a word to say regarding the startling increase in our land of that form of lawless violence known as lynch law. In rude, semi-civilized communities it may be a deplorable necessity to dispense summary justice in this way, but when we find the papers filled with accounts of horrible lynching affairs, not perpetrated where the reign of law and order has not yet begun, but under the very shadow of our court houses, it is evident that there is something wrong in the working of our criminal laws. When a people know that swift and equal punishment will be meted out to all wrong doers, they are not generally disposed to take the execution thereof on themselves. But when the law has respect of persons, when it discriminates between the man who has robbed the State of a fortune and the poor boy who steals five dollars, because the one is a Mason and the other is not, is there room for wonder that they weary sometimes of the travesties of justice in our court rooms and become their own judges and executioners?

(To be continued)

“Keep your temper, nobody else wants it.”

that part of the city, tendered the use of a side room in the church to the lodge until they could secure better quarters. During the time the lodge occupied that room the preacher of the church petitioned and was elected, and in that lodge hall in that Methodist church, in conferring the first and third degrees on this Methodist preacher, the three principal stations were filled by three Methodist preachers, who were all Past Grand Masters of the State of Missouri. (Applause.) Rev. J. D. Vincil was one; Rev. C. C. Wood another; and I the third. In 1882 Rev. C. C. Wood, whom some of you know, was elected Grand Master of the State of Missouri; Rev. J. W. Boyd, a lawyer of the city of St. Louis was elected Junior Grand Warden; Rev. J. D. Vincil, a Methodist preacher, was the Grand Secretary; the Grand Treasurer of the Grand Lodge was Sam Kennard of St. Louis; so that of the six elective officers of the Grand Lodge of Missouri that year four were Southern Methodists, and Rev. Mr. Saunders, who was a Past Grand Master and a man who had a way of speaking out in meetings, said in the hearing of some of us that 'Masons talk about dedicating their lodges to the Saints John of Jerusalem, I think they had better dedicate them to St. John Wesley.'—Grand Lodge Proceedings Oklahoma, 1920, page 13-14.

Rev. C. H. Briggs, D.D., continued: "I have never found myself as a Freemason where I felt out of place as a Methodist preacher, nor as a Methodist preacher where I felt myself out of place as a Mason." (Page 117.) Why did Rev. Mr. Briggs make this last statement? No one had criticized him for being a Mason. When a boy goes out in the dark, why does he whistle? Was Rev. Mr. Briggs seeking to assure himself that there is nothing wrong in his being a Mason? Nothing inconsistent with his Gospel ministry? Why does he not try whistling?

Your God Is My God

"I am not a Jew," was the note enclosed together with a cash contribution from Rev. J. S. Murrow (to the above mentioned Grand Lodge of Oklahoma) for the war-stricken Jews. "I am an old wornout Christian-Indian missionary—a

Baptist." To these Jews he said: "Your God is my God. Your Father is my Father. Your people are my Master's people. Your brethren are my brethren."—Grand Lodge Proceedings, Oklahoma, 1920, page 85.

All this is very Masonic, indeed, but rather poor theology for a "Christian" minister of the Gospel, for the Scriptures say (First John 2:23): "Whosoever denieth the Son, the same hath not the Father; (but) he that acknowledgeth the Son hath the Father also."

At the fifty-fourth Annual Communication of the Grand Lodge of Nova Scotia (1919), Right Rev. Worshipful Robert Johnson, Grand Chaplain, preached a sermon on I Kings 7:22. He began his sermon in these words: "'And upon the top of the pillars was lily work so was the work of the pillars finished.' It is believed that the two pillars at the porch or entrance of King Solomon's temple were not in any way connected with the support of the roof but were simply used for ornamentation and symbolism. The symbolism was of the Deity, and the fact that there were two had its roots in a period prior to the time when Solomon raised his house to the glory of the one true God."—Grand Lodge Proceedings, Oklahoma, 1920, page 254.

What utter foolishness is embodied in the foregoing sermon. Surely such a minister has missed his calling who preaches such stuff in the place of the gospel of Jesus Christ.

"Ministers of God."

Masonry has coined a new title for ministers? "Ministers of the Gospel" smacks too much of "sectarian virus," because "Gospel" refers positively and directly to the ministry of Christ, so Masonry is beginning to call them "Minister of God."

Brother Michie finds fault with our term "Ministers of the Gospel" instead of "Ministers of God." He asks if we do not think the latter term more in keeping with the broad teachings of Masonry.—Proceedings Grand Lodge, South Carolina, 1918; see Grand Lodge Proceedings, Iowa, 1920, page 199.

Many Saviors.

To further show with what scorn Masonry treats the ministry of the Gospel

of Christ I quote from the Annual Oration of Grand Orator W. H. Beckman, Grand Lodge Illinois, for which he received "a rising vote of thanks":

"Is the influence of the church on the decline? Does the church of today realize and grasp the social and moral problems of a rapidly expanding people? If not, the causes lie within itself. Social, moral and religious movements require highly organized and competent leadership.

"Jesus Christ founded a new democracy based upon individual responsibility and brought to a troubled world an enduring principle of religious precept.

"Savonarola lighted a submerged following to the heights of the plane of moral sympathy. Luther struck a blow at besotted priestcraft. Wesley organized men into a movement of religious aggression. Emerson contributed fundamental moral philosophy. Herbert Spencer gave to the world distinct leadership in higher ethics.

"Each of these movements had its origin, its development, and its influence, and made its contribution to the common cause of mankind. None of these is sufficient unto itself. All of these combined do not arouse men from their lethargy of benumbed consciousness. Spiritual attainment has not flowered—it has been arrested in the bloom.

"Where have we a Socrates sentenced to a cup of hemlock, with complete conviction of spiritual continuity? We look in vain for another Hale, with only one life to give.

"Here are specific instances of spiritual integrity taken at random from the page of the past.

"Sir Arthur Geddes, eminent British philosopher, states, as his conclusion, that we of today live aimlessly, live meaninglessly, live without goal or spiritual animation. Merely to live and to die are animal functions below the grade of Masonic instruction; but to live for achievement, and to die for a cause is a worthy ambition for the best Masons.

"Leadership is required. The opportunity is ours. Shall the Masons of Illinois rise to the occasion, supply the leadership, point the way to a better understanding of the destiny of man?"—Grand

Lodge Proceedings, Illinois, 1920, page 105.

Spencer, Emerson, Wesley, Savonarola and Christ were all "leaders" in their day, but "none of these is sufficient unto itself"; "all of these combined" will not suffice, so now Masonry assumes that here is her great opportunity to supply the necessary "leadership" and to point the way. It is the age long endeavor to substitute salvation by works for salvation by faith.

Sectarianism Tabooed.

In reviewing the Proceedings of the Grand Lodge of Nevada for 1920, Past Grand Master D. D. Darrah says, in Grand Lodge Proceedings, Illinois page 68: "The Grand Lodge paused long enough in its deliberations to listen to an oration by the Grand Orator upon the subject of Masonry and Religion. He appears to have handled the subject in a very satisfactory manner and made it very clear that sectarianism (Christianity) should be kept without the four walls of the Masonic lodge."

Freemasonry is non-sectarian and non-religious, in that it recognizes no cult or ism, but only the Fatherhood of God and the Brotherhood of man, permitting its votaries the widest range of liberty in their views on Christianity and other cults."—Grand Lodge Proceedings, Iowa, 1920, page 211, by Grand Master A. A. Ross of Texas.

The Bible as a Landmark.

In speaking of the Bible as a "Landmark" of Masonry, Past Grand Master G. W. Baird, Correspondent Grand Lodge District of Columbia, says: "A very devout Christian would call it (the Landmark) the Holy Bible, while a Musliman would call it the Koran. A stuttering brother once informed the writer in confidence that 'th-the l-l-landmarks are so d-d-danned c-c-complicated that only one man kn-knows them and he has f-f-forgotten.'" (The foregoing statement is quoted amidst laughter by other Masonic Grand Lodges and shows what respect Masonry really has for its own religious fundamentals.) Baird continues: "It would not be wise nor tolerant to blend our own creed (**Christianity**) with Masonry, nor try to improve the Order by introducing any more of **our**

creed into it, for we are not at liberty to exclude any man because of his religious belief. On the contrary, we declare in our first lecture that we unite men of every country, sect and opinion and conciliate true friendship among them all.

"The purpose of the obligation is to bind the postulant, and it is sophistry to obligate a Mohammedan on the Bible, or a Jew on the New Testament."—Proceedings Grand Lodge District of Columbia, 1918, page 347-348.)

Brother Milne quoted the following from Dr. Alfred G. Mackey: "Within a few years an attempt has been made by some Grand Lodges to add to these simple, moral and religious qualifications another, which requires a belief in the divine authenticity of the Scriptures. It is much to be regretted that Masons will sometimes forget the fundamental law of their institution, and endeavor to add to or detract from the perfect integrity of the building, as it was left to them by their predecessors. Whenever this is done, the beauty of our temple must suffer."—Grand Lodge Proceedings, Alabama, 1920, page 122.)

"Brother Wright is absolutely correct in holding that the Sacred Book of the Law may in some cases be the Koran, the Veda, the Hebrew Scriptures alone, or the English Bible, according to the religious belief of the candidate concerning which Masonry asks no question other than to be assured that he believes in a Supreme Being."—Past Grand Master E. T. D. Chambers, Quebec, Grand Lodge Proceedings, Alabama, 1920, page 159.

The "Lord's Prayer" Called Spurious.

The following should be interesting to every Mason: "The Prayer beginning 'Our Father which art in Heaven,' referred to by Brother Jenks, is very, very erroneously called the 'Lord's Prayer,' meaning thereby the prayer of Jesus Christ. The real 'Lord's Prayer,' that is, the Prayer of Jesus Christ, is to be found in the 17th Chapter of St. John. The Prayer referred to by Brother Jenks is one of the oldest prayers to Our Father we know of, and has been in constant use by the Jewish peo-

ple, almost word for word, from their earliest known history.

"When His Disciples came to Christ asking Him to teach them how to pray, He rebuked them by giving them the prayer they and their forefathers had used from time immemorial. We consider this rebuke one of the strongest the Master ever gave to His disciples. Thus the Mason, be he Jew or Gentile, Mohammedan or Parsee, Buddhist or Brahmin, can pray without offense in the hearing of his brethren of whatever creed to 'Our Father which art in Heaven.'"—Grand Lodge Proceedings, Alabama, 1920, page 175.)

It was Benjamin Franklin who said, in effect, that it is a poor head that cannot invent a reason for doing what one wants to do. Masonry has developed her scholars (?) who declare that they have divorced the Lord's Prayer from the Lord and made it fit for Masonic use. But how about the so-called "real" Lord's Prayer in the 17th Chapter of St. John? Why cannot that be used in a Masonic Lodge? Mr. Michie of South Carolina, will you please explain? This "should be interesting to every Mason," especially the 30,000 "ministers of God" who worship the Masonic Peor!

In spite of all this Satanic Masonic attack on the Church of Christ and His representatives, these cable towed pastors blindly cling to their Masonry.

Says Masonry Saves the Souls of Men.

At the Grand Lodge of Illinois, 1918, J. Ham Lewis, United States Senator, in the course of a brief address, said that "Masonry had done more to inspire men to duty and to save souls of men than any other agency in Europe."—Grand Lodge Proceedings, South Carolina, 1919, page 55-57. Our 200 "Lutheran pastors who are nursed by the Masonic bottle should resent such belittling of the work of Luther and the Reformation.

The kind of "hope" that Masonry inspires in its "Ministers of God" we learn from various Masonic sources.

"I thank God for the two great lessons Masonry teaches so beautifully and emphatically—the immortality of the soul and the resurrection of the body! (See ceremonies of third degree.) That little sprig of acacia has brought light and

hope to many an aching heart."—Past Grand Master J. A. Smyth, Grand Lodge Proceedings, South Carolina, 1919, page 14.)

"My struggling soul may never gain the prize
It covets so;
It may not reach the gates of Paradise
At sunset's glow;
But I have faith that in the shadows blue
At set of sun
I shall be judged by what I've tried to do—
Not what I've done."

—Rev. A. G. Pinkham, Grand Master Minnesota, Grand Lodge Proceedings, Oklahoma, 1918, page 256.)

Where Did They Get It?

"The Fourth Annual Meeting of the Past Grand Master's Association (of North Dakota) was held (in Fargo) on June 19, 1918, in the dining room of the Masonic Temple. The 'Has Beens' partook of a 'splendid lunch,' then adjourned to the Blue Room of the Temple, tiled it, and duly initiated Past Grand Master W. J. Reynolds, Walter L. Stockwell, presiding.

"At the close the President suggested that we drink to the memory of our number who had joined the larger company. This was done standing and in silence."

In reviewing these "doings," Past Grand Master J. L. Michie, Grand Lodge Proceedings, South Carolina, page 121, says: "Where did they get it?"

GODLINESS—THE NEED OF THE HOUR.

The Crying Need of Our Day.

REV. NORMAN B. HARRISON.

God's people should have no difficulty in detecting—and acknowledging—the insidious, corrupting processes of decay and disintegration that are silently at work all around us. To sense them is the part of wisdom; to deny them the sheerest folly.

These forces are eating their way into the entire fabric of society. Under their inroads men come to believe what was nonsense a decade ago; they disbelieve what was counted unquestioned truth. They style this "Progress." Sacred sanctions and safeguards of society are set aside. Sundays once reserved for worship are spent in pleasure or in an out-of-doors whose Creator is unacknowledged and unknown.

Can the mass of American people exclude God from their thoughts and lives,

week after week, month after month, without reverting to heathenism?—a heathenism no less real because educated and refined, cultured and complacent. Does any believer in the Bible suppose these conditions can continue indefinitely? A mere scanning of history would tell us otherwise. For such provocations as we are daily offering nations have gone down into oblivion. Our newspapers publish unblushingly the daily story of our shame—homes broken up; crimes rampant; violence scarce controlled; selfishness and greed abounding; strife in public and private; the snuffing out of life because no longer worth the living. Were these news items dated from Rome in her licentious latter days we would shake our heads over the impending inevitable. But because they belong to us and our civilization—we shut our eyes to the logic of the situation.

Secular writers take cognizance of these conditions—and are frankly alarmed by them. Should we keep silence when (1) our Bible, in descriptions of these very latter-day conditions, written 1900 years ago, is being vindicated as to its foreknowledge and truthfulness (1 Tim. 4:1, 2; 2 Tim. 3:1-13; 4:1-14; 2 Pet. 2:1-22; Jude 3, 4), and when (2) the only hope of remedy lies with Christ and His followers—though many devout students are feeling that the case calls for the "major operation" of the Lord's own promised, personal correcting (Lu. 18:8; Matt. 24:7-12, 37-39; 1 Thess. 5:9; 2 Pet. 3:1-14).

Godliness the Antidote.

God has but one remedy for sin. In 1 Tim. 3:16 it is termed "Godliness" and defined as "God manifest in the flesh." This is still God's remedy. The only antidote for godlessness is godliness. The only remedy for conditions resulting from the absence of God is a life filled with the presence of God. Why delude ourselves with all manner of futile endeavors, however alluring the activities and modern the methods. Listen! The need is for a *quality of being* rather than a *quality of doing*.

What Is Godliness?

It is best defined by the Scriptures as "God manifest in the flesh." Manifest

first in Christ; then by the same Spirit in His followers. It may be described as God realizing Himself in us; Christ reproducing Himself in us; the Holy Spirit bearing His fruit through us (Gal. 5:22-24). It is the abiding life—"Ye in Me and I in you" (John 15:4, 5). It is the *mystical* indwelling of Christ sowing itself in practical Christ-like qualities of life. The *out-living* of the *in-living* Christ. The "standing" of Ephesians 1-3, manifesting itself in the "walking" of chapters 4-6. God's covenant promise, "I will dwell in them and walk in them" (2 Cor. 6:16)—this "God-in-us" spells "God-li-ness."

It is a life so centered in Christ, so satisfied with Christ, so yielded to Christ, that His servant is led to say, "To me to live *is* Christ (Phil. 1:21). In such a life there comes to be a quality, inherent and self-emanating, that is "a sweet savor of Christ" (2 Cor. 2:14-16), satisfying alike to God and man. This is godliness. It is a quality of life, impossible of imitation. It is, without exception, the world's most imperative need today. Without it all schemes of life fail to satisfy, all Christian effort becomes futile. Without its salutary preaching, evangelism, teaching, child-training, our various church activities—all become a repetitious round of fruitless effort. In its absence the degenerative tendencies of human nature—doctrinal, social, political—assert themselves undeterred and ill-restrained.

A simple word-study furnishes striking evidence in point. "Godliness" and "godlessness" occur almost wholly in the section of the canon describing latter-day conditions (Pastoral and General Epistles); while the only other occurrences are equally antithetical, at the launching of salvation in a world of wickedness (Acts and Romans). Thus:

Godliness (godly, etc.) occurs 23 times, 5 times at the beginning, in the Acts; 18 times at the ending, in Timothy, Titus, Peter.

Godlessness (ungodly, etc.)—17 times, 4 times at the beginning in Romans; 13 times at the ending in Timothy, Titus, Peter and Jude.

In other words, the Holy Spirit, in dealing with conditions such as we con-

front, places godliness over against prevailing ungodliness; pits one against the other; pleads for the one in the life of His people as the only antidote for the other in the life of the world.

"Do not be in a hurry to tell you are a Christian but act so that they cannot help finding it out. It is twice as hard as talk, but it makes more than twice the impression."

News from Workers

We were pleased to have been visited by a number of our friends at the office this week, ending August 19th, among whom were Rev. J. F. Heemstra of Holland, Michigan, President of the National Christian Association, Mr. J. C. Cullor of Unionville, Missouri, an old and tried friend, and three members of our Board of Directors: Rev. A. H. Leaman, Rev. G. W. Hylkema and Rev. M. P. F. Doermann.

A LUTHERAN ENDORSEMENT.

The North Nebraska District Conference of the Missouri Synod.

Resolved, That we endorse the purposes and objects of the National Christian Association in its opposition to secret societies. And that we deem these aims and efforts of the society worthy of our support.

REV. J. F. E. SCHLIEPSIEK,
Secretary Pro Tem.

REV. M. ADAM, President.
Norfolk, Nebr., Aug. 18, 1917.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

My work during the past month has been in Central Pennsylvania and Ohio. As I am writing in the country this fifteenth day of August I am near Wadsworth, Ohio. The hum of the threshing machine is heard, and the reform agent must be active as well. The Lodge agents are working in full force, so the children of the light should be up and doing.

While in Lebanon County, Pennsylvania, I learned that agents for the Ku Klux Klan were seeking to organize their Klans in many of the cities and towns.

A friend told how such an agent came into his place of business and addressing him, and a man who chanced to be present, remarked, "I want you two fellows to join our lodge."

The man replied, "I belong to five lodges and might join more if their principles are right." My friend declared his opposition to all secret societies and this led to a discussion.

The Lodge worker said he would be there at two o'clock in the night with a mask for my friend, but he need not join the Klan unless he wished to do so, but he should wear the mask and go along to the three o'clock meeting.

My friend told the lodge man that he expected to be asleep at two o'clock and that he must not awake him, as he did not wish to attend the meeting.

This shows how they seek to drag honest men into their organization. They come with the declaration that they are one hundred per cent American. Are standing for American institutions as opposed by the foreigners, and all that kind of buncombe.

One should see at a glance that it is not American for a lot of irresponsible men to take the law into their own hands and sneak out in the night to intimidate and punish people at will. Americans believe in law and law enforcement by proper authorities. The lack of respect for constituted authority seems to grow as secret societies gain in number.

At Ephrata, Pa., a friend called attention to a sermon preached to the I. O. O. F. lodge men of that place. The preacher took for his text "Ye are the Salt of the Earth." His application draws the conclusion that this Scripture taught that Christians should mix with the ungodly rather than stand apart, and reprove them.

Salt must be applied to benefit. Yes, but how? When the salt becomes a part of the pig it is no longer salt. When a man joins a secret lodge he loses his identity as a Christian. The "Salt loses its savor" and the text says "is good for nothing." The only way for the Christian, as the salt to help the sinner is to refuse to identify himself with this sinful practice. The un-Christian fellowship of this Oddfellowship should have

brought a rebuke from this professed ambassador of Christ.

I have attended more of the "drop in" meetings during the past month than those of special appointment. At some of these meetings splendid results are obtained. The topics at prayer meetings usually afford opportunity for illustration of our work.

That Daniel was not a Lodge man was evinced by his conduct. "He believed in his God." I went to a Country Harvest Meeting not far from Hershey, Pa. The place is called Deodate. The three churches uniting in the meeting were known as United Christians, Zion's Children, and Brethren in Christ. There were plenty of speakers, but they gave your representative fifteen minutes while others were limited to ten. I spoke of the harvest we are reaping as a result of the sowing the seeds of weeds. As with the man, so with the nation. We reap as we sow. There was a large crowd. The day was fine.

A Sabbath was very pleasantly and profitably spent with the Brethren in Christ Church at Hummelstown, Pa. Passing down the Cumberland valley I paused at several cities and towns to visit friends and obtain CYNOSURE readers. The Radical United Brethren were making ready for the usual Camp Meeting at this time of the year to be held in "Rhodes Grove," Pa. It was hard for me to decline the pressing invitation to attend and participate as I have in former years, but the call to another section seemed the greater.

The pastor of the Radical U. B. Church at Waynesboro, Pa., reminded me that I had not spoken to his people for some time. He gave me his pulpit morning and evening. They have a fine new church and an enlarged membership. They do not fellowship the unfruitful works of darkness, but rather reprove them. They excel some of their neighbors in the reproving line. Hagerstown, Mangansville, and Paramount, Maryland, gave their usual good cheer in aid of our work. Time did not permit meetings desired.

I was home for a few days only. When I left Washington, D. C., the Colored Egyptian Masons were coming in.

Wheaton College

The papers said there were to be 20,000 or more of them.

The Sisters of Isis, with other Stars were to be along. There was to be a council of the "Imperial Potentates." Nothing was said about the "Promised Land Pilgrims," but for so important an occasion they would likely be along too.

The Covenanters and Free Methodists of Youngstown, Ohio, gave me their pulpits for a presentation of our message. Being a member of the Bible Class in the Covenanter Church I was much impressed with the thorough preparation of its teacher. He taught well, for he was well informed. Some teachers in the Sabbath School I notice know about as much about their lessons as the ordinary lodge man knows about Christianity.

I have spoken in connection with prayer meetings at Lebanon, Annville, and Chambersburg, Pa. At Louisville, Canton, and Akron, Ohio. A special feature of the Canton meeting was the asking of questions by the Pastor, and others that showed a live interest. The meeting was in the Wesleyan Methodist Church. During the absence of the Pastor I occupied the pulpit of The Church of the Brethren at Akron, Ohio, last Sabbath. Many spoke of good received. A collection of \$10.23 in addition to CYNOSURE subscriptions was given to aid our work. The work planned ahead will take me to a Sunday School Convention near Smithville, Ohio, thence to Holmes County, Ohio, north to Cleveland, Ohio, and across the lake into Detroit, Michigan, etc. I am hoping to reach a very important meeting of the Joint Synod of Ohio Lutherans gathering at Detroit. I might write more of lodge doings, and the meetings proposed, but I have already occupied the space allotted me.

WESTERN SECRETARY'S LETTER.

Omaha, Neb., August 15, 1922.

This seems to be the day for my letter to the CYNOSURE friends, and I have driven over into Deer Park to the most shady and cool spot I can find this hot day in August and will spend a little time writing. I have learned that it is not all sunshine that is needed in this old world. Sometimes it is the quiet, shady spot that brings the most pleasure and profit, and the poet has beautifully said,

"In the dim unknown standeth God within the shadow keeping watch above His own." And I am delighted to believe that His watchful Eye never permits a thing to come into the lives of "His own" that has not first passed the councils of Heaven as being the very best for their good and His glory. Believing that keeps me calm, quiet and restful when things do not go just as I have wanted them to go. Even failures may have their rightful place in our highest and best development in His service. Long ago I settled it for myself that whatever God permitted to come into my life was His will for me at that time, even if He did not cause it to come. In His great love He permitted it to come, and Love can only permit that which is best for the loved one. As He loves me with an everlasting love I can well afford to trust Him to plant out and bring to pass in my life just what He sees will be best for me. My concern is to know His will for me and to fit into His plant. To that end it is necessary to pray much, and our friends can often help us greatly if they remember us at the throne. Therefore let us each not forget to pray for the other that we may have heavenly wisdom and Divine guidance in all our work for Him.

Sunday night I had one of the most delightful times of all my western trip thus far when I was with The Church of God in Christ over on 26th street, Omaha. The house was comfortably well filled with a company of pilgrims who certainly knew the Lord, and their singing and praying was an inspiration. The service began at seven and it was well after nine before I had the privilege of saying a word. But every moment was so well improved that no one seemed to think how fast time slipped by. I tried not to make my showing of the pictures and remarks lengthy, but I did try to impress on them the fact that these secret institutions that cut Jesus out of His own Word when they quote the Bible, and that offer Christless prayers to some god or great architect of the universe who is not the God of the Bible, were not going to get them to the Heaven of the Bible. It was also a very great pleasure to have Sister Lizzie Woods Roberson in the service, and after I closed the

pastor asked her to speak and she talked fully as long as I had done. That brought the time well past the eleventh hour, but I heard not a word about a long service, and I know one man who got to bed about twelve o'clock delighted that he had himself been inspired to do better work for the Lord because of this service. The meeting with these saints will long be a bright spot in memory. May the choicest blessings of the Lord continue to be enjoyed by them is my prayer. It was a pleasure to be told that many of them had come out of their lodges in order to walk with the Lord, and not one of them remained in a lodge of any kind whatever—not even a labor union right here in a big city. We thank the Lord that there are still pilgrims who are willing to take the narrow way in order to walk with Him in white.

It is not easy this hot weather to get openings to speak during the week, and when the opportunity is given the audiences are not large. But we remember that the Master said "Where two or three are gathered together there am I," so with Him present we are delighted to do our best with the few. We are, however, looking forward with a good deal of anticipation to the time when vacations will be past, the hard work somewhat ended and the cooler weather will bring about somewhat normal conditions for service. While we are waiting for cooler weather would it not be wise to plan carefully for the fall work? Our Brother Edwards, pastor of the Nazarine church at Lincoln, would like very much to have a convention this fall in Lincoln and offers his church as the place to hold it if it is desired. Would it not be a good idea for all the friends who would like to have such a convention this fall in Lincoln to write Secretary Phillips at the Chicago office, 850 West Madison street, and express to him your thought in the matter. If you have any subjects or speakers in mind kindly mention them also. The advisability of holding the meeting will depend upon whether the friends want it or not, and whether they will help to make it a success by their presence and assistance. Such a meeting would bring encouragement and inspiration to the work and the workers if it is made a success. Do *you* want it?

Today I have a letter from a friend in the northern part of the state offering to make an opening for me to speak in his city if I come that way. As he is also speaking at every opportunity he says conditions are up there very much as we find them everywhere—crowds and offerings both small. As long as we are here in the state we want to help you if it is possible. We are now on our way north and soon will be about west of Sioux City. Then I plan, the Lord willing, to turn south again and cross the eastern part of the state again. If that route brings us anywhere near you it will be a delight to have you write us at Omaha, Neb., Gen. Del., and the letter will be forwarded quickly. Then I will write you, and, if possible, arrange a date. Remember I value these personal invitations. Tomorrow I drive over into Council Bluffs, Iowa, to speak upon special invitation from friends I have never met. Can I help you in your town?

In closing, may I sincerely thank every one who has carried my name before the throne in prayer, and then ask you to join with me in thanking the Lord that during all these hot days with a constant change of water and food, He has kept me in perfect health. In fact, this touring with the car out in the sunshine and air is making a new man of me, and I believe, if the Lord tarries, is adding years to my usefulness in His vineyard. The car has not had an accident of any kind and is giving almost perfect satisfaction. Perhaps I ought to say that a few days out of Chicago the magneto did go wrong because of faulty construction and the company replaced it entirely free of charge both as to new magneto and work in replacing it, so all it cost was three quarts of oil to replace what was lost in taking down the engine. Surely I have much for which to praise the Lord. Now if you will just add one more petition to the list and specially ask the Lord to lead me to the men and places He would have me see and fill them our cup of rejoicing will be full. Remember, He loves to hear and answer believing prayer. "Let us pray."

Sincerely yours,

SILAS W. BOND.

Our Open Letter.

"LIZZIE WOODS' LETTER"

DEAR CYNOSURE:

I am at home again for a few days. I wrote you last from Ft. Worth, Texas. I had the chance to speak to four or five thousand people every evening, and I taught about one hundred women each afternoon.

I asked one day: How many women of the "Church of God in Christ" are members in any kind of a lodge?

One woman held up her hand and said: "When the Lord saved me the Holy Spirit made me want to give up my lodge, but my husband would not let me quit. For peace sake I have to stay in the lodge."

After the lesson was ended she came to me and had a private conversation about the matter. I told her to denounce the whole thing, and don't pay any more dues and they would put her out. I said: "You cannot affiliate with the secret societies and hold your membership in this church." She said: "Sister Roberson, pray for me that the Lord will deliver me from this snare of the Devil. I must stay with Jesus."

The leaders of the people are like Jeroboam, the son of Nebat, who caused Israel to sin. We read in I Kings II: 28-31 that he was a great man but he was not a fit leader (see verse 37-38). God promised him a great leader. Jeroboam was a shrewd man; he was able to lead the people but like the leaders of the people of today he changed the worship of God to the worship of demons (I Kings 12: 26-38); and he made priests of the lowest of the people. He ordained feasts different from the feasts God had ordained to Israel. Think of a man as smart as he was setting up golden calves, one at Dan the other at Bethel, as symbol of his god!

It is too much, he said, for you to go up to Jerusalem. Look at thy gods, Oh Israel, which brought you up out of the Land of Egypt (verses 28 and 29). He and his people were like the men of today bowing down at all kinds of lodge altars.

We read in I Kings 13: 1-5 that God

sent a man of God to cry against that altar, and when the man of God cried the King put forth his hand and said, lay hold on him, and the King's hand dried up so that he could not pull it again to him. If men like Gypsy Smith and Mr. Wm. A. Sunday would cry out to God against the lodge-idol-worship of this country, the hand of the lodge would dry up.

When the King wanted to get in touch with God he sent his wife to the man of God. The prophet's eyes were dim, but God could see the disguise and told the Man of God, "Behold the wife of Jeroboam cometh to ask a thing of thee for her son for he is sick." So it is with the lodge leaders of today. They worship at the wrong altars, then when they want peace they still hold on to their idolatry. They want peace with other countries and peace with the strikers but are trying to make peace and leave Jesus' name out. The people hold to their idols; they swear in their lodges to kill; then they cry to Washington to the President to settle matters that their lodges are partly responsible for. Nearly everybody is like Mrs. Jeroboam, pretending to be some one else, but God looks through the disguise and lets us know in His Word that the wages of sin is death.

I left Ft. Worth the 18th of July for Sapulpa, Oklahoma. I cried against the false altars and one man said, "That woman ought to be killed. If she were at Pawhuska, Oklahoma, the Masons would kill her for exposing their secrets. She has a lot of nerve to walk around out here in this great throng of people and sell a Masonic ritual to any and everybody." When they told me what he said I thanked the Lord for what he said. I thank Him for all things, so I thank Him for enemies. The enemies keep me praying and my friends keep me thanking God for Jesus, who lives in my soul. Pray for me.

Yours for the Master's use,

LIZZIE W. ROBERSON.

Omaha, Nebraska.

LETTERS FROM FRIENDS.

One of our good friends in Cleveland, Ohio, Mr. James Burson, writes: "I am very much interested in your exposure of secret societies. I was a member of

two secret orders but have had nothing to do with them for over forty years.”

Humboldt, Sask., 1922.

National Christian Association,
Chicago, Ill.

Dear Sirs:—Your letter at hand. Also the book “Modern Secret Societies.” I am glad you sent it. It is one of the best that I have found yet on the evil of the lodge. Also the tracts are good. I have been looking for this kind of literature, and am very glad therefore, that I have formed your acquaintance.

Very truly yours,
L. F. BOLLEFER.

Rapid City, S. D.

National Christian Assn.,
Chicago, Ill.

Fellow Workers:

Enclosed find check to pay for my CYNOSURE. Simply neglected paying promptly for the same, but appreciate the fact that you kept right on sending it—because it is eagerly waited for, read, and then kept for reference. A person needs it handy in our day in order to fight against the great apostasy—Modern Heathenism.

The devil is loosed—the Flood of SECRETISM is sweeping over our land dragging countless millions headlong into the gulf of perdition—GRAND LODGE ABOVE—into HELL and DAMNATION. What can we do? Follow Noah’s example! Preach, preach! Build the ark! And lest we forget! Save ourselves. This requires God’s AID and HELP. Are we despised, ridiculed, rejected, scoffed at, and cast out of so-called society for opposing this damnable thing? How easy to bear for Christ’s sake! For Jesus who loved us first.

Respectfully yours,
(Rev.) B. SCHWARZ.

Rev. C. Maring, McBain, Michigan, writes: Last Fourth of July, having been asked to deliver a patriotic speech for our people in this neighborhood, I had occasion to speak about lodges and warn our people of their dangers to their civil liberties. I also passed out a number of N. C. A. tracts. There are half a dozen of our churches in this community and would it be possible to have brother

Stoddard come here and speak to our people the next time he comes to Michigan? Rev. A. Rus, a good friend of yours, is located near here and he surely will help.

July 27, 1922.

National Christian Association,
850 W. Madison St.,
Chicago, Ill.

Gentlemen:—

I have read with much interest and concern a pamphlet published by you entitled “A Three-Fold Indictment of Secret Orders” by Adam Murrman. On page 13 of this booklet the following statement is made, “in two of the Masonic degrees, passages of Scripture are used in which the name of Jesus Christ belongs and that name is deliberately expunged, the Spiritual passages being used without it”; further that the passages are taken from 1st Peter.

I have read 1st Peter, and do not recognize any of the passages as being used *in any degrees which I have taken*. Have you in your possession the exact Scripture references, also in what degrees are they used?

Yours seeking for the truth,

In reply to yours of the 27th: You no doubt know that Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the United States is a very high authority in things Masonic. In his “Masonic Ritualist” *page 271 and 272* he quoted from 1 Peter 2:1-7 as follows: “Wherefore, brethren, lay aside all malice, and guile and hypocrisies, and envies, and evil speaking * * * be ye built up a spiritual house, an holy priesthood, to offer up sacrifice acceptable to God.” This passage of Scripture is used in the Mark Masters Degree. Mackey says on page 272 “the passages are taken from 1st Peter, *with slight but necessary modifications*.” That is, “Jesus Christ” is omitted.

On page 348 of this same Ritual, describing the work of the seventh degree—Royal Arch—2 *Thess.* 3:6 to 16 is quoted and in both verses 6 and 12 the phrases “in the name of our Lord Jesus Christ” and “by our Lord Jesus Christ” are omitted.

IMPORTANT LETTER AND PROGRAM

The program below was given before a good audience on Sunday evening, July 9, in the Hummel Street Church of the Brethren. The whole evening was used to show the evil in the lodge. Rev. Conner preached a remarkable sermon. He keeps his congregation warned on the lodge evil and also preaches the fundamental truths. Oh, for more pastors of flocks who are free from lodge bondage.

Enclosed find renewal of my subscription. Have received the CYNOSURE for the past nine years, ever since I was a boy in High School. Would not do without it.

Sincerely yours in Christ,
CHAS. C. MADEIRA, JR.,
Harrisburg, Pa.

Christian Worker's Program.

Leader—Sara Conner. Topic—Secret Societies.

(1) Hymn. (2) Prayer. (3) Why should we speak against Secret Societies?—Sheldon S. Madeira. (4) Give three good reasons why Christians should not join Secret Orders—Mrs. Russell, W. R. Stroup and Oliver R. Engle. (5) Reading "Christless Prayers"—Stanley Hoch. (6) Why I left the Odd Fellows—C. E. Shuler. (7) Little Sermons by ten children—Barton Crozier, Maurice Burkhardt, Herbert Graybill, Hilda Gible, Lucille Hock, Harry Baker, Esther Hawthorne, Ruth Sipple, John Weaver, Clyde Hoch. (8) Discuss Lodge Charities—Rev. D. E. Kreider. (9) Reading "Lizzie Wood's Letter"—Joseph Conner. (10) Can a member of a Secret Order enter heaven?—I. F. Baker. (11) Show how the following scriptures condemn Secret Orders: Matt. 5:33-37—Mrs. Baer; Matt. 12:30—Barbara Crozier; John 10:1—Clarence Engle; John 14:16—Neva Mae Engle; 1 Cor. 10:20-21—John Irvin; II Cor. 6:14-16—Mary Pry; 1 John 2:23—Carrie Gible. (12) Open Parliament. (13) Hymn. (14) "Secret Societies" Sermon by Pastor W. K. Conner.

Copy the above very able program and try it in your church, or Sunday School, or Young People's Society. We have never seen one of the kind that excelled it.—Editor.

The largest Temple of Shriners is Medinah at Chicago, which had a membership of 20,816 the first of the year.

A TRAVELER'S EXPERIENCE.

We have before us a letter from one who might well be called Faithful though he is known as J. T. Cullor, of Unionville, Missouri.

Our friend has for many years traveled extensively in the Western and Southern states proclaiming the Lord Jesus Christ as the only way of Salvation and that he who is "born again" becomes a partaker of the divine nature. Such an one repents of all sin, and even his body becomes the Temple of the Holy Ghost. Mr. Cullor, like the Apostle Paul, warns every man and teaches every man (Col. 1:28) that he may present every man perfect in Christ Jesus. In one of his letters to the CYNOSURE in July last he relates an experience with an old time friend and a Mason when they got to talking about the lodge.

"I told my friend how he had been prepared to be a Mason. He denied it, saying 'that I knew nothing of what I was talking about.' Why I said you had not gone to Nebraska when I was made a Mason. He asked where, I told him that it was in the public hall in Unionville, Missouri. I also told him how I proved that the exposures were correct. I said I knew S. E. Starry of Iowa who was the 2nd youngest Worshipful Master in the United States and that after he had been Worshipful Master he was converted, but that God would not receive him until he had ceased his connection with Masonry. He then made known to the public all that he had worked in secret and he published the fact that he would work the 1st three degrees wherever it was wanted if party would pay simply his traveling expenses. I repeated to my friend most of the oaths of the 1st three degrees. He still insisted that I was lying but I told him that I had traveled as a Mason—that is, I had been received as a Mason by the Masons with whom I traveled. Because of my knowledge they took it for granted that I was one of them—I had received favors as a Mason and had thereby proved the exposures true.

"I told him that we were to be judged by God and that he would judge which

one was telling the truth and which one was lying. I told him we could be brethren only after we were born of God and that the only thing for him to do was to repent and go to God through Christ. There was no salvation in any other Name."

"SNAP SHOTS."

Truthful Thomas used to write for the old CYNOSURE when he was in far California. A large per cent of the reason he is not now pastor of a church there is because he is not an Odd-Fellow or a Mason, or something in the "jiner" line. He told one of their head "bell-wethers" so when he approached him to ask if he had found another church.

California is extremely rotten and sodden with the lodge disease. "It smells to heaven." That evil and Catholicism are very strongly entrenched there.

At beautiful Mt. Herman, that meeting place among the redwoods, where gather all summer long various conventions and conferences of orthodox church societies, a prominent pastor of a United Presbyterian church asked: "Do you think the lodge influence is increasing?"

Just think of a man who is very well informed in many things—a teacher and a minister who is very capable in making plain God's Word in Bible study classes, who is connected with the United Presbyterians—a church that has in the past given a clear testimony against all oath-bound secret organizations—think of him asking such a question as the above.

We suppose that such ignorance and indifference accounts largely for the sad decline in sentiment and alignment against this monstrous assistant of Satan—the Lodge.

When several years ago there was talk of a union between the Presbyterian church (U. S.) and the United Presbyterian church my first thought was: how will the latter settle the secret society question? Then I discovered that they (the U. P.'s) had "fallen from grace" largely on that issue. "Pity 'tis, 'tis true!"

So in spite of all our work and all our testimony in the past the evil is growing "like a green bay tree." It seems as if the greater our indifference and the less

we oppose them the faster they grow. All other methods seem to be of little or no avail, as far as human knowledge can realize. But still in some way we should be giving our testimony and using our influence against this form of anti-Christ that is dragging so many precious souls down to eternal hell. "For Christ shall reign until He hath put all enemies under His feet."

TRUTHFUL THOMAS.

There are many being saved by the simple Gospel plan of "warning and teaching" (Col. 1:28). A few of the illustrations of this fact may be found in different numbers, but take for example the March, 1922, number of the CHRISTIAN CYNOSURE on page 346, a Methodist minister in Michigan and a Lutheran minister in Nebraska.—Editor.

AN IGNORANT SHRINER.

BY REV. J. B. VANDEN HOEK.

I had quite a talk with our Chautauqua manager here last week on Masonry. He is a Shriner. To prove that we know their principles I showed him "Mackey's Masonic Ritualist" and "Monitorial Instructions" by A. G. Mackey, M. D., Past General Grand High Priest of the General Grand Chapter of the United States. This Shriner, who is a Mason of long standing, and a Chautauqua lecturer of many years service from Chicago to the far West declared himself as follows:

1. Did not know about Mackey's writings at first.

2. Then he declared that he considered him a writer against Masonry.

3. Then said: "You know who he is? He is a nigger, that left the Masons; we have nothing to do with him, he is a scoundrel!"

I naturally answered him that I cared not whether his "Father Mackey" was a colored or a white man, but that Mackey was Masonry's own supreme authority. And that it looked mighty curious to me that he did not know it. I said, "Your ignorance as a prominent Mason is surprising. You feel sure that your only obligation is to have and keep your secrets. You do not investigate your own 'Secret Empire Religion.' We do the investigating and we know the awful pitfalls, sins and crimes of the lodge."

—Hills, Minnesota, June 13, 1922.

TREATISES, ADDRESSES, SERMONS AND TRACTS

MODERN SECRET SOCIETIES.

By Charles A. Blanchard, D. D., President Wheaton College, President National Christian Association, Ex-President Sabbath Association of Illinois, etc.

A brief treatise for busy people and especially intended for ministers and teachers.

Part first answers objections and clears away the obstacles to a candid consideration of the fundamental questions involved. Part second treats of Freemasonry as the key to the whole subject. Part third relates to subsidiary organizations,—industrial, insurance, temperance and other lodges. Part fourth considers important questions growing out of this discussion. 320 pages. Cloth, \$1.25; paper, 75 cents.

FOLLY, EXPENSE AND DANGER OF SECRET SOCIETIES.

By Charles A. Blanchard, President of Wheaton College. They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.; political, as the Know-Nothings, Knights of the Golden Circle, the Order of American Deputies, the Ku Klux Klan, the White League, etc.; industrial, as the unions of carpenters, bricklayers, conductors, engineers, etc.; insurance, as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Order of United American Mechanics, etc.; and social, as the college fraternities. 5 cents.

WAS WASHINGTON A MASON?

By President Charles A. Blanchard. This is the best contribution yet written on the question of Washington's relation to Freemasonry. 10 cents.

MODERN PROPHETS OF BAAL.

Or, *Watchmen on Zion's Walls*. By President C. A. Blanchard. A tract for ministers. "If we say Lord to any one who is not God, then we are worshippers of Baal, and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal." It shows the real relation of Masonic ministers to a heathen system, and gives the reasons why Christian preachers become prophets of Baal.

In the appendix is a chapter on Masonic Theology, taken from Mackey's "Masonic Ritualist"; and also "A Word to Bible Students," by Dean J. M. Gray, D. D., of the Moody Bible Institute. 32 pages. Postpaid, 5 cents a copy; per hundred, \$3.00.

MASONIC TEMPLES.

A clear discussion of the religion of Masonry, by Pres. C. A. Blanchard. Contents: What is a Temple? Not Other Religions But the Christian Religion. The Lodge Bible Not the Christian Bible. The Masonic Religion Not the Christian Religion. Who or What is the Masonic God? The Roman Pantheon. Lodge Morals and Christian Morals. 32 pages. 5 cents. \$3.50 per hundred.

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; postpaid. 5 cents a copy, or \$1.00 per hundred.

FRATERNITIES IN STATE SCHOOLS.

By Pres. C. A. Blanchard. A discussion of the relation of fraternities to schools supported by taxation. 16 pages; postpaid. 5 cents a copy; a package of 12 for 30 cents.

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. Cloth, \$1.25; paper, 75 cents.

WASHINGTON, LINCOLN AND THEIR CO-PATRIOTS OPPOSED TO SECRET SOCIETIES.

This booklet contains fifteen portraits of statesmen and their testimonies vindicating them from any charge of adherence to secret societies. 10 cents.

AMERICAN FREEMASONRY

"A Study in American Freemasonry," based upon Pike's "Morals and Dogma of the Ancient and Accepted Scottish Rite," "Mackey's Masonic Ritualist," "The Encyclopaedia of Freemasonry" and other American masonic standard works. By Arthur Preuss, Editor of the Catholic *Fortnightly Review*. Among the chapters in this book are: "Is American Masonry a Religion?" "The God of American Freemasonry," "American Freemasonry and the Kabbalistic Jehovah," "American Freemasonry and the Bible," "Masonic Morality," etc. Cloth, 433 pages. Price \$1.50 net. By mail \$1.65.

GRAND LODGE VS. JUDGE WHITNEY.

Judge Daniel H. Whitney was Master of Belvidere Masonic Lodge, No. 60 (Illinois), when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge; but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents.

FREEMASONRY: An Interpretation.

By Martin L. Wagner, pastor of St. Johns English Evangelical Lutheran Church Dayton, Ohio, with an introduction by the Rev. G. H. Gerberding, D. D., professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. This is a new book, and is a candid discussion of the institution Freemasonry, and offers an interpretation of its veiled expressions, art, speech, religion and ethics, and of its symbols, emblems and ceremonies. This interpretation is based upon hints given and statements made by the highest Masonic authorities and tested in the light of sources from which these claim that Freemasonry is derived. Cloth, 560 pages. Price \$1.50 net. By mail \$1.65.

THE MASTER'S CARPET.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. Explains the true source and religious meaning of every symbol of the Blue Lodge, showing the basis on which the ritual is founded. By careful perusal of this work a thorough knowledge of the spiritual principles of Freemasonry can be obtained. Every Mason, every person contemplating becoming a member of the fraternity, and even those who are indifferent on the subject, should procure and carefully read this book. 406 pages, illustrated with 50 engravings. \$1.25.

MASONIC SALVATION.

As taught by its standard authors. Compiled from standard Masonic works as proof of the proposition that "Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven." 20 cents.

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St., Chicago, Ill.

There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

A NATIONAL CONVENTION.

A conference of citizens under the auspices of the NATIONAL CHRISTIAN ASSOCIATION, called to consider the Secret Empire and its influence upon the Church of Christ Jesus our Lord, for the first time is to meet in two of the principal cities of Nebraska.

The Committee has planned a meeting in the two cities at the same time—on October 26th and 27th of this month in Omaha and Lincoln.

The speakers in Omaha on the evening of the 26th will speak in Lincoln on the 27th and vice versa.

Among the speakers at this Convention will be Prof. Th. Graebner of Concordia Seminary, St. Louis, Missouri, who is an author of note, and also editor of *The Lutheran Witness*. His subject will be "Out of Their Own Mouths—An Investigation Into the Religious Claims of Freemasonry." The Rev. Dr. John J. Daniels of Lindsborg, Kansas, is pastor of the large and influential Swedish Evangelical Mission Church, and one of the most prominent ministers of his denomination as well as a platform speaker of more than ordinary ability and power. His theme is: "The Dragon and the Stars." Rev. Dr. M. P. F. Doermann of Chicago is favorably known East and West for his success as a pastor and he has held some of the highest offices in his denomination, the Joint Synod of Ohio of which he is at present Vice-President. He has been also in active cooperation with our Association for many years. His theme is "The Minor Insurance Orders—What of Their Religious Influence."

The above are the names of the speakers of the evenings. The afternoon session of Friday the 27th will be an Open Parliament and as usual in our National Convention of Citizens it will be doubt-

less a meeting of great interest and profit.

A full printed program will be sent to any interested friend requesting it.

This Citizens' Convention is free to all, men and women, who wish to avail themselves of this rare opportunity to hear very able men on a matter of grave importance to this country.

There are some 20,000,000 lodge members in the United States with Temples and Lodge Halls costing many millions of dollars. What is the influence of this great wealth and these millions of adherents to organized secrecy upon American character and the Church of Christ? Wise men and women will want to attend these meetings and support them by their prayers and means.

Please write the Editor of the CHRISTIAN CYNOSURE whether you will attend.

RAINBOW FOR GIRLS.

The Order of the Rainbow for Girls was started at McAlester, Okla. The new order is for girls between 14 and 18 years of age who are the daughters of Masons or Eastern Stars. It will be a feeder to the Eastern Star as the Order of DeMolay for Boys is to Masonry.

WILLS \$150,000 TO LODGES.

Three fraternal orders are bequeathed the sum of \$50,000 each by the terms of the will of the late Clark Parker, who died January 26 in Pasadena. The estate will probably total a million dollars, and includes property in Boston where Brother Parker formerly resided.

Those remembered in the will were the B. P. O. E. at Pasadena, and the Masonic and Odd-Fellows of that city. Numerous beneficiaries, including relatives, also are listed for various sums.—*California Odd-Fellow*.

Our Lord and Saviour Jesus Christ

Christ the Highest Type of Humanity.

The characteristic mark of Jesus' moral is love, the purest and noblest love that ever existed, love for all human creatures, love for the poor, love for the wicked. Love is joy, and love is duty, and love is life. Humanity since its first day and to its last day, was and will be thirsty for love, and Jesus is and will remain the highest type of humanity because his words, and his legend, and his poetry are and will be an eternal source of love.—Joseph Reinach, Member of Chamber of Deputies, Paris, France.

General Lew Wallace Convinced of Christ's Deity.

After six years given to the impartial investigation of Christianity, as to its truth or falsity, I have come to the deliberate conclusion that Jesus Christ was the Messiah of the Jews, the Saviour of the world, and my personal Saviour.—Lew Wallace.

There Is Balm in Gilead.

Alexander the Great was dying of a wound, which did not seem very dangerous at first; but it baffled his physicians, and was rapidly becoming mortal. One night, however, it is said he dreamed that some one had brought him a peculiar-looking plant, which, when applied to the festering sore, had cleansed and closed it. In the morning, when he awoke, he described the plant; and the historian informs us that it was sought for and found; and, when applied to the wound, the fiery pain subsided, and he was speedily healed. Now, your soul has received a deadly hurt: it has been stung by the old serpent, the Devil. The wound gets worse. There is a tender plant which is able to heal you: it is the Balm of Gilead. They used to wound the balsam-tree, in order to obtain its healing essence; and so for our transgressions the Saviour was wounded, and "by His stripes ye are healed."—Dr. J. Hamilton.

Christ's Influence Everywhere.

Christ built no church, wrote no book, left no money, and erected no monuments; yet show me ten square miles in the whole earth without Christianity where the life of man and the purity of

women are respected and I will give up Christianity.—Henry Drummond.

Chateaubriand and Christ's Deity.

Ah; if the purest morality, and the most tender heart—if a life spent in removing the errors, and relieving the sufferings of mankind, are attributes of the divinity, who can deny that Jesus Christ is God?—Francois Chateaubriand.

Should Try to Understand Jesus.

I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim Him for Judaism.—M. Lazarus, Ph.D., Jewish Professor.

Christ the Lion of Judah.

The tribe of Judah had for its emblem on its banner the figure of a lion. In their marches this tribe headed the column, and their flag first challenged the enemy. "Judah is a lion's whelp," said Jacob, Gen. 49:9. The heroism of the tribe was well known. From this tribe the Saviour came. He took up the banner to lead his hosts to victory. The Revelator notes his progress. "The lion of the tribe of Judah, he hath prevailed." His banner leads all, floats above all, and shall triumph over all.—Foster.

Christ All that Is Highest and Best.

Here is the noblest exhibition of love; here is a perfect example; here are all the highest virtues in their highest exercise; here is the fulfillment of ages of prophecy; here is the atonement in progress for the redemption of man; here is the central battle, and here is to be the central victory of the universe.—F. N. Peloubet.

Christ Loved Sinners Enough to Die for Them.

In the French revolution, a young man was condemned to the guillotine, and shut up in one of the prisons. He was greatly loved by many, but there was one who loved him more than all put together. How know we this? It was his own father, and the love he bore his son was proved in this way: when the lists were called, the father, whose name was exactly the same as the son's, answered to the name, and the father rode in the gloomy tumbril out to the place of execution, and his head rolled beneath the axe

instead of his son's, a victim to mighty love. See here an image of the love of Christ to sinners; for thus Jesus died for the ungodly.—Spurgeon.

Christ's Influence Increasing.

All the greatest men of the past generation seem to have joined Christ's triumphal procession. The waxing fame of Christ is the most striking fact of our era. The time seems rapidly approaching when society will have but one Hero and King, at whose feet humanity will empty all its songs and flowers, its prayers and tears.—Newell Dwight Hillis.

Skeptics' Surrender to Christ Better than Their Eulogies.

A French officer whose ship had been taken by Nelson was brought on board Nelson's vessel, and he walked up to the great admiral and gave him his hand. "No," said Nelson, "your sword first, please." That is the Gospel. Many people would take Christ's hand and say that He is a noble character. Give up your rebellious will first; admit your guilt; then Christ will take your hand and never let go.—John McNeill.

J. Pierpont Morgan Commits His Soul to Christ.

I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my heavenly Father, and I intreat my children to maintain and defend at all hazard and at any cost of personal sacrifice the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone.—John Pierpont Morgan, American Capitalist. (First paragraph of his will.)

Beauty of Christ's Deity.

I am safe with Him. He has other worlds and I want to go. I have always believed in Christ. He is the incarnate God. * * * How beautiful it is to be with God.—Frances E. Willard. (Her last words.)

Christ and Christianity Providential

I do not know the secret of God, but I believe that Jesus and Christianity were providential means, useful to the Deity in guiding all men gradually and by an effort, keeping pace with the mental state

of the majority of men from paganism up to the pure and true idea of the divinity.—Emanuel Weill, Jewish Rabbi, Paris, France.

LODGE ROOM OR TEMPLE.

The ancient charges state that in an opened lodge the brethren are to have no private committee or separate conversation without leave of the master; that they are not to interrupt the master or wardens, or any brother while speaking, nor to speak or act ludicrously or jestingly while the lodge is engaged in what is serious or solemn, and that no unbecoming language is to be used. *A lodge meeting-room, in all that pertains to respect or reverence for Deity, or to the moral law, or social codes, should be as sacred as a church.* It should be a place in reality dedicated to the service of God, and while nothing of innocent mirth is to be excluded, nothing contrary to divine teachings, violation of the code of morals, or offensive to good breeding, should be admitted upon the floor of a lodge room. By good breeding we do not mean the rule of upper-ten-dom, or the artificial conduct required in different circles, but that innate sense of propriety which prompts even the uneducated and untaught man to render to others what he desires for himself. *The room itself should be regarded as sacred because a lodge is erected to God, who inhabits the room; having been erected to God, He is supposed to reside therein.* When the brethren assemble before a lodge is formed or opened, as we use the term, freedom, politeness and friendly recognition should prevail, but upon the sound of the gavel calling to order, every brother, fully clothed, should decorously repair to his seat or station.—*Masonic Home Journal*, July 15, 1922.

SIDE DEGREE FOR BEAVERS.

The Fraternal Order of Beavers has prepared a ritual and regulations for a side degree, to be known as the Supernal Order of the Rapids. That word suggests "shooting."

ODD-FELLOW MEMORIAL DAY.

The second Sunday in June of every year is Memorial Day for Odd-Fellows.

OH MY! ENOUGH SAID.

"The various secret degrees of Masonry conceived by those men so long, long ago, would, if they could be lawfully written, stand out the peer of all other writings, as they are absolutely correct in language and phrases. Their wording is so different, and their teachings so sublime, that those who have not as yet seen or heard them would stand abashed at their wonderful composition. Homer went into seclusion when he undertook his wonderful tasks. Milton's Paradise with its wonderful musings came to him in an instant when it was least expected."—Editorial in *Masonic Home Journal*, August 15, 1922.

THE OWLS.

We have heard of the "Federal Order of Owls." Can any one give us information as to its objects and the place of its headquarters?

There is an "International Order of Owls," a secret society having sociability and recreation for its objects. Only Master Masons are eligible to membership in this order. It was organized in 1890 by Freemasons in St. Louis, Missouri.

Another "Order of Owls," a secret fraternal society, was founded in 1904 by John W. Talbot, Supreme President, South Bend, Indiana; Frank W. Bailey is the Supreme Secretary, Allegan, Michigan. This is a secret society that does not make the furnishing of insurance a principal feature. We quote a few passages from a circular issued by this order.

"The Order of Owls aid the sick, bury the dead. They are not saints, simply disbursers of practical Christianity. They live by the way and lend unto the Lord. The Order of Owls is a moral agent. The influence it exerts is most beneficial. No fraternal order in existence possesses a more beautiful or ennobling ritualistic ceremony. No man can take its vow and listen to its instructions without becoming a better citizen, a more devoted husband, a more affectionate parent. The Order of Owls does not tolerate interference with one's religious views. Sectarian discussions are not countenanced in the lodge rooms."

An item by the Associated Press dated Indianapolis, Indiana, November 24th, 1921, states that the President of the Order of Owls, John W. Talbot, "was found guilty by a federal court jury of violating the Mann act, having induced, enticed, and persuaded Miss Bagley to go from Topeka to South Bend for purposes of debauchery and for immoral purposes."

The character of the members of the Order of Owls is also further emphasized by the statement made by Attorney Van Nuys in concluding his arguments in this case by declaring that various employees of the Owls have made trips to Washington, Topeka and elsewhere "to prevent this man from being whipped by the Justice he so richly deserves."

In 1910 the Treasurer of the Boston Nest of the Order of Owls stole \$2,200, according to the daily papers. A newspaper clipping in our files tells of another Treasurer of the Owls being sent to jail for theft. This Owl Treasurer "gave as an excuse that he had been on a protracted debauch when he committed the crime."

We do not have an exposition of the Order of Owls' ritual but the fact that it is a secret society should debar all Christians from it.

JUNIOR ORDER AMERICAN MECHANICS.

The Junior Order of United American Mechanics was organized or founded in 1853, "as a juvenile branch of the parent Mechanics, to admit youth and train them to become members of the latter order (United American Mechanics) on arriving at the required age."

In 1885 the Junior Order became so strong and its membership so large that it terminated its dependent relationship and has since remained an independent *secret* society with name, emblem, objects and principles like those of the parent, the Order of United American Mechanics.

It is always well to know who the founders of an order are in judging of its character. Among the twenty-five gentlemen who assisted at the founding of the Order of the United American

Mechanics on July 8th, 1845, four were Freemasons, and four others soon became Freemasons. It is supposed that that is one reason why the square and compasses were naturally utilized in the original organization.

In the Junior Order of American Mechanics the word "Junior" has no reference to the ages of the members and the word "Mechanics" has no reference to their occupations.

The objects of the Junior Order are substantially those of the society from which it sprung. We quote from *The Cyclopaedia of Fraternities*:

The Junior Order of American Mechanics has as its objects "to maintain and promote the interest of Americans, and shield them from the depressing effects of foreign competition; to assist Americans in obtaining employment; to encourage Americans in business; to establish a sick and funeral fund; to maintain the public school system of the United States of America, to prevent sectarian interference therewith, and uphold the reading of the Holy Bible therein.

"Immigration must be restricted; protection to Americans, American institutions, and promulgation of American principles; a flag on every public school in the land, the Holy Bible within, and love of country instilled into the heart of every child; principle paramount to partisan affiliation; and our country, right or wrong—to help it right when wrong; to help it on when right."

"We are a political organization inasmuch as we teach patriotism, love of country, and devotion to our country's flag. We are non-partisan, as we educate all to think for themselves, that the exercise of the right of franchise will be unbiased result of undivided convictions and preferences."

It is also declared to be a patriotic, social, fraternal and benevolent secret association of white male native citizens.

We copy from the published obituary notice written by Allison Bowie, Jr., O. U. A. M., No. 29, Pisgah, Maryland, the following item concerning the order's funeral service:

"On Sunday morning a body of Brothers, representing the Pisgah Council, No. 29, Junior Order United American Mechanics attended the funeral of their de-

parted brother. Our Worthy Counselor, Brother H. C. Rees, performed the ritualistic ceremony of the order, assisted by the writer, who acted as chaplain. The snow flakes were falling from a dark sky when we laid our brother to rest and to meet his reward.

"Farewell, Brother, though we miss you
From our dear old Council fire,
When our ties of fraternal friendship
Here on earth are forever o'er;
But the blessings that we wish you,
When you reach that Golden Shore,
There to meet departed brothers,
Who have gone on before.
You may have a Council Chamber,
In that bright and holy City
There to dwell forever more."

The present Worthy Secretary is Martin M. Woods, P. O. Box 874, Philadelphia, Pennsylvania.

The Scriptures place the desire to get something in a manner contrary to God's Will as one class of sins, (John 18:20; Matt. 5:16; 2 Cor. 6:14).

Theories become worth their weight in gold, says *The Sunday School Times*, when they successfully meet the test of practice. The testimony of the man who can say, "I have tried it, and it works," commands respect. We Christians profess to believe that God meets *all* our needs. Have we been really "tested out" in this faith?

A man who was passing through a severe test received a letter from a Christian friend that gives a precious truth. He wrote, "Daniel's den of lions had infinitely greater weight after he had had just one night with the lions.

"All that the three Hebrew children said about furnace experiences before a certain day in their own experience counted as naught as compared with what they could say from that day forward. They left in the fiery furnace the cords that bound them, *but they left nothing else.*

"It may be that God has you and me in the furnace that he may rid us of the things that bind us; or else to make us infinitely better acquainted with the Fourth, who is 'like the Son of God.'"

• He who sins must eventually suffer; and there is no drug or doctor that can keep wickedness well or meanness feeling good. Men reap what they sow and get what they give.

No Lodge Oath Avails in Judge Butler's Court

Before the grand jury of a district court in Colorado, over which Judge Charles C. Butler presides, a prominent citizen, Warren R. Given, refused to answer certain questions propounded to him, giving as his reason that he had taken a certain oath as a member of a certain klan that he would not reveal matters which the jury asked him to lay bare.

He was placed on trial for constructive criminal contempt of court and he was found guilty.

In the opinion handed down by the Judge, we find some statements which deserve the widest possible circulation and the utmost respect.

Judge Butler says: "Owing to a remarkable statement of defendant's counsel, to the effect that he had consulted several prominent fraternal men, and that each had put the stamp of approval on Given's attitude, the court wishes to say that either these gentlemen did not understand the circumstances or they have an extremely low and dangerous conception of the duties of an American citizen. It is impossible to suppose the latter.

"No person can relieve himself of his legal duties by taking an oath, either alone or in company with others, that is inconsistent with his duties.

"If club or lodge members were permitted to exempt themselves from the duty of testifying by merely taking an oath that conflicts with that duty, the very same could be done by co-partners, or by directors of a corporation, or by individuals. The fact that the orders are fraternal or secret does not change the rule.

"The court cannot administer the law except on proof, and that means that witnesses must be called upon to testify. If they refuse so to do they violate the law, and are punishable therefor.

"And even the grand jury is obliged, when the interests of justice demand, to disclose their proceedings, in the face of a solemn oath in open court that everything happening within the jury room will be kept secret. Surely no fraternal order in this respect can rise above the legally constituted grand jury.

"The property, the liberty, the very lives of all are protected by law. If it cannot be enforced, all are in peril and civilized society would cease to exist.

This is a government of law. No person or association of any kind is above the law. The law is supreme. The law must be obeyed."

The Court traversed other ground than is shown in the foregoing statement. He met all possible pleas of the defendant by stating that no grand jury nor district attorney would ever pry into the affairs of a lodge, a family or an individual out of mere idle curiosity; and that if the plea of Mr. Given should be accepted the members of any fraternal order might always refuse to testify against a brother member, no matter how atrocious the crime.

Just now this firm admonition from a judge on the bench is greatly needed. Despite the prominence of the defendant in this case, Judge Butler found him guilty of contempt of court.—*The Christian Statesman*, August, 1922.

There is no doubt in the minds of thinking men that lodge obligations are a chief cause of the great increase of perjury during the past fifty years.—Editor.

APPEALS FOR SMYRNA SUFFERERS.

In response to appeals from Constantinople and at the request of the State Department at Washington, the Near East Relief is making a special appeal for funds to aid the 500,000 or more refugees made homeless by the advance of the Turks and the burning of the Christian sections of Smyrna. The condition of the innocent and homeless victims of this disaster, especially the women and children is most pathetic.

Supplies in the hands of the Near East Relief were at once rushed to the scene, but the situation which is growing worse daily makes these wholly inadequate to the great need. H. C. Jaquith, Near East Director at Constantinople, is now at Smyrna in charge of relief work. Contributions are transmitted by cable from the headquarters in New York.

Since the Smyrna relief must be an addition to the work of the organization in caring for its 100,000 orphan wards, contributors to this emergency fund are asked to mark their checks "Smyrna." Checks may be mailed to Near East Relief, Cleveland H. Dodge, Treasurer, 151 Fifth Avenue, New York City.

TENNESSEE TEETH MAY BITE KU KLUX.

BY HENRY P. FRY.

Henry P. Fry, of Tennessee, became a member of the Ku Klux Klan, and was appointed a Kleagle or field organizer in which capacity he worked for several weeks until a close study of the "Invisible Empire" convinced him that the organization, with its absolute secrecy and its appeals to class hatred, was a national menace, when he resigned from the organization, repudiated its obligation and aided the New York World in making a complete exposure of the entire movement. In a series of five articles, Mr. Fry now calls attention to certain much-needed legislation which he believes necessary in order to stamp out the perils of Ku Kluxism.

ARTICLE IV.

The state of Tennessee played an important part in the history of the original Ku Klux Klan at the close of the Civil War. The grotesque organization, with its awe-inspiring mystery, its weird costumes and its powerful effect upon the ignorant and superstitious, came into existence at Pulaski, Tennessee, in 1866, when it was launched by a group of fun-seeking youngsters who had been soldiers in the Confederate Army and who sought some means of social amusement and relaxation after the arduous years of war.

Wide-spread interest swelled its ranks, and the society rapidly grew until it covered the entire southern states. The midnight rides of its members, clad in ghostly robes, spread terror among the negroes, who imagined the Ku Kluxes were spirits of deceased Confederate soldiers. The organization soon changed into a band of "regulators" who enforced law and order in communities where conditions were chaotic, and also functioned as a political machine which restored the ballot to the white people and drove the negro out of public life.

Gen. Forrest Sincere Leader.

The Grand Wizard of the Ku Klux Klan was General Nathan Bedford Forrest, a Tennessean and a distinguished cavalry officer of the Confederacy, who, actuated by principles of public service, had assumed the leadership of the movement, and who endeavored to restrain the members of his organization from the

commission of acts of violence. It is said that 90 per cent of the effective work of the Ku Klux Klan was accomplished without the use of violent means, although included in the remaining 10 per cent were many works of pronounced severity.

According to the testimony of former members of the original Klan, however, it has been shown that where men banded themselves together, in secret, for the purpose of taking into their own hands the enforcement of the law, no matter how conscientious might have been the intentions of the leaders, there was bound to develop a spirit of lawlessness and crime among certain elements of the organization.

Such a condition presented itself in the original Klan, causing its leaders, in a measure, to lose control of the system. In addition to this, the fact that disguised individuals rode about communities and presumed to administer their own laws caused numerous other individuals not members of the Ku Klux Klan to adopt similar disguises for the purpose of committing every degree of criminal offense.

Tennessee was the headquarters of the real Ku Klux Klan, but the state was also overrun with hundreds of desperadoes whose acts of criminality struck terror into the hearts of the entire community, and whose lawlessness brought public censure upon all classes of disguised regulators. Accordingly the legislature passed a drastic act directed against Ku Kluxism that prescribed the most severe penalties for masked terrorism.

Partly on account of this law, with its terms of severity, partly because of the fact that General Forrest saw that the Ku Klux organization was getting away from his control and that its existence encouraged lawless imitators, and partly for the reason that the system had accomplished its political purposes, the Grand Wizard issued a decree officially disbanding the movement. This order was accepted in good faith by many of the Klansmen, but several local units refused to obey it, and many individuals either joined other bands of "regulators" or operated independently. The spurious Ku Kluxes continued their acts of violence.

Convictions Checked Outrages.

There were a great many prosecutions under the Tennessee anti-Klu Klux act, and a few convictions had a wholesome effect throughout the state. There remains today a part of the original act on the statute books of Tennessee, and this law might well be taken as a model in framing suitable legislation in other states to meet the dangers of masked paraders, night riders, tar and feathering, and ceremonies of intimidation on the part of imitators of the original Ku Klux Klan. The following citations from Shannon's Code of Tennessee should be read by every state legislator in the United States:

Section 6668.—If any person or persons, masked or in disguise, shall prowl, or travel, or ride, or walk through the country or towns of this state, to the disturbance of the peace, or to the alarming of the citizens of any portion of this state, on conviction thereof (they) shall be fined not less than one hundred dollars nor more than five hundred dollars, and imprisoned in the county jail of the county wherein convicted, at the discretion of the jury trying the case.

Section 6669.—If any person or persons, disguised or in mask, by day or by night, shall enter upon the premises of another, or demand entrance or admission into the house or inclosure of another of any citizens of this state, it shall be considered prima facie that his or her intention is to commit a felony, and such demand shall be deemed an assault with an intent to commit a felony, the person or persons so offending shall, upon conviction, be punished by imprisonment in the penitentiary not less than ten years nor more than twenty years.

Section 6670.—If any person or persons, so prowling, traveling, riding, or walking through the towns or country of this state, masked or in disguise, shall or may assault another with a deadly weapon, he or they shall be deemed guilty of an assault with intent to commit murder in the first degree, and, on conviction thereof, shall suffer death by hanging, provided that the jury trying the case may substitute imprisonment in the penitentiary for a period of not less than ten years nor more than twenty-one years.

As drastic as were the provisions of the anti-Ku Klux act, it is a matter of interest to note that it was fully sustained in 1878 by a Democratic Supreme Court several years after the hardship and bitterness of the Reconstruction had passed away.

Intent of Law Clearly Defined.

In that year, in the case of Walpole vs. State (3 Baxter 369) the court, in sus-

taining a conviction in a lower tribunal, held:

"It is apparent that the object of this statute was to repress a great evil which arose in this country after the war, and which grew to be an offense of frequent occurrence, that of evil-minded and mischievous persons disguising themselves to terrify or to wrong those who happened to be the objects of their wrath or resentment. This was a kind of mob law, enforced sometimes by a multitude of vagabonds, who grew to be a great terror to the people and placed human life and property at the mercy of bad men, whose crimes could scarcely ever be punished because of the disguises under which they were perpetrated. The penalties of a violation of this law are severe, but they have proved themselves wholesome in the partial suppression of one of the greatest of the disturbing elements of social order in this state."

The existence of the anti-Ku Klux statute has had an excellent effect within the past two years in preventing public parades on the part of the modern Ku Klux Klan, whose members have a very profound respect for the penalties of going about disguised in the state of Tennessee. I found, however, among a great many members of the organization a growing belief that if it were possible to enroll the sheriffs, judges and prosecuting attorneys, mayors, police and other law-enforcing authorities the statute would become a dead letter, and public parades and other demonstrations could be freely held.

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K. OF C. FRATERNIZING WITH FREEMASONS.

The Boonville, N. Y., Council of the Knights of Columbus sent a beautiful floral offering for the dedication of the new Masonic temple of Boonville Lodge No. 165 the other day. Most Worshipful Arthur S. Tompkins, Grand Master of Masons in the State of New York, in acknowledging the gift, said in an address made at the dedication exercises, as reported in the *Utica Daily Press*, June 27: "There is nothing antagonistic in Masonry to the Knights of Columbus, and nothing in the Knights of Columbus antagonistic to Masonry. We are

all working toward the same ends."

If the latter portion of this statement were true, says the Buffalo *Echo* (Vol. VIII, No. 24), the K. of C. of Boonville would be apostates from the Church, which emphatically condemns Freemasonry as a sect. Of course, the statement is as untrue in its second part as it is in its first. The Knights of Columbus, as an organization of supposedly loyal Catholics, must be and is opposed to Freemasonry, just as Freemasonry, being a religious sect, must be and is opposed to the Catholic Church. If floral and other gifts tend to obscure this antagonism in the eyes of Catholics, the practice of making them should be discontinued. No loyal Catholic can "work towards the same end" with Freemasonry.—*Fortnightly Review*, August 1, 1922.

Most Worshipful Grand Master Tompkins probably meant by his statement: "We are all working towards the same ends"—political ends, the securing of political positions and power.—Editor.

SECRETISM INEXPEDIENT.

BY REV. EARNEST G. W. WESELY.

The writer who has been a member of six or seven secret societies does not take the ground taken by many that no Christian can be a member of a secret, oath-bound, Christ-denying order, but he does unhesitatingly affirm that no one belonging to such an order can be as true a Christian as he could be if free from all such entanglements. Such a man may be a better Christian than some one else not a member of any oath-bound order, though a church member, but he cannot be all that he could be were he not affiliated.

With our Lords' own words before us, we can unhesitatingly declare that all secret, oath-bound orders which do not clearly recognize, confess and worship the Lord Jesus Christ—and there are very few which do—are and must be, in their very nature, of the class which deny Him, since non-recognition is denial, "those who are not for Him are against Him." How then can a deeply spiritual man belong to an organization which forbids prayer offered in His name; which does not recognize Him as Redeemer and Lord; which in no way permits confes-

sion or recognition of His Lordship in its ritual? How can such a man, confessedly and necessarily untrue to Jesus Christ in his lodge, be, under such conditions, what he might be if set free?

The writer has again and again heard secret order men say: "I never have found my lodge membership to injure me in my Christian life." Such testimony is absolutely of no value, for the simple reason that "they know not what they say." The testimony of one man, once a secret order member, now free, is of more value than the testimony of ten thousand still in the bondage and darkness of secretism. There are depths and heights of spiritual experience which no man ever has known or ever can know until he "comes out from the ungodly, Christ-non-recognizing brethren of his lodge." The testimony of bishops, ministers, professors, scholars, "I am not injured by my lodge membership" is the witness of a mole burrowing underground; the witness of the liberated is that of the meadow lark singing its song in the sunlight of God.

Against the testimony of those still in secretism, we must place the witness of all who have "come up higher," out of the fogs, mists, clouds, obscurity of the valleys below. All these gladly testify that they found secretism inexpedient and harmful. The believer who honestly wishes to become all he can become, must remember the words of his Lord who recognizes no such thing as neutrality. With Him non-recognition is denial.

To this testimony the writer bears most willing witness.—*Zion's Watchman*.

Though death may be a calamity to others, it can never be such to him who makes his life a benediction to those about him.

He who fears God need fear nothing else and he who fears not God needs to fear everything else.

Determine by God's help to control your tongue and temper. Each new display of fretfulness and violent passion more perfectly shatters your nerves and weakens your soul to become the prey of more violent tantrums in the future.

The Question of the Hour

By **E. E. FLAGG**

AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER XXVII.

THE AVENGER.

Jesse Dukes was sitting in his low cabin door. The river flowed past with a sweet, hardly definable murmur; the woods were a ring of emerald set against sapphire; a soft wind just stirred their leaves with a faint, spirit-like motion; the light wreaths of smoke which ascended from his pipe seemed only a part of all this tranquil beauty; and the figure of the trapper himself as he sat leaning back, his eyes half-closed, and every muscle relaxed in lazy enjoyment of the fine weather, presented no disturbing element in the scene. In fact, Jesse Dukes came of a race who are gifted with far more of the Italian *dolce far niente* than of the Yankee restlessness and vim, and think nothing of taking their time to smoke and sleep out of any part of the day which suits them best. He knew that one of his traps needed mending, and by and by he was going to attend to it. Meanwhile he felt in no hurry. The summer days were long in his little cabin, and there would be plenty of time to smoke his pipeful of tobacco before he set to work.

He was not ill-supplied with the reading matter, such as it was. Copies of some ancient magazines lent him by the neighbors lay piled up on his rude table, and from the same source he often received the loan of an old newspaper. If a month or even a year had intervened since the date of publication, it made no difference. He read it with as much interest.

The mountaineer of the Southwest is by nature a fierce political partisan, and retains the freshness of first convictions to an extent apt to waken a smile in places where the mail comes daily, and

the constant shifting of factions, reversing tomorrow the positions they hold today, and uniting today on questions at which they were at sword's points yesterday, so often makes the average voter doubtful of his real standing place. Nowhere else can be found the genuine Andrew Jackson Democrat, who, in his fealty which is, like that of an old French Legitimist, less to a person than an idea, cannot be made to realize that the party has chosen new gods to go before it. And it has its pathetic as well as its amusing side—this stubborn tenacity with which he will hold on to principles which that party has long cast out of its platform, and be ready to fight to the death for a political leader, years after that leader has stepped out of the ranks of the living. Jesse Dukes came of such a family. He was one himself and gloried in it. At the same time we must confess that he would have been a most inconvenient member to take active part in a Democratic convention of the present day.

Finally he rose up and stretched himself with a mighty yawn—he was over six feet and his head reached nearly to the cabin roof—laid his pipe carefully away on the shelf, and was about to turn his attention to the broken trap, when, in his search for some paper to clean it with, he came across a part of a Democratic political speech. To the majority of newspaper readers it would have been like a piece of very stale apple pie, but Mr. Dukes proceeded at once to devour it with a keen appreciation of what seemed to him the most telling points. He was a prohibitionist, but like thousands of Southern Democrats who lean that way, he could not see how inextricably his beloved party had mortgaged itself to the rum power; and if anybody

wonders at such benighted ignorance on the part of this simple Tennessean, the blindness of the average Republican will present him with as great a marvel. He was also, as we have seen, an anti-Mason of the intensest type, but he was entirely ignorant—an ignorance shared, however, by the mass of historical students—of that bit of American political history in which the lodge played so important a part when it made Andrew Jackson President, and thus prevented its inveterate foe, John Quincy Adams, from filling the Presidential chair for a second term.

He had finished it, and was about to appropriate the paper to its intended use when his eye rested on a local paragraph in which occurred a name that had not crossed his mind for ten years save linked with a curse. His face changed terribly when he saw it. The lazy, shiftless, good-natured trapper had the failings as well as the virtues of the mountain race from which he sprung—grateful for the smallest benefit, quick to avenge the smallest affront, a trusty friend and an implacable foe.

It was the name of Dacey—James Dacey; a man born of a good family, but with a decided bent for the crooked and devious ways of the transgressor, and with a faculty for keeping clear of the law that much mystified many of his victims. He had been married twice. The first time he had obtained an unjust divorce through the help of an unprincipled attorney, who was like himself, a high Mason. The second time he had beguiled a simple-hearted, pretty maiden into marrying him; then, after living with her for a while, denied the legality of the marriage, and left her, broken-hearted, in an equivocal position among strangers to support her two children as best she could. Mr. Dacey's regular profession it would have been hard to define. He never stayed very long in one place, and with every change of residence he turned his hand to something new in the line of rascality. At the time Jesse Dukes so unfortunately made his acquaintance he called himself a broker in real estate, though his methods of conducting business were somewhat peculiar. He was really the head of a bogus land company which operated under fictitious names, issuing worthless title deeds to confiding

settlers in distant territories, but he sometimes did a stroke of sharp business nearer home, as in the case of Jesse Dukes.

The simple mountaineer, utterly unused to trickery and fraud, bravely defended his title to his newly purchased homestead, and when he realized that the suit had actually gone against him he could scarcely be restrained from springing on his adversary in open court. He swore vengeance as it was, and Dacey, whose forte was rather the smooth and graceful villain than the bully, thought it prudent to decamp, having about come to the end of his little game, rather than risk a charge of buckshot in his handsome person. He then became partner in a liquor saloon for a while. He operated a faro bank for a season. He dabbled in various lottery schemes, and indeed it would be difficult to name anything in the line of swindling and roguery to which he had not at one time or another given his attention. He was now agent for some worthless agricultural patents, and in consequence a very active grangeman. When the grange should discover, as it must before long, that it had been outrageously duped, he could rely on the close connection of that body with the Masonic lodge to clear him from the consequences.

Jesse Dukes sat for a long while with his eyes riveted on the paper. But this might be another James Dacey. Anyway, he would find out, and if it *should* prove the one he sought, why—Mr. Dukes had no very clear idea of the form his vengeance was going to take, but he meant before he was through with Mr. Dacey to make him repent his action in that particular lawsuit which had broken up his happy home and reduced him to poverty.

At last with a fierce, determined look he rose to his feet, and not even stopping to put away his traps strewed over the floor, he left the cabin standing empty and desolate, and started forth on his quest for vengeance.

Before we proceed to tell how the quest came out, we have a word to say regarding the startling increase in our land of that form of lawless violence known as lynch law. In rude, semi-civilized communities it may be a deplorable necessity

to dispense summary justice in this way, but when we find the papers filled with accounts of horrible lynching affairs, not perpetrated where the reign of law and order has not yet begun, but under the very shadow of our court houses, it is evident that there is something wrong in the working of our criminal laws. When a people know that swift and equal punishment will be meted out to all wrong doers, they are not generally disposed to take the execution thereof on themselves. But when the law has respect of persons, when it discriminates between the man who has robbed the State of a fortune and the poor boy who steals five dollars, because the one is a Mason and the other is not, is there room for wonder that they weary sometimes of the travesties of justice in our court rooms and become their own judges and executioners?

CHAPTER XXVIII.

"VENGEANCE IS MINE."

"I call this curious weather, Mr. Deming. Makes me feel kinder as though something was going to happen."

"Can't expect comfortable weather in dog days, Uncle Zeb," responded Mr. Deming, as he took a look around him at the horizon, which was curtained by a thin veil of clouds through which the sun shone with a strange, brassy radiance, while the very leaves on the trees seemed to fairly pant in the lifeless air.

"That's a fact," returned Uncle Zeb, as he seated himself in an easy attitude for conversation. "But human nater is dreadful onreasonable. When it's cold we want it hot, and when it's hot we want it cold. Makes me think a little of the weather we had that year Harrison was elected. I remember all about them 'Tippecanoe and Tyler, too' times. Maybe you don't quite so well. You was a trifle younger."

"Parties have changed a good deal since then," sententiously remarked Mr. Deming, and Uncle Zeb went on.

"Well, politics is a good deal like a chessboard. It's a move here and a move there, and to them that don't understand the ins and outs, why it's all gammon. That's the way I look at all this nominating, and canvassing, and stump-speaking. But the Prohibitionists now—they seem to be going on a different tack.

I see there was a W. C. T. U. woman advertised to speak not a great ways from here, and I thought I'd chirk up and go and hear her. And if she wan't a master head for facts and figgers! Some of the things she told fairly made me cry like a baby. I've been all kinder stirred up ever sence a thinkin' on 'em over. It didn't sound a bit as though she was making a speech; she seemed to talk right from her heart as the Lord give her the words. I tell you, Mr. Deming, I've *about* made up my mind if I live till next fall to vote the Prohibition ticket and let both the old parties go—to grass."

Now Mr. Deming, it must be said, was a Republican, who had always prided himself on being sound in regard to all the great moral questions of the day, but he had never yet reached the point of leaving his party; and now to hear such an energetic expression from Uncle Zeb, a Democrat of that easy-going type who take up naturally with the party whose platform presents the fewest troublesome issues, touched his conscience as with a vague reminder of the words of inspiration, "The first shall be last and the last first."

"Well, I am waiting to see who the Democrats will put up," he answered cautiously. "A good deal depends on that."

"I understand"—and Uncle Zeb chuckled, for he could not help uttering a joke even when it bore rather hard on himself—"you know we Democrats are the publicans and sinners. We can turn about and enter the kingdom while you Republican Pharisees are balancing on the fence. There's a kind of Scriptural illustration for ye, as you may say."

It was one, however, which Mr. Deming did not enjoy, for he felt that in this matter as in that of the grange, Uncle Zeb had the advantage. The latter had prudently abstained from making his usual facetious allusions to "the machine," since the unfortunate Masonic experiment recorded in a prior chapter, and Mr. Deming was so relieved by the truce that he could have thanked the O'Sullivan goat for its unwitting share in bringing it about, many times as he had voted the animal a nuisance and resolved to complain to the owner for not keeping it more strictly confined.

It is one of the laws of the grange that no political questions shall be discussed

in its meetings, yet "the machine" is one eminently adapted to gain office for the leaders; for who would suspect a society of simple farmers of engaging in political schemes and plottings? Least of all those same innocent-minded farmers themselves? Fairfield Grange, though ostensibly devoted to advancing the peaceful art of agriculture, was really a hot-bed of partisanship, and Mr. Israel Deming had felt very perceptibly the pulling of certain wires; but whose hands manipulated them or the secret of their workings were hidden mysteries. Of the men for whom there was this invisible but strong pressure brought upon him to vote at the coming election, he knew literally nothing except that they were grangemen, who, he was assured, would use their official position to advance the farming interests. He was never told, however, that every one of these same seekers for political power were high degree Masons, who were using the simple grangers as the proverbial monkey used the too-confiding grimalkin.

Dora was sitting in the open window, dressed in her light afternoon muslin—a most agreeable and pleasing object. She heard the conversation, but not to take any particular interest therein. Her father and Uncle Zeb were always talking politics nowadays, and lugging in that wearisome subject of prohibition. Of course, she wanted rum-selling done away with, but what was the use of making such a fuss about it? And as to these W. C. T. U. women she did not understand them in the least. She was sure *she* could never spend her life as they did, thinking and speaking and writing of nothing but temperance all the time. And then to go round gathering up all these terrible facts which made her feel sick even to read or hear about! It was perfectly incomprehensible. From this train of thought Dora's musings branched off in another direction. She began to think how hot it was, and recall to her mind some of the latest compliments Mr. Dacey had paid her, and wonder whether he really meant them. To the language of polite gallantry Dora was a stranger, and she never thought that a single glance of honest admiration from one of her young farmer suitors, even when it remained unsaid or was ex-

pressed in the most awkward and bungling fashion, had in it a thousand times more of real knightly chivalry.

Mr. Dacey on his part took every opportunity to foster her foolish fancy, for he was by no means oblivious of the fact that Mr. Deming was the richest farmer in Fairfield, and Dora an only child. But he had no idea of appearing as an open and honest wooer where he was sure of meeting opposition—especially from Mrs. Deming. There had existed a settled antagonism between them from the first. She was suspicious that all was not right in regard to the grange business, and feared that he was leading her easy-minded husband into trouble with those agricultural patents. The very suspicion that he had designs on Dora would have transformed her negative dislike to him into positive fury. But he was sure he could in time prevail on the latter to consent to a secret or runaway marriage, and, in fact, he had already laid his plans to this end by paying her many clandestine attentions which, if she had not been thoroughly bewitched by his flatteries, would have put her on her guard. For her's was a frank and open nature. The secrecy of the grange in itself had no charms for her. We do not bait a trap with poison, but with a harmless bit of cheese. Dora's girlish love of pleasure and admiration provided all the attraction needed.

It grew more strangely still and dark and oppressive. What little oxygen there was in the air seemed to die out of it. Even her father and Uncle Zeb grew silent as if it was too hot to talk. Mrs. Deming, however, had not succumbed to the weather. She did not believe in succumbing to anything, and now she said decidedly to Dora:

"Come, child, don't be so idle. If you are at work you won't mind the heat half so much."

Dora made a pretense of going on with her sewing, but the gate clicked just then and set her foolish little heart to beating with the thought that it might be Mr. Dacey, who had mentioned to her the day before, in one of those clandestine walks which he always contrived to plan in such a way that Dora never really suspected that he meant they should be clan-

destine, his intention of visiting her father the next day on business. It did not prove to be him, however, but the strangest, roughest-looking figure Dora had ever seen. He must be a tramp of the most desperate description, she thought. How very fortunate that her father was at home! Of Uncle Zeb's valor in case of any sudden call upon it she had a pardonably low opinion.

We, however, have no trouble in recognizing our old friend, Jesse Dukes. Weariness and hunger and thirst he had hardly felt in the fierce heat of revengeful desire that consumed his soul. He asked for a drink and sat down on the doorstep, unloosing his knapsack as he did so and setting his rifle carefully up against the outside wall.

Dora brought him water in a tin dipper. Jesse Dukes looked up at her with something of the pleasure that one looks at a bright-hued flower or bird.

"Thank ye, daughter," he said, as he gave the dipper back. But the hard, fierce, vindictive face only softened for an instant.

"I've got an account to settle with a man," he answered reticently, to Uncle Zeb's ready questionings, "and I've tramped a smart forty miles on purpose to settle it. So I'm feelin' a bit beat out."

There came a low rumble of distant thunder.

"I reckon' there's goin' to be a shower," said Uncle Zeb in his slow way.

The gate clicked again. Jesse Dukes started up. He felt as by intuition the approach of his victim, yet Dacey was within a yard of him and his foot almost on the door-stone before he recognized the grim face of the trapper. Then he stopped, trembling. He had reason to tremble, remembering the look of wild-beast fury from which he had cowered in such miserable terror, when, helpless in the net of Masonic injustice, Jesse Dukes had turned upon him in the courtroom ten years before. Now to be so suddenly confronted with it was almost like an apparition from the dead.

He attempted at first to ignore his enemy; then with a poor feigning of sudden recollection he held out his hand affably

and tried to assume an air of old acquaintanceship.

Jesse Dukes took no notice of the motion but stood directly in his path, a grim and frowning barrier to his further progress.

"You ain't fit to step your foot over a decent man's threshold," he said in a low, fierce voice; "and I'll stop your doing it if I kin. Didn't you cheat me out of every cent I had in the world, all because you was a Mason and could count on a Masonic judge and jury to help? And when my wife lay a dyin', and I had only a cabin to shelter her, and no medicine, nor food of the right kind for her, she'd want me to read to her out of the Bible, but when I did my eyes would always be a lightin' on sich ar texts as these: 'He turneth the way of the wicked upside down.' 'On the wicked he shall reign snares. Fire and brimstone and an horrible tempest shall be the portion of their cup.' When the Lord comes to reckon with ye, ye miserable varmint, passing yourself off for an unmarried man when you've got a wife and two children—off, nobody knows where—ye'll find there's a court up above where they don't make much account of Masonic signs and grips."

Dora gave a low, quick cry, that nobody heard in the excitement of the moment. It was as if wrapped in a somnambulist's dream she had been standing on the sheer edge of a dreadful precipice, and Jesse Duke's terrible accusations against the man she was foolish enough to think she loved was the voice in her ears that had wakened and saved her.

Dacey would have run away, but aside from the lack of dignity in such a proceeding it would have been about as safe to attempt flight with the fangs of a bulldog already fastened in his coat. As a last resort he appealed to the group in the doorway.

"This fellow, you must see, is insane, Mr. Deming. How can you allow him to insult and abuse me with such a pack of lies. Uncle Zeb, as a brother Mason"—

Here Uncle Zeb rose up in mighty wrath.

"You needn't 'brother' me. I was green enough once to jine the lodge, and I've made a kind of a joke of it when it was

a sin I'd oughter have repented of. And if a thousandth part of what I've he'erd jest now is true, I'd advise you to be repenting, and in a mighty hurry."

"This is prolonging a most unprofitable interview," said Dacey, taking refuge in the coolest effrontery he could muster to hide his inward scare. "Here is a man ready to take my life, and not one of you stirs a finger."

But Mr. Deming had enough of the Anglo-Saxon sense of justice not to interfere till really obliged to do so. He knew very well that but for these revelations now so strangely made by this unknown man he might in the next hour have been in Dacey's power—how deeply and inextricably he trembled to think. Such a villain ought to be in state's prison, and though a good fright would go but a small way towards paying him his deserts, it was better than nothing.

So pre-occupied were the group that no one saw the black curiously-shaped cloud with lurid greenish edges so swiftly approaching from the southwest, bearing desolation and death in its track. Yet the very birds had felt the awful shadow of its coming and flown away in terror.

"Ye sneakin' varmint!"—and with the old panther fury blazing in his eyes Jesse Dukes would have sprung on his adversary, but a Hand parted them.

Those in the house heard a dull, distant roar, but there was not time for flight before, cutting for itself a path even and clean as if done by a mower's scythe, the tornado swept past, wrecking farm and outbuildings, felling trees, and filling the air with the flying dust and debris.

The storm demon did his work of destruction in that one brief, dreadful instant. Dora had shut her eyes in shuddering terror when the blow came on. She opened them to find herself, rather to her own surprise, still a denizen of this world. Uncle Zeb was groaning and praying like an old-fashioned Methodist. Not one of the group had been injured by even a scratch.

But assailer and assailed!—where were they?

Jesse Dukes had really no intention of taking Dacey's life. He meant to chastise him soundly and show him up for

the unprincipled villain that he was. The justice Masonic courts refused to give him he meant to administer for himself according to the rude ideas of justice prevailing among his primitive mountain race. But Dacey's insulting words had heated the furnace of the trapper's wrath seven times hotter. There was murder in his soul, murder in the fierce grip with which he held his enemy till wrenched apart by that terrible Power.

* * * * *

He knew nothing more till one flash of vivid lightning rent the gloom, followed instantly by the reverberating crash of the swiftly descending thunder-bolt. The rain descended in sheets, in cataracts. Jesse Dukes raised himself from the sodden earth and suddenly realized that he was alone—that the form stretched lifeless on the ground a dozen yards away was that of James Dacey. God had avenged him of his adversary, and saved him from blood-guiltiness.

He staggered to his feet, gave one dazed glance around and covered his face with his hands, moaning, "O, Lord, I'm a poor sinner!"

(To Be Continued)

MEMORIAL CEREMONY.

For Subordinate Aeries Under the Jurisdiction of the Grand Aerie, Fraternal Order of Eagles.

Members seated on the stage arranged as in the Aerie.

Hymn sung by members of the Aerie, or such other musical selection as may be fitting.

Opening announcement.

Worthy President: Once again we meet to pay a tribute of love and remembrance to those of our Brotherhood whose names are marked by the asterisk-symbol of Death. As we pass today, in thought, by the biers of those of our Order who have gone eternally to sleep, let our steps be slow as sacred music, not because our hearts are bowed with sorrow, for they would have no moaning at the bar now they have gone to sea, but because we are in contemplation of that which is so passing wonderful, the sleep of enduring death, which is the new waking into life eternal. Let the Star of Hope hang in the zenith during this hour

of In Memoriam; let an all pervading faith wrap every heart; let every unworthy thought be lost in a charity broad as the Arch of Day, deep as the unplumbed Sea; and when we go forth to bear again the burdens of life, let us be the better in mind and heart for this hour of sweet communion with our dead. The Worthy Chaplain will now offer prayer. (All standing).

Worthy Chaplain: Thou, who are mercy eternal, and life everlasting, unto Thee we come today with prayer and adoration. We constantly need Thy help and guidance. Whether living in prosperity and enjoying life's manifold blessings, or enduring the hardships of toil and privation, we are ever in need of Thy guiding hand and caressing love. With Thee we are strong, brave and courageous; without Thee we are weak, helpless and desolate. Thou lookest upon us and we live; Thou turnest away Thy face, and we return unto Death.

Thou art mighty and powerful; yet art Thou our gracious God and Father, ever ready with Thy benediction whenever and wherever we call upon Thee in truth.

We pray that Thou wilt bestow Thy blessing and let Thy gracious presence shine upon our Brotherhood, and upon all those who send their petition unto Thee. In Thy wisdom, Thou eternal One, which is beyond our scrutiny, Thou hast summoned unto Thy heavenly Aerie many a dear one from our midst, during the past year. Many a chair is vacant, many a home desolate; many a heart is anguished, many a wound still bleeding, many a fireside chilled and dreary, many a staff fallen from the hand of succor, many a child, wife, mother, sister and father vainly call for the loving support which was theirs. Many a kindly voice is stilled forever; many a noble heart has ceased to beat, and many a cheering face is sadly missed in our gathering today. Yet, amid our distress, sorrow, pain and suffering, our lips, O God reverently phrase the sacred words, "Thy will, O Father, be done." We pray that Thou wilt bestow thy mercy and loving kindness upon the widows and orphans and upon all those who mourn with us today our missing Brothers.

Thou, who hast afflicted them, Thou, and Thou alone, canst comfort and con-

sole them. Cause them to behold the light of Hope shining from the good deeds of the sainted dead. Protect them, O Father, with the pinions of Thy Love, so that they may feel Thy presence and Thy protection.

Teach us, O God, to number our days, so that when the final message reaches us, calling us to return to our Father's home, we may leave behind us deeds of goodness, virtue and Brotherly devotion, which will recall and bless our name. And unto Thee, O God, be the glory and the praise, forever and ever. Amen.

Musical selection.

Worthy President: Past Worthy President, what is our duty today?

Past Worthy President: We gather to pay tribute to those who have passed into the Grand Aerie of Heaven, and we pause to remember that, in their life in our midst, they gave to our well-beloved Fraternity, the strongest energy and enthusiasm of their being.

Their faults we have forgotten; their virtues we hold in lasting memory. We recall them now as we knew them in life, holding loyally to those divine principles which are carved in the corner stone of our Order. They valued Liberty, cherished and practiced Truth; they were imbued with a sense of unflinching Justice, and always gentle and fair in the maintenance of Equality in the Brotherhood of Man. Thus, in this solemn hour, we pledge to those who have lost the guiding love of our Brothers, the helping hand and all the solacing affection of which we are capable. They may know that in their lives they shall have every succor and aid which is enjoined by the Sublime Doctrines of our Order.

Worthy President: Worthy Secretary, you will call the roll of our honored dead.

Worthy Secretary calls the roll; and after each name, the tolling of a bell, or other appropriate ceremony, shall be had.

Worthy Secretary: I call the roll of names, familiar once in daily intercourse, but no response comes back. The sounding waves widen into space. We listen patiently. The heart throbs, "Absent! Absent!" But we have wound thick the posts of their chairs with Myrtle; and we have laid deep their seats with Forget-me-nots. Myrtle and Forget-me-nots, Love

and Remembrance, for you, our absent Brothers. Again I call the roll; I speak each name; the solemn tones of muffled bell answers in your stead.

Musical selection.

Oration by ———

Musical selection.

Closing exercises.

Worthy President: My Brothers, have we paid a fitting tribute to the memory of our Brothers who have gone before?

Members: We have.

Worthy President: The audience is requested to arise and join in singing of the hymn, "Nearer, My God to Thee."

Benediction.

Worthy Chaplain: Almighty God, we thank Thee for the love and care of us in the past. We thank Thee for all the good things we enjoy. We would also thank Thee for the trials, the vicissitudes and sorrow which overtakes us at times. We thank Thee for the blessing of this gathering, and for the great Fraternity which is endeavoring to promulgate the principles of pure Friendship and Brotherly love. May this memorial make us appreciate our God-given mission and live up to the noble idea of our Great Brotherhood. Amen.

ODD-FELLOW PROCLAMATION.

The Grand Lodge of the Independent Order of Odd Fellows, Jurisdiction of Massachusetts.

515 Tremont Street,

Boston, March 15, 1921.

To all Subordinate and Rebekah Lodges in the Jurisdiction of Massachusetts:

Fraternal Greetings:

I hereby warn all lodges and members against having in their possession any *spurious Lodge Ritual*, or any unauthorized written or printed matter of any kind, containing what is represented to be the secret work of the Order. Any lodge, or member, having such spurious Ritual of any kind in their possession will be subject to the full penalty of the law, which is expulsion. No lodge, or any member thereof, is permitted to purchase any publication relating to the secret work of the Order which is not furnished direct by the Grand Secretary and printed by The Sovereign Grand Lodge. Invariably, and immediately, destroy any

sample copies or any specimen sheets of such unauthorized publications that may be sent to you by mail, or that may otherwise come into your possession. * * *

Fraternally yours,

By the Grand Master:

Official:

SILAS D. REED,
Grand Master.

GEORGE H. FULLER,
Grand Secretary.

On the evening of January 27, 275 Arcanians of the Borough of Brooklyn met and organized a new secret fraternal order open to members of the Royal Arcanum only.

The underlying purpose of the new Wizards is to provide entertainment for the members. They are wholly social and fraternal. Six meetings a year will be held, and at each the available candidates will get what's coming to them, and then some. The meetings are to be howling successes, and all the fiendishness and diabolicalness of human frivolity will be called into action to evolve the stunts.

You get the idea—A. W. O. L. is to be the play ground of the Arcanians. The diabolical stuff will be followed by refreshments, smokes, and all that is necessary to heal the wounds of the initiatory ceremonies.

The order will be incorporated as a national organization.

We may judge from the titles assumed by the fellows that there will be a lot of Buddhist monkey business in the work.

"GREAT AMERICAN FRATERNITY."

Bigotry and persecution are the object of a new national organization, called the Great American Fraternity, behind which, according to Charles P. Sweeney (see *The Nation*, July 5th), are the promoters of the Ku Klux Klan which Mr. Sweeney studied last summer for the *N. Y. World*. The failure of the congressional inquiry, he says, encouraged the Klan to greater activity and open campaigns. Its original anti-negro motive has been almost swallowed up in the hatred of Catholics, which has grown to such huge proportions as to surprise its promoters. The new organization, in defiance of official denials by the Masons and other organi-

zations, is in full operation, the author says, on the following programme:

(1) To organize a nation-wide society composed of members of thirteen secret orders, all popularly believed to be hostile to the Catholic Church; (2) To instruct these in effective political anti-Catholicism; (3) To find political issues, based on opposition to the Catholic Church and to Catholics, upon which all of the thirteen secret societies may unite.

"It is not likely," Mr. Sweeney concludes, "that the Great American Fraternity will actually enlist as paid members more than one-fifth or one-sixth of the membership of the Ku Klux and the other orders named in the schedule. But with such a nucleus it might well be expected to become a driving force in American politics, for behind it the promoters could reasonably expect to find the sympathy and support of the non-paying, but none the less ardent, haters throughout the land."—*Fortnightly Review*, July 15, 1922.

THE LAND OF SACRED STORY.

BY REV. A. M. EASH.

[Rev. Mr. Eash is a member of the Board of Directors of the National Christian Association. We hope to have in the near future an article from him on his experiences with lodges in the Eastern countries in which he has labored for the Master.—Editor.]

We are in Jerusalem. A day dream of years has suddenly materialized. We shall now walk in the footpaths of prophets, priests and kings; our hands shall touch the smooth stones worn by the feet of the millions who have preceded us in holy pilgrimages; we shall clamber over the ruins of buildings laid waste by the conquerors who more than a score of times have invaded the land; and we hope to be able through these experiences, to anew as disciples sit at the feet of the Great Teacher. There are so many interesting places and so many more interesting things to learn from each of the places, for Jerusalem is the Holy City alike to Jew, Moslem and Christian and there is scarcely a foot of its space that does not have its sacred story.

Perhaps it were best to look at the city as a whole before beginning a tour of visits to all its points of interest. There are numerous points of vantage to

which we might go for this general view of the city and its environs. Some would have us climb the Tower of Ascension on the Mt. of Olives, others would no doubt have us climb the modern bell tower at the German Church of the Redeemer, just a few paces from the Church of the Holy Sepulcher, and still others would suggest numerous other places; but, since for the present, it shall be my privilege to be your guide, I will ask you to climb with me on top of the old city wall and we will take our position just over the old Damascus Gate. I would not have you forget the romantic suggestion that we are in all probability standing over the same gate that the organized band of zealous Jews erected under Nehemiah's energetic guidance. True that this gate built nearly twenty-five hundred years ago was destroyed by Roman invaders nearly two thousand years ago and probably others have been built and destroyed since that time, but I can assure you that a number of men who have during the past several decades made a careful study of Jerusalem and its historic places will vouch for the verity of my statement when I assert that we are standing immediately over one of the very old entrances into the Holy City. The massive strong doors that in the days of the Turk were always closed at a certain hour in the evening as protection against invading man and beast no more bar the belated traveler from entrance into the city and the comforts there awaiting him. There they hang on those large rusty iron hinges as one of the many mute testimonies to the fact that a new day has dawned in Jerusalem and that in a measure dangers from men and beast have been removed and in the prophet's word, "Ye shall call every man his neighbor under the vine and under the fig tree." Distrust, hatred and fear are gradually giving way to love, confidence and appreciation. We might linger still longer at the gate, both outside and inside, but our present destination is the top of the wall.

"Jerusalem is a city that is compact together." So sang the Psalmist centuries ago, and a very superficial view of the mass of buildings—one might almost say *building*—stretching to the south from where we are standing over the

Damascus Gate causes us to thoughtfully repeat his words. So closely built together are the buildings that one could travel long distances on the flat rooftops. True, there are streets, but nothing has hindered building right over them and in eastern cities that is a very common practice. The monotony of the somber-colored, flatroofed stone houses is only occasionally broken by a small stone dome on some of the more pretentious dwellings; a few modern red-tiled roofed houses; the larger domes of synagogues, churches and mosque; the bell-towers and steeples of churches and the minarets of the mosque; with occasional narrow crooked lanes which suggest the lines of streets below. Round about the massive stone wall enclosing the city, broken only by the single breach made in 1900 when the former German Kaiser found the old Jaffa Gate too straitened to be entered through by one of such dignity and dimensions as he possessed.

That Jerusalem is a city built on hills is also an early impression. Immediately before us and on our left, as we stand facing south, is Bezetha of ancient times. It is probably the least prominent of the four hills on which the city rests but is still quite definitely separated from the others by valleys. Here lives the bulk of the Mohammedan population and possibly one-half of the women passing in and out of the city through Damascus Gate are veiled. A visit into some of these homes would be exceedingly interesting, but such experiences are distinctly denied to any except the immediate male relatives of the women residents. This is in the northeast section of the city. Directly south of Bezetha and including the entire southwest section of Jerusalem is Mt. Moriah. Nearly the entire top of this mount is occupied by the Haram esh Sherif—the Temple Area site. Of all the history of Jerusalem, that which occurred on this hill is by far the most interesting. Some day we shall climb the minaret in the northwest corner—site of the tower of Antonio in the days of Jesus—and more closely view this sacred enclosure, and then with a sheik guide go through its several mosques and listen to his interesting recital of things which

have been in the past, things which are at present, things which they believe will come to pass in the future, and many other things which the vivid Arab imagination has made a part of his story. Directly east of the hills of Bezetha and Moriah lies the deep valley of Jehoshaphat through which flows the Kidron, and just beyond that rises the Mount of Olives, plainly in view from our place of observation.

Directly south from where we are standing, almost through the heart of Jerusalem, lies the Tyropoean Valley. This formerly was very deep but the debris of ages has filled it in considerably in places as much as eighty and more feet. West of this valley, in the southwestern corner of the city, rises Mount Zion, and in the northwest section is Mount Akra. The Armenian Convent and Armenian Church of St. James occupy the larger part of Mount Zion while the Roman Catholic and Greek Orthodox Christians live largely on Akra. For some reason the Jews live in the valleys and slopes of Zion and Akra. Aside from several large synagogues one sees very little building evidence of their presence. They have no Dome of the Rock or Church of the Holy Sepulcher. True to his reputation the Jew is satisfied to live in his small dirty shop selling his shoddy wares to any and all who have money with which to buy. David Street, running east from Jaffa Gate and lying between Mt. Zion and Mt. Akra, is one vast Jewish market. At the point where David Street reaches the Tyropoean Valley one can travel for blocks in covered streets with small shops literally on all four sides, residences overhead and refuse from the shops under the feet. Here Persian Jew, Arabian Jew, Polish Jew, Spanish Jew, Roumanian Jew, German Jew—and Jews from almost every other land—diligently hold forth their wares.

Almost in the center of the city rises the tower of the German Church of the Redeemer, a modern structure very much out of place with its ancient surroundings. The large dome over the Church of the Holy Sepulcher surmounted by a large cross marks the place commonly recognized as the place of crucifixion and

burial of Jesus. Just north and west of this church the Greek Orthodox Church has large holdings and this section of Jerusalem is usually known as Christian Street. This street is not a single thoroughfare but an intricate network of narrow and crooked alleys and paths leading to the homes of hundreds of poor Greek Orthodox Christians. Many of the children who later found a home in the Syrian Orphanage had at one time known Christian Street as their home. Rags, dirt, filth, disease and poverty abound here like they do nowhere else in Palestine for it is here that the poor Christians are permitted to come and live in a single room without paying rent to the owners—in this instance the church. Out of those slums came Fadwa, Nicola, Christo, Huda, Nada, Mary, Malvena, and scores of others whose names might be mentioned. Somewhere in that crowded section I was privileged to attend a midnight wedding and heard the welcome cry, "Behold the bridegroom cometh."

The above describes very briefly Jerusalem within the Gates. It is not to be desired because of its beauty, yet to know it is to love it. One can scarcely refrain from with the Psalmist crying out, "If I forget thee O Jerusalem, let my right hand forget her cunning."

As previously stated, to the east of the city lies the Valley of Jehoshephat, and beyond that the Mount of Olives. To the west and south is the deep Valley of Hinnom which joins with the former about a half mile south of the present city, near the Pool of Siloam. Farther south lie the Mounts of Offen and of Evil Counsel and beyond those mountains, both to east and south are the rough Judean hills. To the west of Jerusalem the land is also broken with high hills and deep valleys. Six miles to the northwest rises Mizpah and about four miles due north "Tel el Ful" whose sides were covered with Turkish dead and wounded during the recent great war. How appropriate was the Psalmist's reference to Jerusalem when he exclaimed, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever."

Chicago, Ill.

MASONRY AND RELIGION.

BY B. M. HOLT, FORMERLY SECRETARY OF
PIERSON LODGE, NO. 169, A. F. & A. M.,
BARNESVILLE, MINNESOTA.

When we come to religion, Masonry presents a strange attitude. If she sees that it is to her advantage to drape herself in a solemn cloak of religion she does so. If on, the other hand, Masonry realizes that from the Christian standpoint her position is a weak one, and that she is going to lose by being religious—it does not take her long to claim that all her benefits are of a philosophical and moral nature. We well know that some Masons have no experimental knowledge of Christianity and that their attitude towards all things sacred is infidel. Many Masons are deeply religious, though by no means Christian, and there are also some true Christians in the Order.

The Furniture of the Lodge.

In making a hasty examination of the lodge we find the Bible, the kneeling cushion, the lighted candles and many other emblems having a religious significance. If Masonry were not religious no use would be had for these articles.

A perusal of its ritual reveals actual religion, and throughout its magazines and official publications we find one continuous flow of religious declarations. No person, whether Mason or not, will honestly attempt to deny that Masonry is a religious institution once these matters are called to his attention.

Masonry Is "Good Enough" Religion.

"We wonder," says Past Grand Master Louis Block, Iowa, "why so many people will still persist in quarreling with those of us who insist that Masonry is, after all, a religion, and one which is good enough for many of us. Personally, we know not where to find a better, nor one that stands a man in better stead during the trials and struggles of every-day life." —*Proceedings, Grand Lodge Iowa, 1920, Page 225.*

What Kind of Religion Is It?

In his address to the Grand Lodge of Alabama, 1920, the Grand Master, P. B. Dixon, said: "In the vicissitudes of life, when great crisis come, when it seems that everything has gone wrong, when even the heavens seem darkened and your soul rent with agony, it will then be the

sweetest thing in life to find your friend and brother Mason at your side, going step by step, with you down into the deep, dark valley."—*Proceedings Grand Lodge, Alabama, 1920, Page 25.*

Compare this sentiment with that expressed by David in the 23rd Psalm, in which he expects the Lord to go with him into the "dark valley." Masonry boasts of the "open Bible" on its altars. If Masonry taught belief in the Bible things might be different, but she does not. All Masonry does with the Bible is to use it as a symbol of God's law, and this symbol of divine law she finds also in all the "Sacred Books" of eastern religions, such as the Koran, Veda, Shasti and Scruti.

Would Make Bible Narrative Fraudulent.

To show how sacred Masonry holds our Bible we have only to read on Page 222 of the *Proceedings of the Grand Lodge of Oklahoma* for 1920, an address in which Past Grand Master G. W. Baird of the District of Columbia, says: "The Decalogue, transmitted to us in the writings of the children of Israel and received by them from Moses (who was himself an Egyptian) was the Egyptian law for many thousands of years before Moses was born or before there were any Jews at all."

Mr. Baird is a sample of the average Masonic "student" who blandly announces any sort of absurdity and falsehood as the last word of truth—so long as Masonry is praised in the process.

India's Four Bibles.

"*The Masonic Herald*, of Rome, Georgia, quotes from the *London Freemason* the following:

"India is a great center of Masonry; Calcutta, Madras and Bombay having as many as thirty lodges each.

"All the ruling classes—princes, rajahs, etc.—are Masons.

"In India there are four Bibles on every altar—the Christian Bible, a Koran, the Analects of Confucius, and a Zend-Avesta, or sacred book, of the Buddhists. The candidate takes his choice, and no questions—which is real toleration."—*Proceedings Grand Lodge District of Columbia, 1919, Page 513.*

This proves beyond a doubt that Masonry is fast growing more daring in her contempt of the Christian God and all things holy.

The Grand Lodge of Delaware, in 1919, adopted the following "standing declaration" on the Holy Bible:

"The Bible is used among Masons as the symbol of the will of God, however, it may be expressed. And, therefore, whatever to any people expresses that will, may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a lodge composed entirely of Hebrews, the Old Testament alone may be placed upon the altar, and Turkish Masons make use of the Koran. Whether it be the Gospel to the Christians, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man."—*Proceedings Grand Lodge Alabama, 1920, Page 28.*

At the June Quarterly Meeting of the Grand Lodge of Massachusetts (1918), Grand Master L. M. Abbott, said: "That man is still in Masonic darkness who has no religious faith or who does not accept the Sacred Book of his religion as the great light in Masonry."—*Proceedings Grand Lodge, Iowa, 1920, Page 102.*

You notice it is "the Sacred Book of his religion," no matter whether he be Jew, Turk, or Zoroastrian; and the "Sacred Book" means any of the "four Bibles" of Masonry or any of the heathen sacred writings.

"At the present day," says G. W. Baird, correspondent for the Grand Lodge of the District of Columbia, "the Bible is on the Master's pedestal in English lodges, and if the Master is obligating a Christian he takes it from the pedestal to the altar to obligate the postulant. If the postulant is a Mohammedan he uses the Koran."—*Proceedings Grand Lodge District of Columbia, 1918, Page 317.*

A Falsehood Is a Falsehood by Whomsoever Uttered.

"Masonry neither affirms or denies the creeds taught by any religion. Masonry simply urges every man to seek for the truth and to follow the truth as he sees it. That he should also be tolerant toward those who do not see the light as he sees it; and, from whatever source he can, obtain the truth. A truth uttered by Mohammed or some other person is no less the truth because so uttered."—*C. C. Hunt, Deputy Grand Secretary, Grand*

Lodge, Iowa, January 4, 1921. Neither is a falsehood uttered by a Mohammedan any less of a falsehood, nor one uttered by a Mason any less of a falsehood.

"Freemasonry very wisely does not endanger the unity of its fellowship by dogmatizing over any of the details of whatsoever religion has in the past aroused bitter strife among theologians of the several schools."—*W. E. Atchison, Asst. Secretary National Masonic Research Society, from a letter dated January 18, 1921.*

Italy's Masonic "White Book."

"I have not been able to get any direct information as to how the Masons of Italy look upon the Bible, but from what I have read I am led to believe that they do not look upon the Holy Scriptures in the same light as the American or British Masons do. Some writers affirm that they use the 'White Book' similar to that found in lodges under the Grand Orient of France, that is, a book having the outward appearance of a Bible, but having all its leaves perfectly blank."—*Past Grand Master J. L. Michie, Proceedings Grand Lodge of South Carolina, 1919, Page 183.*

Koran Used In Scotland.

On April 14, 1836, the King of Oudh, a Mohammedan, was made a Mason in Friendship Lodge, No. 6, London, England. A volume of the Koran was used. "All of this has been accepted and acknowledged as correct and right by the Grand Lodge of Scotland," says A. G. Henderson, Chairman, Committee of Foreign Correspondence of the Grand Lodge of Arkansas (1919), "and the annual appointment of Grand Shastii Bearer, Grand Veda Bearer, Grand Koran Bearer, Grand Bible Bearer, etc., has been regularly made."—*Proceedings Grand Lodge, Iowa, 1920, Page 26.*

Masonry In America.

Let us see how the American Masons do use the Bible. There are two things plainly taught therein as fundamental doctrines, that are so lucid that even many heathen believe in them. They are a belief in the existence of God, and in immortality. After hearing it frequently declared that "no atheist can be made a Mason," we would expect that Masonry teaches and believes these two fundamentals of Christian belief.

We shall first hear from Past Grand Master D. D. Darrah, Correspondent for the Grand Lodge of Illinois:

"Two or three Grand Lodges during the past year (1919) have injected into their Masonic system the question of 'belief in the immortality of the soul.'

"This question appears to be largely modern and grows out of a present tendency to introduce sectarian questions into the general regulations of the fraternity."—*Proceedings Grand Lodge of Alabama, 1920, Page 48.*

In commenting upon the foregoing, O. D. Street, Correspondent for the Grand Lodge of Alabama sarcastically says: "There are those perfectly honest brethren who, if they could, would not only require this belief, but belief in every doctrine and statement of the Bible as well as in every orthodox teachings of Christianity."—*Proceedings Grand Lodge Alabama, 1920, Page 48.*

Immortality Masonry's Ultimate Lesson.

The Grand Lodge of Massachusetts, too, have recently declared that "Belief in immortality is the ultimate lesson of Masonic philosophy." (Based on the ceremony of the third degree.)

O. D. Street of Alabama says: "We can see nothing to prevent a Grand Lodge some day requiring a declaration of a belief in 'fore-ordination' or 'free moral agency.' It is certainly an innovation in the body of Masonry to exact a belief in immortality."—*Proceedings Grand Lodge Alabama, 1920, Page 85.*

Condemns Belief In Deity.

Grand Master E. C. Bronaugh of the Grand Lodge of Oregon also "condemns the practice of attendants urging a candidate to declare a belief in Deity."—*Proceedings Grand Lodge, Alabama, 1920, Page 140.*

In 1919 the Grand Lodge of Alabama adopted a resolution declaring for a belief in the Holy Bible.

Past Grand Master Louis Block, Correspondent for the Grand Lodge of Iowa, has many things to say against this un-Masonic act which "comes dangerously near forcing the local lodges to subscribe to a creed," and concludes:

"We shall watch with interest the development of this proposition in Alabama, for it looks to us like a piece of work done by a religious zealot which

bodes no good for the safety and sanctity of that religious freedom which has always been one of Masonry's proudest characteristics."

In commenting upon the foregoing O. D. Street, (Alabama) says: "The craft should be on the guard against ever allowing Masonry to be converted into a sectarian institution." — *Proceedings Grand Lodge, Alabama, 1920, Page 60.*

S. H. Goodwin, Correspondent for the Grand Lodge of Utah, also condemns, in bitter terms, that type of a "zealot" who would, "if he could," "Christianize Masonry."

Can't Be Bothered With Individual Shibboleths.

"The maker of creeds is at work. Among the evidences of his presence just now in mind is that which shows him insisting that applicants for the degrees must accept his individual shibboleth as to Deity." — *Proceedings Grand Lodge, Alabama, 1920, Page 190.*

Masonry does not wish to be bothered with "individual shibboleths" as to the name of God. There may be as many gods as there are Masons. Masonry believes that the Grand Master of the Universe made the earth, but if anyone wishes to call Him "Force" or any other name Masonry exercises no jurisdiction. The Jew, Confucianist and Mohammedan all have different names for the "Deity" but, Masonically these names all convey the same idea.

The Curse of Eternal Destruction.

"Banish the hope of Heaven," says Past Grand Master C. P. Benedict, in speaking to the Grand Lodge of Indiana (1919) "and you blast the fundamental law of human life and place upon the human heart the curse of eternal destruction." — *Proceedings Grand Lodge, Iowa, 1920, Page 78.*

How did the doctrine of "the curse of eternal destruction" get into Masonry? It got there because no person can free his mind of the doctrine of the sure punishment, in eternity, of sin. Masonry does not venture to discuss this subject, therefore, I ventured to approach some of its leading officials on the subject, since the import of the words "the curse of eternal destruction" as used by a high Mason, were not clear to me. After ex-

tensive correspondence I can report as follows:

J. M. Lawndes, Secretary of the Grand Lodge of Wyoming, says: "God the Great Architect of the Universe, who is all wise, never created a soul to be destroyed. A soul may be penalized for its disobeying the Law, but the day will come when it will right the wrong, and see the path leads onward and upward into the Light." — *From a letter dated, January 7, 1921.*

Later he sent me a pamphlet called, "Finding God" and writes: "By today's mail I am sending you a small pamphlet. If you are seeking Light, I hope you will be able to find it in this book. Please return the pamphlet as I may have use for it elsewhere, as there are others who are looking for the truth."

The pamphlet is published by the "Unity School of Christianity," Kansas City, Missouri. In it we are told that "From the teachings of a personal Deity we have come to believe that God is changeable; that He gets angry with His people and condemns them; that some are chosen or favored above others; that in His sight good and evil are verities and that He defends the one and deplores the other. We must relieve our minds of these ideas of a personal God ruling over us in an arbitrary, man-like manner. * * * Have no fears about the world coming to an end in an unexpected and disorderly manner. There are no accidents and nothing happens in the economy of Divine Mind. If you have imagined that such ignorant and unlawful methods prevail in God's world, dismiss them from your mind and know that God is eternal fixity, so far as His permanency is concerned, and the harmony in which all things move. * * * The world never had a beginning and will never have an ending. All things that are, always were and always will be, yesterday, today and forever the same." (Pages 23 and 25.)

The unbeliever says, "there is no end or hell" and strange to say the stronger the unbelief is, the stronger the idea becomes to banish thoughts of an end and a hell.

Masonic Monotheism.

Masonry has one great doctrine, "The Fatherhood of God and the Brotherhood of Man." It is upon this doctrine so they

say that all men may unite. Since God is the Father (Creator) of us all, they say, we must, therefore, all be His children, and all brothers. This doctrine they call "Monotheism" and are trying to have it taught in our public school system via the Smith-Towner Bill, claiming that this is the religion upon which the Government of the United States was founded, the drafters of the Constitution being all Masons!

"Monotheism" as they use it simply means the faith of an unbeliever. The word itself is not just satisfactory to Masons, so they term it "Masonic Monotheism" to indicate their particular brand.

"The Jew and the Christian meet in the lodge" says Rev. Most Worshipful Carona H. Briggs, Past Grand Master of Missouri, and a member of the Executive Commission of the Masonic Service Association of the United States. "A Jew was a Grand Master of my State a few years ago and one of our representatives at that Cedar Rapids Conference was a Jew. * * * We owe it to these young men coming into our Order in such vast numbers to give them more than our ritualism and to see to it that they understand the great doctrine of Monotheism."—*Proceedings Grand Lodge Oklahoma*, 1920, pages 94 and 97. Masonic Monotheism may be summed up in the words of A. H. Henderson, Correspondent for the Grand Lodge of Arkansas, 1919:

"The purpose of Freemasonry as originally conceived was that of a fraternal democracy, wherein men of every country, sect and opinion, religious belief and political party might come together around a common altar, upon a common equality and meet their fellows as children of one Father."—*Proceedings Grand Lodge Alabama*, 1920, page 11. Everybody may come but no one is permitted to believe anything, except that God [not the Triune God] is Father to all and that all men are therefore brothers. God is the spiritual Father only of them that accept Christ as Savior and Lord.

In Conclusion.

In conclusion, since Masonry makes no distinction between Christian and unbelievers, and since Masonry puts Mo-

ammed, Confucius and Christ in the same class with other "religious leaders" completely ignoring our Redemption through the blood of Jesus Christ, the Son of God, and the Savior of all who believe on Him, we may readily conclude that:

"It makes no difference who sang the song, If only the song was sung."

But it will make a difference in the day when they are called upon to stand in judgment before the great and just Triune God whom they have consistently and persistently denied. May God grant that these poor deluded mortals shall come to the knowledge of their sins and flee to Him before it is too late—to the shelter of our Lord and Savior Jesus Christ in whom we have forgiveness full and free.

News from Workers

Life Annuity Bonds

If you are living on your income and will in all likelihood never need to spend the principal, why not make a perfectly safe investment at a fair rate of interest, by taking a Life Annuity Bond? You will receive the interest as long as you live and the National Christian Association will have the use of the money at once.

Write to Secretary Wm. I. Phillips, 850 W. Madison Street, Chicago, Ill. He will explain the plan to you.

EASTERN SECRETARY'S REPORT.

The activities of the fall season come again. The business man returning from a vacation turns his tasks anew. The children crowd the schools. The lodges also call in their patrons and seek enlargement. Passing the Kalamazoo, Mich., Macabee Temple (?) recently I noticed the sign, "Dance with us." Those seeking fleshly gratification will find it in abundance in such "Temples."

Coming on to Chicago I find much activity at the National Christian Association center with enlarged plans for the winter campaign.

The month past has brought all the work I could possibly undertake. Fol-

lowing my last report sent from central Ohio I went to the State Sunday School Convention of Mennonite friends gathered near the Oak Grove church, Smithville, Ohio. It was one of their best conventions. The large tent was crowded with those who had come from near and far to contribute. Your representative was most cordially received as he had anticipated. Although the program was overcrowded with stirring addresses, opportunity was given to call attention to the lodge evil. At Kidron, Ohio, my good friend, Rev. A. W. Sommer, who each year contributes of his time in securing CYNOSURE readers, took me from place to place in his auto and hence the list of subscribers was increased. There are three denominations of Mennonites in what is known as the Sonnenberg district. It was my privilege to address attentive audiences in each church. Our work in Cleveland, Ohio, was found to be advancing nicely. My stay there was cut short by the need in Michigan.

I hastened to Detroit, Mich., that I might attend the meeting of the Joint Synod of Ohio Lutherans which meets every two years. This synod has developed wonderfully since I first became acquainted with its work thirty-five years ago. It has always stood against the lodges and intends to do so in the future. There are of course the lawbreakers in all churches and there were some requiring the attention of this synod. There is a courting of sister synods holding like faith going on in this body and we may expect a marriage in near future, if, as it is said, "coming events cast their shadows before." In my stay at this meeting I was privileged to see many from distant parts of the United States and Canada. Sixty names were added to our CYNOSURE list. Two of our N. C. A. directors, as members of this synod, assisted much in the furtherance of our work.

Meetings in the first Detroit Free Methodist Church were largely attended and very helpful. The spiritual tide ran high and the financial needs were easily met. The Michigan Conference of our Free Methodist friends which met at Spring Arbor, Mich., had as their presiding officer Bishop D. S. Warner, ex-president of our association. It was a joy

to again meet Brother Warner and his co-workers. To my request for fifteen minutes to present the work of the National Christian Association, they responded by giving the entire evening and that at the first of the conference. Our work was not new to them. Workers of forty and fifty years ago were recalled by a few, who were rejoiced that our work was still going forward.

Grand Rapids, Zeeland, Holland and Muskegon, Mich., yielded splendidly as they always do in aid of our work. There were largely attended meetings in Christian Reformed churches in Grand Rapids and Zeeland. It was estimated one thousand people came out through the rain to attend the meeting in the Granville Avenue church, of which Rev. Dr. De Jonge is the honored Domine.

I was glad to respond to an invitation to conduct a service for our Radical United Brethren in their Grand Rapids Mission church and to also speak at the Sabbath evening service of our Wesleyan Methodist friends of that city. The large audience that gathered to hear the chart talk in the Sixteenth Street Christian Reformed church, Holland, Mich., gave evidence of a live interest in the cause there. Their contribution in aid of the work was \$18.35. President John F. Heemstra, with several pastors of Reformed churches, helped in making this week night gathering the success it was. My visit to Kalamazoo, Mich., was necessarily very limited but our friends there went "over the top" in their CYNOSURE subscriptions.

As I have been from home for six weeks I have especially appreciated the kindness of friends who have contributed to my personal comfort. My plan is to work in the East during the next month. Let us look up and seek to lift up while the day is here.

W. B. STODDARD.

WESTERN SECRETARY'S LETTER.

Already it is time my letter was on the way to Chicago, so there is just one thing to do and that is to stop my car under the shade of a big cottonwood tree by the road side, get my typewriter out and go to work. For so many years it has been my habit to write with a typewriter that I am lost without one, so I carry

one with me all the time in the car. That makes it possible for me to write under most any kind of conditions as to time and place. Last month it was in the shade of a large tree in Deer Park, Omaha. Today it is in Hutchinson, Kansas, where the Nazarine college is located, also in the shade of a fine large tree by the road side.

Perhaps it is not known by all the friends just what we are trying to do with the car out in this big western territory. Several references have appeared in the CYNOSURE from time to time but no definite statement has been made so far as I know, therefore, it will not be out of order for me to say a few things in this letter.

The car left Chicago for the West on the 9th of June equipped with a stereopticon and a set of lantern slides to show from the Bible standpoint why Christians cannot be yoked up with Christless religious orders. It is thought that if our young people can see the facts with the eye as well as hear with the ear we may keep thousands of them from entering the secret lodges. Others who have become entangled before they knew what they were getting into may get the light on the question and have courage enough to "come out from among them and be separate." As yet we have just one set of pictures. These give quotations from the standard authors such as Mackey and Grosh stating just what the Masonic and Odd Fellows' rituals claim for their orders as religious organizations. If I am asked to join any institution whatever it is not only my privilege, but my duty as an honest man, to ask what that institution proposes to do for me. Thousands of the friends of the institution may be ignorant of what it does stand for, so we are privileged to go to their standard authors for our information. These authors give no uncertain statements as to their claims, and these statements we throw on the curtain so that thousands who would never read them in the rituals may have the opportunity to know exactly what they say. That gives us the privilege of answering their false claims and proving conclusively that they are anti-Christian.

Speaking is only one of the objects of this western tour. Every church or or-

ganization must have new members added to its ranks or it is only a question of time until it must cease to exist. The National Christian Association is entirely undenominational and, therefore, has no denomination to support its work. It is, however, interdenominational and works with every denomination that stands against the secret lodge system, and it most cordially invites every friend of the cause of whatever denominational preference to help us scatter the truth which we believe is so vital to the spread of Bible salvation. Bible salvation is a free gift by faith in Jesus Christ and gets the believer ready for the Heaven of the Bible because he comes to the God of the Bible through the Christ of the Bible. Lodge religion is a religion of good works and professes to get its members to the Grand Lodge Above because they believe in the Great Architect of the Universe without any Christ, when the Bible definitely declares that "he that denieth the Son the same hath not the Father." Therefore, the "Great Architect of the Universe" cannot be the God of the Bible, nor the Grand Lodge Above the Heaven of the Bible because the Christ of the Bible is the only way to either and lodge religion has nothing whatever to do with HIM. Jesus also says definitely, "He that climbeth up some other way the same is a thief and robber." Thus one of the great objects of this western tour is to enlist friends in the cause. Hundreds of them know absolutely nothing about the National Christian Association, for they have never heard of it, and neither do they know a single person officially connected with it. Therefore, it seems to be my privilege to do some frontier work out in this "wild and woolly" West. Of course, I meet with other hundreds of the warmest kind of friends and the whole summer's trip has been one prolonged pleasure trip.

In my many years experience in running a "Ford" I have never enjoyed such unalloyed pleasure in running a car. The total expense for repairs to date has been just ninety cents. And I picked up just one tack so that I had to stop by the road side and patch the little hole. One of the tubes still contains the air that was in it when it left Chicago. In no other way would it have been possible to reach so

many individual men as with the car. And with the exception of my old-time headaches I have enjoyed almost perfect health. The daily change of water and food has not once affected me in the least, and not an accident of any kind has marred the pleasure of the trip. As every good and perfect gift comes from God, there is not a day passes that I do not sincerely thank HIM for His love, blessings and care, and it would not be at all out of order for all the friends to send up a little "thank offering," too.

Sincerely yours,
SILAS W. BOND.

—Hutchinson, Kan.

SOUTHERN AGENTS REPORT.

Dear CYNOSURE:

Although not feeling well, and trying my strength to the uttermost, I thank God it's well with my soul.

Since my last letter, I held a joint Bible Institute and a protracted meeting with Antioch Baptist Church, Conner, La., for eight days and nights. Rev. C. W. Wallace, the pastor, had previously engaged my services, and although there were nightly meetings by the lodges, the Lord was with us, and the people increased in numbers each night at the church.

It rained during the day and also at night. Scarcity of work, small wages, and a failure of the employers to pay off their help for three weeks caused the offerings to be very small, but they made up in hospitality. Rev. Mr. Wallace is held in very high esteem by colored and whites.

Secret societies are very strong numerically and new ones are springing up every now and again, but I found the people very hungry for the pure, plain gospel truth. I secured several CYNOSURE readers which I feel will lead to the opening of the people's eyes.

Central Baptist Church, of which I am pastor, held special services commemorating their fourth anniversary Aug. 20. The services were very impressive. Our Church stands for a pure, untarnished Gospel and separation from the world.

I shall continue to stand on the rock right in the middle of the road until I finish my course.

REV. F. J. DAVIDSON.

"It never was loving that emptied the heart, nor giving that emptied the purse."

"LIZZIE WOODS' LETTER."

Norfolk, Va., Sept. 11, 1922.

Dear CYNOSURE:

At the time of this writing I am on a Southern and Eastern trip.

I was at the State Meeting of our Church at Kansas City, Kans., from the 25th of July until the first day of August. At this meeting a great many were saved from sin and especially from the awful lodge sin.

Elder Harry Bell of St. Joseph, Mo., told me that when I was at the meeting last year in St. Joseph he had several members in his church who were lodge members, but when I showed them the sin of such fellowship and gave them those N. C. A. tracts—all of them came out from the lodges.

The Lord let me give the lodges a hard blow this year at Kansas City, Kans., but nobody said anything against me this time for the strike and the Ku Klux Klan are about to open the people's eyes. They can see that the whole world is in a state of unrest and all civilization is quivering in the balance as to what to do next. No one seems to care for the law and when a people rise up and take the law over into their hands—then terror and darkness and bloodshed is bound to cover the country.

Oh God, may the preachers of America awake and see what the secret organizations of the Devil are doing in this country while the preachers are standing with their mouths shut to all this lawlessness. The people are led and taught that it is their right to defy the law and government till it is a part of their religion and they think they have a right to kill whomever does not obey their craft.

I left Kansas City the first of August for Omaha. To my surprise, Prof. Silas W. Bond, our Western secretary, called to see me. He is looking after the financial interest of the N. C. A., and we were glad to receive him.

My husband had him lecture for us on Sunday night, Aug. 13. All of our members were glad to hear him. Not one of them belongs to a lodge. When they give up their sins they also give up the lodge, but there were some people pres-

ent that night who did belong to the lodges, and the next day one man said that a lot of men ought to get together and take that man (Bond) and beat him to death.

Now we see from this expression what the lodge evil is doing. That man is a member of the church who made those remarks about good brother Bond, who showed us the sin of the lodges and prayed so fervently that God would keep young men out of this trap of the Devil.

I left Omaha to attend the State Meeting of Missouri which convened in Kansas City, Mo., Aug. 27, stopping two nights at Atchison, Kans., on the way there. I gave the secret work of the Devil a few hard licks and gave the people tracts to take home to read and consider. You know after you hit the Devil a hard blow he will get the people to talking it over until they are mad enough to fight.

I talked to four thousand each night at Kansas City, Mo. This strike has got the nation by the throat. The workmen bind themselves together in oathbound secret orders and then lose respect for law and order so that they even defy the government of their country. May God help us in this country to see the danger before it is too late.

I left Kansas City, Mo., for Dyersburg, Tenn., to attend the Tennessee State Meeting. I only stopped over two nights. The white people were glad to hear me speak again. They seemed to know what is right and I believe that many would do right, if we had more righteous men that would fearlessly preach the truth and expose the falsehood. The people seem lost, lost, lost. No one to lead them.

I reached Norfolk yesterday and will testify here for our Lord for the next eight days. God bless the work of the N. C. A. is my prayer.

LIZZIE W. ROBERSON.

ADHERING MASONS TESTIFY.

Question: "My dear Mr. Phillips. A brother minister of mine wants to know whether I have any evidence of the statement that in some civil court a Freemason was compelled to reveal the Masonic oath and its penalty."

Answer: The oaths and penalties of

Freemasonry as sworn to in New York courts may be found in 13 Volume Wendell's Report, New York, Pages 9 to 26. This book can be found in more or less of the law libraries. For instance, it is in our Law Library in the City Hall, Chicago, and, of course, in many other libraries.

In the book (now out of print) "Letters and Addresses on Freemasonry," by Ex-President John Quincy Adams, you will find on page 160 the following which I quote:

"The investigation by a committee of the Legislature of Rhode Island finally brought out the obligations of ten degrees, as avowed to be practiced in the lodges, chapters, and encampments of that state. It exposed them in their hideous deformity and took from the defenders of Masonry their last refuge of prevarication."

I quote also from an address here in Chicago, by Joseph Cook, lecturer, Boston, in 1890.

"In the Revised Statutes of Vermont, edition 1880, is the following: 'A person who administers to another an oath or affirmation or obligation in the nature of an oath which is not required or authorized by law * * * shall be fined not more than \$200, and not less than \$50.'" You will find the remainder of this quotation on page 334, March 1920, Volume 52, No. 11 of the CHRISTIAN CYNOSURE. The law was originally passed in 1833 and was aimed at the administration of Masonic oaths.

A Lutheran minister in Wisconsin writes: "The CYNOSURE is a paper which I do not like to miss in the great battle against darkness. It would be a blessing if every minister would read it. Perhaps some rich man or woman would be willing to pay the expenses in sending the CYNOSURE for one year to every minister in this country. I believe money used in this way would bring big interest. God bless you and your good work."

From Arkansas we received the following: "I have in my library three small works on Masonry and other secret organizations which were sold by the National Christian Association back

in the 90's but have nothing later concerning these lodges and their work. If the Association is still in existence, I should be glad to know what literature in the way of books and tracts are now available on Masonry, the Eastern Star, Knights of Columbus, Ku-Klux-Klan and other kindred organizations. This letter seems like shooting in the dark, but I am wanting the very best and latest information that I can possibly obtain on this subject.

"It seems to be heavily upon my mind that I ought to be more outspoken against these evils than I have been and I am, therefore, planning to do my whole duty."

Our good friend, Mr. P. Woodring, of Waterloo, Iowa, writes: "I want to thank you for the picture of Rev. Mr. Murrman and wife in the September CYNOSURE. I have had and used quite a number of his books, 'The Threefold Indictment of Secret Orders.' If it were possible I would like to sit under his preaching for a while. May God bless him and his dear wife and use them to His glory.

"I have withdrawn my membership from the local Christian Church of which I was the Senior Elder, after vain effort to get the Church to see the evil of the lodge and to 'come out from among them.' I made it plain by a sermon and by private interviews with our members, especially members of our Official Board and our minister.

"I first refused to be re-elected Elder and then for two or three months refused to take Communion from the hands of Masons (one-half of the members on the Board being Masons or other secret society members). This protest availed nothing so I wrote out a letter of withdrawal and handed it to the pastor (a Mason) for presentation to the Board and Church.

In renewing his CYNOSURE subscription Rev. H. H. Shields of Hanlontown, Iowa, wrote: "I am very fond of the good old CYNOSURE, and have been a reader of it—well, I might say all of its life. I think it is one of the best periodicals published in the United States and I am glad to be identified with so noble a cause.

I am a member of the Iowa Conference of the Radical United Brethren in Christ and have been for over sixty years. I am now in my 84th year and expect to take the CYNOSURE so long as I live.

A Methodist Episcopal pastor in Ohio writes: "I am interested in your publications and write for a sample copy of the CHRISTIAN CYNOSURE. I am not a lodge man but have considered joining the Masons because they oppose Catholicism, or so I have been informed. Send me samples of tracts also."

A Chicago friend writes: "I have had plenty of time to peruse a copy of the Moose Burial Ritual. It bore out the statement of the man who showed it to me that the name of Christ is not mentioned in any of their lodge work, and for the reason usually given, that the order is 'non-sectarian.' In it are prayers addressed to 'Father' or 'Heavenly Father,' some of which conclude with 'We ask it in Thy name,' or similar words."

THAT OLD SELFISH DEVIL.

BY M. SIMPSON ALLEN.

The Brahman proud of India
A gentleman of *class* is he,
As a dog he spurns his fellowman
For he belongs to a higher clan;
And Christian love, and Christian tears
Availeth not throughout the years
In that mighty land across the sea
Teeming with lost humanity,
In bondage still, in cruel distress
Because of secret clanishness.

And that selfish Devil has crossed the sea
To every land that God made free;
Denying our Christ, his Cross, his creed—
"Whom God's Son makes free is free, indeed"—

Trampling beneath its feet in scorn
The Bible truths of a Saviour born;
Replacing Salvation's Corner Stone
With bloody oaths of Ma-ha-bone;
Claiming to heal the souls unrest
By secret bonds of selfishness.

India's temples ye call your shrine
Wherever your Islam branches twine.
Ye have named your shrines and temples, too,
After every India town ye know;
And ye drive new victims to your clans,
Ye claim, over India's burning sands;
And the mystery is to us outside
How men can be blinded by secret pride
So they cannot see, that at its best
Freemasonry spells *selfishness!*
—Wichita, Kansas.

TREATISES, ADDRESSES, SERMONS AND TRACTS

MODERN SECRET SOCIETIES.

By Charles A. Blanchard, D. D., President Wheaton College, President National Christian Association, Ex-President Sabbath Association of Illinois, etc.

A brief treatise for busy people and especially intended for ministers and teachers.

Part first answers objections and clears away the obstacles to a candid consideration of the fundamental questions involved. Part second treats of Freemasonry as the key to the whole subject. Part third relates to subsidiary organizations,—industrial, insurance, temperance and other lodges. Part fourth considers important questions growing out of this discussion. 320 pages. Cloth, \$1.25; paper, 75 cents.

FOLLY, EXPENSE AND DANGER OF SECRET SOCIETIES.

By Charles A. Blanchard, President of Wheaton College. They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.; political, as the Know-Nothings, Knights of the Golden Circle, the Order of American Deputies, the Ku Klux Klan, the White League, etc.; industrial, as the unions of carpenters, bricklayers, conductors, engineers, etc.; insurance, as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Order of United American Mechanics, etc.; and social, as the college fraternities. 5 cents.

WAS WASHINGTON A MASON?

By President Charles A. Blanchard. This is the best contribution yet written on the question of Washington's relation to Freemasonry. 10 cents.

MODERN PROPHETS OF BAAL.

Or, *Watchmen on Zion's Walls*. By President C. A. Blanchard. A tract for ministers. "If we say Lord to any one who is not God, then we are worshippers of Baal, and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal." It shows the real relation of Masonic ministers to a heathen system, and gives the reasons why Christian preachers become prophets of Baal.

In the appendix is a chapter on Masonic Theology, taken from Mackey's "Masonic Ritualist"; and also "A Word to Bible Students," by Dean J. M. Gray, D. D., of the Moody Bible Institute. 32 pages. Postpaid, 5 cents a copy; per hundred, \$3.00.

MASONIC TEMPLES.

A clear discussion of the religion of Masonry, by Pres. C. A. Blanchard. Contents: What is a Temple? Not Other Religions But the Christian Religion. The Lodge Bible Not the Christian Bible. The Masonic Religion Not the Christian Religion. Who or What is the Masonic God? The Roman Pantheon. Lodge Morals and Christian Morals. 32 pages. 5 cents. \$3.50 per hundred.

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; postpaid. 5 cents a copy, or \$1.00 per hundred.

FRATERNITIES IN STATE SCHOOLS.

By Pres. C. A. Blanchard. A discussion of the relation of fraternities to schools supported by taxation. 16 pages; postpaid, 5 cents a copy; a package of 12 for 30 cents.

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. Cloth, \$1.25; paper, 75 cents.

WASHINGTON, LINCOLN AND THEIR CO-PATRIOTS OPPOSED TO SECRET SOCIETIES.

This booklet contains fifteen portraits of statesmen and their testimonies vindicating them from any charge of adherence to secret societies. 10 cents.

AMERICAN FREEMASONRY

"A Study in American Freemasonry," based upon Pike's "Morals and Dogma of the Ancient and Accepted Scottish Rite," "Mackey's Masonic Ritualist," "The Encyclopaedia of Freemasonry" and other American masonic standard works. By Arthur Preuss, Editor of the Catholic *Fortnightly Review*. Among the chapters in this book are: "Is American Masonry a Religion?" "The God of American Freemasonry," "American Freemasonry and the Kabbalistic Jehovah," "American Freemasonry and the Bible," "Masonic Morality," etc. Cloth, 433 pages. Price \$1.50 net. By mail \$1.65.

GRAND LODGE VS. JUDGE WHITNEY.

Judge Daniel H. Whitney was Master of Belvidere Masonic Lodge, No. 60 (Illinois), when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge; but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents.

FREEMASONRY: An Interpretation.

By Martin L. Wagner, pastor of St. Johns English Evangelical Lutheran Church, Dayton, Ohio, with an introduction by the Rev. G. H. Gerberding, D. D., professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. This is a new book, and is a candid discussion of the institution Freemasonry, and offers an interpretation of its veiled expressions, art, speech, religion and ethics, and of its symbols, emblems and ceremonies. This interpretation is based upon hints given and statements made by the highest Masonic authorities and tested in the light of sources from which these claim that Freemasonry is derived. Cloth, 560 pages. Price \$1.50 net. By mail \$1.65.

THE MASTER'S CARPET.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. Explains the true source and religious meaning of every symbol of the Blue Lodge, showing the basis on which the ritual is founded. By careful perusal of this work a thorough knowledge of the spiritual principles of Freemasonry can be obtained. Every Mason, every person contemplating becoming a member of the fraternity, and even those who are indifferent on the subject, should procure and carefully read this book. 406 pages, illustrated with 50 engravings. \$1.25.

MASONIC SALVATION

As taught by its standard authors. Compiled from standard Masonic works as proof of the proposition that "Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven." 20 cents.

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St., Chicago, Ill.

There is none other Name under heaven, given among men, whereby we must be saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.

—John 18:20

The November number of the CYNOSURE was printed before any report of the Association's Convention in Omaha could have reached us. We hope to have a very interesting account of proceedings there for publication in the December number. We think you will be interested in the outline of Rev. Prof. Th. Graebner's address, which we are able to give you herein.

POWER AND EVANGELISM.

BY REV. W. W. CHANDLER.

The two dominant ideas in the Master's command to His disciples in the first chapter of Acts and the eight verses are power and evangelism. These are terms as old as Calvary. The history of the Cross is the history of God's saving power and His supreme effort to draw men to Himself. I wish to draw special attention to these two words at this point.

Power is the great quest of modern man. Men were never more insistent upon getting power than today. In every realm of human activity men are reaching out after it as the fever-stricken man reaches out after water.

In the literary realm, men are tarrying long over the literature of the centuries, the classics of the ancients, and the philosophies of the sages in order that they may gain intellectual power.

In the scientific realm, men are digging into the heart of the earth, diving into the depth of the ocean, sweeping the heavens with their far-reaching telescopes in their attempt to extract from nature her deepest secrets and thereby obtain scientific power.

And in the so-called religious realm, from the humble mission hall to the state-ly temple, and from the secluded cloister to the great imposing cathedral, men are seeking for spiritual power.

As we look at the conditions of the

world today, with all its lust, sin and rapine, we cannot escape the conclusion that this power from on high is needed in the world today; for the world is now the scene of the most terrific and ruinous struggles of all ages.

The source of the propelling power that is needed in evangelism today is not in the natural man. It is not in eloquence, although there is a power in eloquence. There is nothing, except it be music, that will move, grip, thrill and fascinate like masterful oratory; for oratory quickens the pulse beat, literary charm exhilarates the mind, and eloquence stirs the emotions, but the power needed in bringing a lost world to a saving knowledge of Jesus Christ is not found in eloquence.

How May Soul Winning Power Be Obtained?

There are two questions that naturally arise at this point, namely, Where can this power be found and how may it be obtained? In answer to these questions it may be said, in the first place, that God is the source of this power; and secondly, it is impossible for us to obtain it; for the power from on high is a Person. We speak of this power as it, but it is not some subtle, all-pervasive, impersonal influence like gravitation—it is the Holy Spirit Himself. There can be no power handed out to us apart from the Person of the Spirit, as goods are handed out over the counter to be taken away and used by the buyer. The Holy Spirit is Himself the Power of God and He is a Person and not some "divine force" proceeding from God as electricity proceeds from a dynamo. Again the Spirit takes possession of us; we do not possess Him. The exact literal translation of the Old Testament passage brings this out wonderfully: "And the Spirit of God clothed Himself with Gideon." That is, the Holy Spirit put Gideon on as a suit of clothes,

and wherever the Spirit went Gideon went, and whatever movements the Spirit made, Gideon bent to those movements; for the Spirit was the acting personality in all that Gideon did.

God Looking for Men He Can Use.

What must we do that the Holy Spirit may take possession of us and become the acting personality in our lives?

The first condition is the spirit of prayer, for it is as impossible to be a channel of God's divine power without prayer as it is to run a locomotive without steam. Again there must be obedience to God's plans and consecration to His will. God is not looking for methods but for consecrated men—men who are willing to let the Holy Spirit be the controlling personality in all they do. God has looked down in every age for men whom he could use. He looked down into a darkened world and found Luther, and, forging him into a red-hot thunderbolt, hurled him against the gates of error and superstition. He looked again, and found John Knox and made him a flaming torch of evangelistic fervor and used him mightily for saving men. He looked again, and found Wesley and Whitfield and sent them out as leaders of the modern revival and missionary movement. Again, He found Mr. Moody and set streams to flowing through his life that are destined to bless the world increasingly until the Lord comes. When we put ourselves at God's disposal, He will make the Holy Spirit the acting personality in our lives and whatever we do will be simply a means by which we are connected up with those upon whom God seeks to pour His saving grace.

When the propelling power of evangelism took possession of the one hundred and twenty praying disciples on the Day of Pentecost, He filled them with Divine Fire, loosed their tongues, broke up their prayer meeting, and drove them out into the streets where the lost were, and set them to speaking in sixteen different languages the wonderful words of God. In this power they swept aside the passions, prejudices and pride of a God-hating world, overthrew ancient systems of faith, and swept all before them until the known world had the Gospel of salvation. It was this propelling power that enabled them to go to the worshipers of Woden and of Thor, of Isis and Osiris; also to

the philosophers of Athens and tell them of Jesus' power to save.

When the Christians of the first century were controlled by this Power they went out to win souls by the personal method. Andrew found Peter and brought him to Christ and did that which was worthy of the effort of a life time. Philip left the multitudes in Samaria and went out after one, the Ethiopian treasurer, and pointed him to Christ. Peter journeyed all the way from Jerusalem to Joppa to talk to one man, Cornelius, and won him to Christ. Dr. Trumbull, for many years the editor of *The Sunday School Times*, said just before his death that more souls had been brought to Christ by his personal efforts than by all the sermons he had ever preached, the editorials he had written and the books he had published.

At the close of the British Parliament one Friday morning, a number of prominent statesmen gathered around a feeble old man. "Are you going home tomorrow?" they asked. "Yes, I must go home." "We are preparing an important bill and will need your counsel. Won't you make tomorrow an exception and stay with us?" "No, I must go home. You must attend to the matter yourselves." Reaching home the next night he found an appetizing dinner prepared for him. While eating the meal he gave his wife a brief account of the doings of Parliament during the week. When he had finished he staggered toward the hat-rack and put on his coat and hat. "You are not going out, are you, William?" his wife asked. "Yes, I am going to see save from his cups and whom I am deterred the old man whom I have been trying to win to Jesus. I feel that tonight is the crisis in the old man's life and that he needs this night's help to be saved." "But William, you are tired and need rest. Won't you wait until morning?" "No, it is tonight or never. I shall be back all right. Don't stay up for me." Into the darkness of the night he went and in less than two hours he had the pleasure of seeing a soul pass from darkness into light and from the power of Satan to the power of God. That soul winner was one of England's greatest statesmen, William E. Gladstone. He was willing that the Holy Spirit should be the acting personality in his life.

Oh, that this power might take possession of every one of us and move us out to victory in the time of supreme crisis when the church is retreating and the world is advancing.

Time Enough Yet for Victory.

You will remember how Napoleon planned that masterly campaign to defeat the Austrians at Marengo. On the 20th of May he was on the heights of St. Bernard. On the 14th of June, after making awful havoc of his foes and having sent Desaix forward on the right, he advanced to consummate his plans of the campaign. But Desaix was hindered by the suddenly swelling waters of the River Po, and Napoleon was compelled to stand on the field and see his old guard giving away. Just as the day was lost, Desaix came sweeping across the field at the head of his forces. He had with him a drummer boy he had picked up on the streets of Paris. As the column halted, Napoleon shouted to the boy, "Beat a retreat." The boy never stirred. Again Napoleon shouted: "Gamin, beat a retreat." The boy stepped forward and grasping his drum stick a little tighter, he said: "Sir, I don't know how. Desaix never taught me that, but I can beat a charge. Oh, I can beat a charge that would make the dead fall into line. I beat that charge once at Mount Tabor. I beat it at the Bridge of Lodi and I beat it at the Battle of the Pyramids. Shall I beat it here?" Napoleon turned to Desaix and said, "What shall we do? We are beaten." Desaix replied, "Beat them. There is time enough yet to win a victory." Desaix turned to the lad and said, "The old charge of Tabor, the charge of Lodi and the Pyramids." And a moment later following the flashing sword of Desaix and the furious charge of the boy's drum his forces swept down on the host of Austria and drove them back in defeat. And when the smoke of the battle cleared away, the boy could be seen in front of the line beating his furious charge.

By the victories of the early centuries and the conquests of the modern days; by the crisis of a retreating Church and an advancing world; by the tragic cries for deliverance of millions whom Satan has taken captive at his will, I call, in the name of Jehovah, for everyone to arise, put on the whole armor of God and

advance on the enemy. I challenge you to put yourselves at God's disposal, that He may lead you on to victory against the host of Satan. Our Commander is the Lord Jesus Christ, and our banner is the blood-stained banner of Calvary. Never has our Commander lost a battle and never shall our banner fall in defeat.



PROF. TH. GRAEBNER.

The address of Prof. Th. Graebner, of Concordia Seminary, St. Louis, Missouri, at the Friday evening session of our Association's Convention held October 27th in Omaha, Nebraska, was very highly appreciated. The outline of his address was substantially as follows:

Outline of Address.

"Out of Their Own Mouths—The Religion of Freemasonry."

1. Sources of information regarding secretism. (a) Printed rituals and cipher codes. Proof from official lodge publications that printed rituals exist; that they may differ in points of detail in various localities, but cannot be changed to suit

candidates. (b) The public literature of Masonry and other secret orders. Grand Lodge reports. Magazines. Ritualistic guides. Cyclopedias. (c) Checking the rituals against these publications.

II. The religious element in secretism, especially in Freemasonry. (a) Religious character claimed by Masons. (b) Freemasonry's use and estimation of the Bible. (c) The attitude of Freemasonry toward Jesus Christ. (d) The way of salvation as taught in the ceremonies and symbolism of Blue Lodge Masonry.

III. Secret Orders and the Church. Some Misunderstandings Removed. 1. It is not claimed that every lodge-member is an unbeliever. 2. It is not claimed that every lodge-member is an enemy of democratic institutions. 3. It is not claimed that every lodge-member is a man of evil character. (a) The friendly attitude of some churches toward the lodge. (b) The attitude of the Synodical Conference (Missouri Synod) and some other denominations towards the lodge. (c) The principle of Christian fellowship as announced by Christ and taught by his apostles. (d) The attitude of certain denominations on secretism not narrow-minded or legalistic.

LAYING THE CORNERSTONES OF HIGH SCHOOLS.

BY REV. N. P. UHLIG.

A few words are not amiss on the spectacle which was repulsive to a great many Lutherans and others, not Lutheran, but also citizens and taxpayers of Cedar Rapids, when the laying of the cornerstones of the two junior high schools was in charge of the Freemasons.

It was made an occasion to display the tinsel and glitter of Freemasonry and to impress upon the minds of the children the "glory" of secretism and to influence them in favor of Masonry.

What if the ceremonies had been turned over to the Catholics, or to any other church or clan? There would have been going heavenward a mighty shout of protest that the school board had favored a particular class or clan of which not every taxpayer is part and parcel. It matters not whether this group is large or small; for the school board to favor a klan was an un-American act.

We support the public schools heartily. We must have grade and high schools. We pay gladly our share of the upkeep. Our children will use these high schools. We would gladly have joined with our children in the parade if it had been conducted as one had a right to expect such a ceremony to be conducted. It was a public school affair in which the school board, and the city officials as public representatives, should have had everything to say and everything to do. The public should have paraded, if a parade was to be held, as pupils and parents, and not as members of special churches or klans, or organization. Especially is this true for if it is known, that many taxpayers for religious reasons must refuse to have anything to do with a ceremony conducted by Freemasons. The school board betrayed a lack of tact and of the sense of propriety as public officials.

But why oppose Masonry and the lodges? "Their members are certainly decent and respectable?" "Surely; many respectable and decent men belong to these orders."

"Yes, but as long as the Bible insists upon a brotherhood with those only who profess Jesus as the only Savior, lodgism insists upon outward decency as the only requisite of brotherhood; and upon a nominal belief in a "Supreme Being," which is very hazy and as vague as the individuals happen to fancy it. You may believe anything and still be a good lodge brother as long as you behave yourself and pay your dues. But decency does not necessarily mean Christianity. Every Christian is decent, but not every decent person is a Christian. The lodge's idea of Christianity is different from that of the Bible and therefore wrong. We have not time or space here to enter upon this phase of the debate.

We have nothing against any particular lodge as such, or any lodge-member; we have much against the system and the underlying principles, which are sugar-coated by the claim of broadmindedness and charity. We are guided by the principles of Scripture, when our congregation states in its constitution: "No one can become or remain a member, if he is or becomes a member of a lodge." The proof text you will find in Second

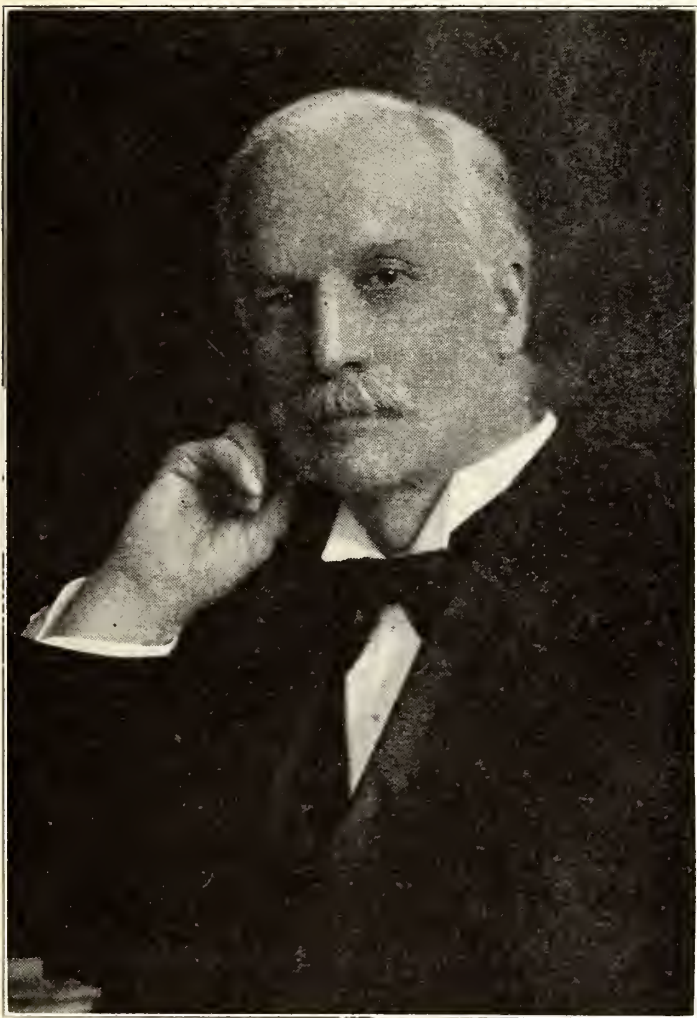
Corinthians, chapter six, verses fourteen to eighteen; and in Matthew, chapter eighteen, verse twenty!

—Cedar Rapids, Iowa.

NO STEPS BACKWARD.

BY PRES. C. A. BLANCHARD, D. D.,
WHEATON COLLEGE, ILLINOIS.

One of the mottoes which impressed me when I was a young college man was *Nulla vestigia retrorsum*. "No steps backward," I suppose, is a fairly accurate translation. It is certainly a good



motto for any man or any institution, and thoughtful persons, I think, will be careful to make it their own. Something like forty-five years ago, I do not remember the exact time, Monmouth College had nine secret societies, as I was told, some of which actually administered oaths to the students of the institution, these oaths beginning, "I promise and swear" and ending "So help me God." Agitation in the city and college resulted in the abolition of these fraternities. The senate, if

I am not mistaken, directed the faculty to cause them to be discontinued, which order was obeyed.

Last week there came to my desk a paper called the *Biblical Recorder*. It is a Baptist denominational organ and contained a statement respecting Greek letter societies by the Board of Trustees of Wake Forest College, North Carolina. This statement is so important that I think it may be well to print it in full and I therefore subjoin it for the information of all interested.

Statement by the Board of Trustees.

In response to protests which have come to the Board of Trustees of Wake Forest College against its action in legalizing Greek letter fraternities, the members of the Board at their recent session in Raleigh felt that it was due our brethren throughout the State to make a public statement concerning its action, and appointed the undersigned to prepare such a statement.

The Board owes its existence to the Convention, and feels its responsibility to that body. Its members believe that, like all business corporations, the Convention appointed them to shape the policies of the College and to conduct its affairs for the best interests of its owners, namely, the Baptists of North Carolina; and with a full sense of their responsibility, after patient investigation and careful consideration, they have adopted the policy in question.

The following are some of the considerations that influenced their action:

1. Practically every college of standard grade in America, secular and religious, recognizes these fraternities, and this is true as to every such institution in this State.

2. Whatever our personal opinions and wishes about these organizations, we know that a large proportion, if not a majority, of our young men are attracted by the kind of fellowship which these fraternities offer, and that if this class of young men are denied such fellowship at Wake Forest they will seek and easily find it elsewhere; moreover, this we know they are now doing in large numbers.

3. We believe in democracy, but the same democracy which makes it optional for some to remain outside of these organizations gives to others the right to join them if they wish, and to maintain and conduct them so long as they do not interfere with the rights of others.

This principle is recognized in respect to secret organizations for men in our country, such as Masons and kindred others.

4. It is understood that regularly constituted Greek letter fraternities, under national control, require character and scholarship in their members, and do not allow any forms of immorality, as is sometimes supposed. Of course, members of these fraternities, as of other organizations, sometimes act unworthily, but such are subject to discipline by their chapters. Most of the objections to fraternities at Wake Forest have arisen by reason of organizations that were local and irresponsible and were conducted in secrecy and were not under any control, either national or by college authorities.

5. There is a demand by our young men that cannot be ignored who wish to attend institutions where fraternities are recognized, and consequently Wake Forest College has lost large numbers of these, who have gone to and are attending other institutions where they have these privileges.

6. The action of the Board in legalizing these fraternities was following practically all colleges in America, and is in no sense the endorsement of a moral evil, such, for example, as the legalizing of saloons would be. The latter is a question of morals, while the former is only a question of expediency.

7. All fraternities, by the action of the Board, will be under control of the faculty and we have been furnished with an outline of the regulations likely to be adopted by the faculty.

a. Number of fraternities will not be limited. This will give opportunity to a larger number of students to affiliate.

b. The number in any fraternity is to be limited by the faculty and names of members furnished. This will prevent any one fraternity from holding the balance of power.

c. Students will not be eligible for membership until after a specified period of residence.

d. The organization of each group must be reported to and receive the approval of the faculty.

e. If a group live together, the group will be held responsible for any misconduct in its quarters.

f. The influence of the faculty will be exerted to keep the expenses down to the minimum.

8. Finally: In view of these facts and the conditions with which the Board was confronted, and recognizing to the fullest degree its obligation to the denomination in North

Carolina and to the college, it could not conscientiously rescind the action taken. This Board, therefore, respectfully requests the brethren to be patient and to give this policy a fair trial.

LIVINGSTON JOHNSON,
R. T. VANN,
WALTER E. DANIEL,
Committee.

Comments on This Statement.

It will be observed by all readers, **First**, that there is not one word in this statement a quotation from, or reference to the Word of God. It would seem that a religious paper, printing an article about the policy of an institution which is professedly Christian, would have made some reference near or remote to the Word of God. Of course, there is nothing in the Word of God which justifies secret societies of any kind. It is equally observed that there are many declarations against the principle of secret associations. This may be the reason why this publication makes no reference to the Book which is professedly its rule of action.

Second. I have read the article with some care and I do not find a single statement of fact in it which I believe to be true. Of course, I do not charge the committee with intentional falsehood. That was the farthest from my thought, but questions of fact are questions of fact. If these statements are none of them true they ought not to be put forth in a Christian publication as true and the people who through lack of information have done this should make haste to acknowledge their error. Taking them in detail I note, first, that it is not true that practically every college of standard grade in America, secular and religious, recognizes these fraternities. I do not know precisely what the fact will be at the present time but the latest definite information we had on this subject was that there are in the United States about one hundred colleges which do not tol-

erate secret societies. I presume some of these colleges are not of standard grade, though, of course, this is a phrase which needs to be defined, but there are about one hundred colleges which do not tolerate secret societies in this country. Second, it may be true that the majority of our young men are attracted by the fellowship which secret societies offer. I will not say this is not true. I simply say I do not believe it. It is, however, a question of fact and not a question of opinion and before the writers affirm that the majority of our young men covet the fellowship of secret societies they should spend some time in finding out what the facts actually are. This having been done, if their statement is correct we should have to admit it, but we are entitled to know what the facts are.

Secret Societies Not Democratic Institutions.

Third. This statement is that they are believers in democracy, and they prove that they are believers in democracy by saying that they will give men who want secret societies the right to belong to them and they will give those who do not wish to belong to them the right not to belong to them, and they tell us that this principle is recognized by them in respect to secret organizations for men in our country such as Masons and kindred orders. No man who has studied secret societies intelligently believes that they are democratic institutions. They swear members to life-long concealment from all those who are outside of the organizations, even wives and children of members. Persons who join these organizations, almost without exception, tell us that they do this for the purpose of gaining certain favors which they could not obtain unless they were members. They say that when traveling, when engaged in business competition, or in military organizations, men who belong to lodges can secure favors which men who

do not belong to them cannot obtain. In what sense of the word is an organization of that kind democratic?

Fourth. The article states that Greek letter fraternities require character and scholarship in their members, and do not allow any forms of immorality, and if members of these associations are guilty of acts of immorality the organization will discipline them. A statement of this kind made in a meeting of one of these fraternities would probably provoke uproarious laughter. It is true that in colleges where the moral standards are high secret societies are compelled to a semblance of decency. It is perfectly true that in some colleges the fraternities are made up of men of good moral character. It would be surprising if it were not so, but to say that secret societies in colleges as a rule are made up of men of high moral character and that men of another sort are not permitted membership without discipline is so untrue as to be ridiculous in character.

The Fifth statement is that young men demand these fraternities and that Wake Forest College has lost large numbers of them because they wished to go to institutions where secret societies are permitted. This again is a question of fact and it is also a question of fact whether or not Wake Forest has not gained as many men who do not like secret societies, because of the former position of the college as it has lost because of this limitation.

A Question of Morals; Not Expediency.

The Sixth statement says that permitting secret societies in the college is a question of expediency and not a question of morals. John 18:20, II Corinthians 6:14-18 and Colossians 3:17, all of them show that secret associations are not simply questions of expediency but are most decidedly questions of morals. Statement Six repeats the affirmation of Statement One that all colleges in Ameri-

ca allow secret societies, therefore Wake Forest ought to do so.

Statement Seven says that all secret societies will be under control of the faculty. No man who is familiar with secret societies in colleges believes for a single moment that this is possible, and when disturbances of one kind or another arise, it will generally be found that they are stimulated by the secret societies, if the future repeats the history of the past. When these disturbances rise to a great height, the faculty will try to do something. Sometimes they will succeed. Sometimes they will not, but it is practically certain that the moral, intellectual and spiritual standing will be injured so far as they are affected by the toleration of these secret associations.

Quite possibly in this Laodicean age colleges are to go, one after another, in this fashion, but if they do they will bear their own bitter fruit and those who are responsible for them will have to answer at the judgment bar of God for the work they have done.

FREEMASONRY AND THE PUBLIC SCHOOLS.

The Builder, a "journal for the Masonic Student," published at Anamosa, Iowa, by the National Masonic Research Society, devotes the whole of its August issue to the public schools. It is quite apparent that the Masons generally favor the Towner-Sterling Bill, for not only do a number of Masonic Grand Masters openly say so in their contributions to this "Public School Number" of *The Builder*, but the place of honor is given to "Brother" Horace M. Towner, co-author of the bill and its sponsor in the national House of Representatives. Mr. Towner sets forth what he conceives to be the necessity and advantages of federal aid to the public schools and denies that the Sterling-Towner Bill will lead to the control of education by the federal government. He is very emphatic in asserting that this bill is *not* designed to take the control of

education from the individual States and that no one favors such a proposal. Mr. Towner is either disingenuous or blind, that is, either he does not mean what he says, or he cannot see that federal aid will necessarily and inevitably lead to federal control.

So far as we have noticed, there is no directly anti-Catholic utterance in the "Public School Number" of the *Builder*, but there are several intimations, on the part of the contributing Masonic grand masters, that Masonry is opposed to all private and denominational schools and favors their abolition. Thus Grand Master Spearman of Arizona says that private schools may be good enough for countries with a so-called aristocracy, but practical America must maintain the democratic public school. Grand Master Robinson of New York calls the public schools the only means whereby our free institutions, and, incidentally, Freemasonry, can be safeguarded. Grand Master Kirby of Arkansas speaks of "antagonism of the Church to the public schools." Grand Master Smith of Nebraska says that those who oppose the public schools are "the vicious, the penurious, and the ignorant," classing Catholics and Lutherans in the first-mentioned category. Grand Master Gibson of Utah admits that the "parochial or sectarian schools" did useful pioneer work in their day, but says "their period of usefulness is at an end." Several of the worthy grand masters do not mention the parochial schools expressly, but indicate their feelings towards them by insisting that instruction in all schools should be in the English language only. Two (Jeter of Idaho and Murphy of Mississippi) express themselves in favor of reading the Bible in the public schools. One (Harri-man of Vermont) protests "against the use of the public school for propaganda purposes."

There is a distinct inclination on the part of all the contributing grand masters to identify the public school system with Freemasonry. "Our present public school system," says, *e. g.*, Wilder of Connecticut, "originated with and was flowered and protected by Masons." "The history of public school education," says Baillie of Oregon, "is closely interwoven with the history of Masonic progress, and to

these we owe in a great measure the wonderful progress of our country."

—*The Fortnightly Review*, Aug. 15, 1922.

knowing the will and law of God. The psalmist says: "I will meditate in thy precepts, and have respect unto thy ways." It is a pertinent question to ask



WHY DISCRIMINATE BETWEEN HIGH SCHOOLS AND COLLEGES?

"What's sauce for the goose is sauce for the gander."

History teaches the truth of the following: "Where wealth is rapidly accumulated the sentimental in men decays." "The power of wealth does subdue men, but does not soften their hearts."

ourselves, Do we spend our waking moments in meditation?

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment. Each hour comes with some little fagot of God's will fastened upon its back.—F. W. Faber.

Meditation is one of the means for

IS THE CHURCH SEVERE ON THE LODGE?

BY REV. A. H. LEAMAN.

Criticism has come from various sources that the Church should not be so severe in her criticism as to the religious side of the lodge. If criticism must come, they say, let it be from another angle.

Men tell me they join the lodge not for religious purposes, but for the financial benefits they hope to get. No doubt this statement is true, but under the present system of religion, men cannot be free from the influence of the rites of the lodge. This influence makes them helpless in expressing themselves as individuals and tends to smother their convictions. Christ is denied and their personal liberty is gone. If men are ben-

efited in a financial way, what does it profit them if they gain the whole world and lose their souls, or what can they give in exchange for their souls?

The church to be true must warn from pulpit and press against the religious rites in the lodge, for the lodge has taken the sacred things of God and trampled them under the foot of men, and has robbed Christ of the worship due to Him and transferred it to men. So long has the Church been courting the friendship of worldly organizations that now she seems helpless in the warfare against the powers of darkness.

Our citizenship is in heaven and we must be careful that we do not become smothered by a system that brings ruin to the blood bought Church of the redeemer.

THE SECRET EMPIRE THE FINAL ANTI-CHRISTIAN POWER

BY J. P. AURELIUS, D.D.

In I Tim. 4:1-2 the Holy Spirit predicts an apostasy in the latter times in the Christian Church. There will be an anti-Christian development in those times. The apostasy will be brought about by seducing spirits and doctrines of devils through the hypocrisy of men, speaking lies, having a conscience seared, as with a hot branding iron. Having themselves departed from the true faith, undermining Christianity by unifying it with Mohammedanism, Judaism, Universalism and "worshippers of the Deity under every form." Thus the way will be prepared for "the son of perdition" (2 Thess. 2:3) to assume the leadership of the anti-Christian forces against the Christian church.

I. The preliminary powers. We have an outline of prophetic history in the second chapter of the book of Daniel. King Nebuchadnezzar had a dream about a metallic image. Daniel interpreted to the king that the gold, silver, brass and iron, which composed the great image, were four kingdoms, which should in succession appear in the world. Prophetic history has been interpreted by Universal history. Babylon was the first kingdom. This kingdom was overthrown by the Medes and Persians the second kingdom, which again suffered the same fate by a third kingdom led by Alexander the Great and his Greek armies. The Roman

kingdom of iron finally conquered the Greeks.

We now turn to the 13th chapter of Revelation where we have the continuation of the Roman empire, which is here resembling a beast having seven heads and ten horns. There is also a second beast with two horns like a lamb; and a third living image of the first beast. All three being controlled by the Dragon.

The Dragon is the Devil giving power to the Beast (Rev. 13:4; 20:2). The first Beast rose out of the sea from the heaving of the waves of godless strife. This is the pagan Roman world power, during its ten first emperors. The seven heads of the Beast are the following regular emperors: Augustus, Tiberius, Caligula, Claudius, Nero, Vespasian and Titus. The ten horns denote the Roman emperors, when we include Galba, Otho and Vitellius. These three last named started a revolution and usurped the Roman throne, and announced themselves emperors, but were only able for a very short time to rule the empire.

In regular order there were only seven real heads, although all ten had been crowned. One of the regular heads had been wounded to death. This signifies emperor Nero's expulsion from power and his subsequent suicide. All these emperors persecuted the first Christian church. The persecution under the reign

of Nero had been more severe almost than under all the other emperors combined. After the downfall of Nero the Roman empire received a severe shock—almost its death, and pandemonium reigned during the three forementioned usurping emperors.

Finally Vespasian was proclaimed emperor and restored the empire. Thus the first Beast's deadly wound was healed.

The second Beast came out of the earth, representing what is more settled in human thought and society and more firm as to religious sentiments. It was lamb like in its mien, but intolerant in its speech. In reality it was the same wild Beast order, and belonging to the same Dragon brood.

Pagan Rome was succeeded by Papal Rome. The Dragon having failed to crush Christianity by pure paganism, changed his tactics to attacking the Christian religion by promulgating a nominal Christianity in pagan form. If the two-horned Beast is the symbol of an ecclesiastical organization, then the *Image* of the ten-horned Beast must be the symbol of a third organization.* The two organizations existed before the Image was made. The Image was related to the first Beast as an idol to a false god, and the same men worshipped both the Beast and his Image. It received life of the second Beast, at whose request men made it, and it became a living Image. Thus we have a third distinct empire, co-existing with the other two. The first was the Civil, the second the Ecclesiastical, and the third the artificial. The first two were ordained of God; the latter was made by selfish man. This distinction is made clear in the Holy Scriptures. Thus we see that the Image of the Beast is an imitation of civil and organized society, and is itself a living organization. In the following articles we will demonstrate that *modern secret societies* are the Image of the Beast.

—Fremont, Kansas.

MORMON SECRET TEMPLES.

In September, 1921, the ninth secret temple of the Mormon Church was begun at Mesa, Ariz. The building is to cost over half a million dollars and is to be completed within a year. These temples are not for public services, but for

the secret administration of endowment rituals and celestial marriage ceremonies, with baptisms and marriages for the dead. Following is a list of existing temples: Kirtland, O.; Nauvoo, Ill.; Salt Lake City, Utah; Manti, Utah; Logan, Utah; Cardston, Alta.; Laie, Hawaii.

THE JOINT SYNOD OF OHIO.

In these days of apostasy in so many churches and denominations it is heartening to read the action of that great church body, the Lutheran Joint Synod of Ohio. Do not fail to read also in this same number the action of the Synod on Secret Societies. Our readers will be interested to learn that two of the members of our Board of Directors are also members of the Joint Ohio Synod.—Editor, *Christian Cynosure*.

A large body like the Joint Synod of Ohio, with a constituency scattered over the length and breadth of the country and extending far up into Canada, without speaking of fields lying in foreign parts, and meeting but once in two years, must expect, in these troublous and shifting times, to have a task on its hands at its meetings. Problems are bound to arise that are not easy of solution, and much wisdom as well as grace is needed to keep at all times an even temper and to preserve the bond of peace and unity.

But there are usually some special problems that may have been brooding for years, but have become acute during the intervals between meetings, that will not bear postponement but insist upon being dealt with at once.

Two such problems presented themselves at the late meeting, and it would only have betrayed timidity or even cowardice to have ignored them or refused to deal with them. One of these questions was the Synod's position relative to the National Lutheran Council and the other was the lodge question. Both were openly and courageously dealt with and peaceably disposed of. They will, of course, continue to remain live questions among us, but there is no good reason whatever why they should in any concrete way interfere with the future work of the Synod and its progress to greater things. The oneness of mind and purpose among us is, we believe, sufficiently strong to keep us by the grace of God united in the great work the Lord has given us to do. We need to remember that the Lord has nowhere assured us of easy sailing for His

Church. It will take sturdy hands and brave hearts to steer clear of the rocks and breakers all about us, but the Lord will be with His own, if we but let Him do the piloting.

One thing in particular should make us most hopeful as to the future. As a solid phalanx the entire Synod stands for the Bible, as God's inspired Word that must and will maintain its cause against every foe. Not a word was heard in the assembled body that might be construed as giving aid and comfort to the enemies of sound doctrine and a living faith. The great doctrines of the Bible, to wit: the direct creation of all things by the word of God's power, the depravity of the whole race, the Virgin birth and deity of Christ, the atoning sacrifice of His death, justification by grace alone through faith, regeneration by the Holy Spirit through the means of grace, the resurrection of the body and the visible return of Christ to judgment—these and all other revealed doctrines of the Bible are everywhere lifted up among us as the banners of the truth and of a conquering host.—From Editorial in *Lutheran Standard*.

THE LODGE QUESTION

In the Joint Synod of Ohio.

The lodge question has always been a sort of Gordian knot in the Synod, and has become particularly so during late years, due largely to the fact that some have been pursuing a more liberal course than others, or to turn it about, that some have been more strict in dealing with lodge men than others. It was therefore expected that the question would come up at this meeting of the Synod, and it was hoped that the Synod would make plain its present position in the matter, and that a course of procedure would be pointed out that would satisfy all and that all could follow, so that the unity and harmony of the Synod might not be impaired. Sufficient time for a full discussion of the subject could not be found, yet a few hours were devoted to its consideration. The debate was spirited, yet carried on with good feeling, and the final result was the reiteration of the Synod's position, taken in 1888. "The rule among us must be and remain, that members of secret societies can neither become members of our congregations

nor indefinitely remain such and be admitted to the Lord's Supper."

Members of the Synod, however, felt the need of an interpretation of this terse statement, so that they might better understand how the resolution of the Synod is to be carried out in practice. Such an interpretation was given in the adoption of a series of propositions that were originally discussed and adopted by a conference, and later, with a few slight changes, endorsed by the Theological Faculty of Capital University in 1903. The propositions are here appended:

Uniform Practice in Judging Lodgery

a. We oppose the lodges: (1) not on account of their merely external associations; (2) not on account of their mere business-like benefits;

b. But we repudiate and combat lodgery on account of its anti-Christian tendencies as they are revealed: (1) in their confessions of a faith in God without Christ; (1 John 2:23; 2 John 9:2-2); in offering prayers without Christ; (John 16:23; 3,); in singing spiritual songs without Christ; (Col. 3:17; 4,); in establishing a righteousness opposed to Christ and His righteousness, (Gal. 3:10; 2, 15; 5,); in pursuing a moral sanctification of life without Christ and His Gospel, (John 15:4-5; 6,); in boasting of works of love which are not works of love according to Christ's command, (Matt. 5:46-47; John 13:34; 7); in requiring oaths contrary to Christ's command, (Matt. 5:34-37; 8); in promoting carnal indulgence contrary to the spirit of Christ (1 John 2:15-16; Rom. 8:9).

Uniform Practice in Combating Lodgery.

a. We are agreed on the *reasons and motives* for such opposition:

(1) We know that fundamentally lodgery is directed against Christ and His kingdom (Matt. 12:30). (2) We know that members of a church joining a lodge (brotherhood) with anti-Christian tendencies become participants in the denial of Christ (1 Tim. 6:22; Matt. 10:33). (3) We know that participating in the anti-Christian efforts of the lodge, members of the church are in danger of losing Christ (Gal. 5:4, II Cor. 6:14-18). Summary: We know that lodges of anti-Christian characters are a constant danger to the church and its members.

b. We are agreed concerning the

means to combat lodgery: These are not carnal weapons and force, (2 Cor. 10: 3-4; 2), but solely God's Word in its two-fold character of Law and Gospel.

c. We are agreed as to the *manner* of combatting them.

(1) In reference to all members who are in danger of being drawn into the net of the lodge, i. e., to *safeguard them*. For this we deem necessary:

a. Public instruction from God's Word concerning the anti-Christian character of the lodges. (Lectures, etc.)

b. Standpoint and confession of the congregation over against the lodges. (Constitution.)

(2) In reference to such members of the Church who have already been ensnared into the lodge, i. e. to *win them back*. In this case our practice is *not*:

a. To at once strike their names from the membership list. This would *not* be an effort to win them back (Matt. 18:15).

b. Again, not to demand in a legalistic manner, "You must withdraw." That would be against the spirit of the Gospel. But our method is this:

a. That with patience we seek to instruct them and *convince* them. (2 Tim. 4:2).

b. That we persist and do not become lax in this work (Jer. 48:10).

c. But that those who persistently refuse to be instructed from God's Word, and are unwilling to submit to the clear Word of God, we expel from the congregation as openly confessed un-Christian persons (Matt. 18:17).

(3) Concerning our profession and testimony against lodgery in case of public burial:

a. We do not grant to a lodge member outside of a Christian congregation a churchly burial (Matt. 8:22).

b. In case of the death of a church member who, for some reason or other, is still connected with the lodge, we bury him as a church member, not as a lodge member, if no open ungodliness is evident. We therefore do not tolerate the lodge's anti-Christian demonstration of any kind at such a burial, whether through exposing their insignia, offering prayers, etc.—*Lutheran Standard*, Sept. 16, 1922.

CAN A CHRISTIAN BE A FREEMASON?

BY F. P. ALLISON, HANNIBAL, MO.

In the February *Monthly* there was a letter under the heading "A Christian and a Freemason at the Same Time," in which the writer gives John 18:20 as the Scripture regarding his stand against the Freemasons. Any Scripture that will convict one of sin and cause him to repent and turn unto God in the name of Jesus Christ has accomplished that for which God purposed it (Isa. 55:11), but John 18:20 and the other Scriptures cited, except 2 Cor. 6:14-18 and 2 Cor. 7:1, would convince very few Masons that Freemasonry would hinder them from being Christians.

On page 819, under "Practical and Perplexing Questions," Grant Stroh, answering R. S., Moorestown, N. J., says, "Yes, it is possible for a Christian to be a Mason, unless he is obliged to take oaths contrary to the spirit of Christ."

Prof. Stroh Answered.

In the full and complete light (not more light) of Leviticus 19:12 and Matthew 5:33-37, how could any oath be anything but contrary to the Spirit of Christ?

I wish to say that it is as impossible for a Christian to be a Freemason as it is for water to run up hill. Not because Christ did nothing in secret, not because Christ said swear not at all, but because the order of Freemasonry will not accept Christ as the Son of God.

A Masonic Reply.

A very large percentage of Masons in reply to the above statement would say: "True, but where can you find anything that will surpass or even equal Freemasonry in exemplifying the teachings of Jesus Christ? Our order was founded at the building of Solomon's Temple. The Bible is one of the great lights of Masonry. Its tenets are brotherly love, relief, and truth. Its religion is a firm belief in the one true and living God. Look at the thousands of young men our order has lifted to a higher moral plane, made them men that are men. Look at our homes for the aged and destitute brethren and their widows and orphans. Even the preachers who belong to our order will tell you that Freemasonry will make any man better."

Blind Leaders of the Blind.

Oh, ye blind leaders of the blind, how many Masons have passed on into the dark valley believing that the religion of Freemasonry would save them from the judgment to come (Rev. 20:11)!

Take your funeral ceremony and read it carefully and tell me what else it teaches.

I will give you one example. A man in this community died. He was a morally clean man, liked by every one, his business integrity above reproach, a prominent Freemason, but he would not have anything to do with the Christian religion.

His funeral was from the federated church (Presbyterian and Congregational). The pastor was a Freemason. For his Scripture lesson he used Ecclesiastes 12, and for a text Psalm 133, and preached the Mason to heaven through the lodge. The name of Jesus Christ was mentioned neither in song, prayer, nor sermon. The entire service was a rejection of Jesus Christ, but the most appalling thing was his closing. I will give you his exact words: "Rejoice, brethren, in these words, for there is hope of a tree if it be cut down, that it will sprout again and the tender branch thereof will not cease" (Job. 14:7).

At this point he leaned over the pulpit and extended his arm until his hand was almost over the body, and then said, "Brethren, in the resurrection the grip will not slip, the grip will not slip!"

How is that for exemplifying the teachings of Christ?

Speculative Masonry Not Older Than A. D. 1700.

Speculative Masonry cannot be traced back to the 17th century, and it must rely on tradition to some extent to get that far. There is no proof whatever that it was founded at the building of Solomon's Temple. But if it could be proved beyond a shadow of a doubt, what benefit could come from it? The curse of God came upon the Temple, and remains on it, and on Jerusalem, and on the Jews and on all who reject Christ in this age of grace. God's hand is still stretched forth in love and mercy, however, to all who will believe on the Son and confess His name (Rom. 10:9, 10).

It is said that the Bible is *one* of the

great lights of Masonry. It is blasphemy to place anything temporal or worldly on the same level with the Word of God and say it is only one of many.

The tenets of Masonry, brotherly love, relief and truth. What is love? "Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth" (1 Cor. 13:4-7).

O love, thou art a jewel with a heavenly setting, -but thou art not found in Freemasonry! *Policy* is the word to use. Relief without love profiteth nothing. Truth, in worldly affairs? Yes, because it is the best policy.

The Masonic Creed Not Sufficient.

The religion of Masonry is a belief in the one true and living God; but this is not enough. "Thou believest that there is one God? Thou doest well; the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead" (James 2:19, 20)?

You say you believe in God and that truth is one of the tenets of Masonry? But God says, "This is my beloved Son," and you will not believe it. What a travesty on truth! "Every one that is of the truth heareth my voice" (John 18:37).

You claim to reverence and teach the Bible, yet you discard the key, for the key to the Bible is Jesus Christ. "Search the Scriptures," said He, "for in them ye think ye have eternal life; and they are they which testify of me" (John 5:39).

The Writer's Confession.

How often have I heard men say (I am ashamed to confess, I have said it myself), that if one will live up to the teachings of Freemasonry, one is good enough. I want to say right here that it cannot be done. But suppose it could, and for the sake of argument I will grant you the privilege of hiding behind your self-righteousness, yet you are as far from Christ as the east is from the west, "for in the flesh dwelleth no good thing" (Rom. 7:18). "Without the shedding of blood is no remission."

Wrap your cloak of self-righteousness about you, live your lives out of Christ, having the form of godliness, but denying the power thereof (2 Tim. 3:5), and

present yourselves to Christ and lay your trophies at His feet and hear this answer: "In that day many will say unto me, Lord, Lord, and then will I profess unto them, I never knew you" (Matt. 7:22, 23).

To the child of God, the true believer in Jesus Christ, every promise belongs. Christ is yours, God is yours, the Holy Spirit is yours, this world and the world to come is yours, time and eternity is yours, everlasting glory is yours.

What if Masons Refuse the One Promise of Mercy?

But to those who refuse to believe in Jesus Christ, there is neither in this age nor in the ages to come one promise of mercy, for as you reject Christ in this age of grace, so will God reject you through the ages to come. "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John 14:6).

Jesus Christ will save you if you will lay aside your cloak of self-righteousness and come unto Him, confessing your sins and accepting Him as our Savior. "He that believeth on the Son of God hath this witness in himself" (I John 5:10).

Has your cloak of self-righteousness given you this witness? I think not. Why? Because you are not the sons of God through faith in the propitiation of Christ.

Does living the teachings of Freemasonry give you this spirit of His Son in your hearts whereby you cry continually, Abba, Father? No? Then are you not yet in your sins and therefore lost? Is there anything in the teachings of Freemasonry that promises you a place in the family of God as a son; an heir, and joint heir of Jesus Christ? (Romans 8:17.) No? Then are you not lost?

It is a fact well known by all the true saints of God that the greatest hindrance of the gospel of Jesus Christ is self-righteousness. What saith the Word? "Having the form of godliness, but denying the power thereof; from such turn away" (2 Tim. 3:5).

How can your name be written in the Lamb's book of life if you deny Him before men? "I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8, 9).

"Wherefore, come out from among

them, and be ye separate," saith the Lord. (2 Cor. 6:17, 18.)

—*The Moody Bible Institute Monthly*, August, 1922.

SHALL THE MODERNISTS BE DRIVEN OUT OF THE EVANGELICAL CHRISTIAN CHURCHES?

BY JOHN H. MOSEMANN.

(A reply to Harry Emmerson Fosdick's pamphlet, entitled, "The New Knowledge and the Christian Faith.")

In the above pamphlet, Mr. Fosdick is making a desperate plea to have liberals (this term is applied to such as pose as Christians, and yet are identical in belief with Robert Ingersoll, Thomas Paine, and Voltaire on many points of Christian faith) retained and not driven out of the evangelical Christian Churches. The Liberals, when they become full-fledged liberalists, usually take a position as follows on vital matters of the Christian faith and the teaching of God's Word:

They do not believe in the plenary, verbal inspiration of the Scriptures; the biblical account of the origin and fall of man; the virgin birth of Christ; the deity of Christ; the atonement made by Christ on the cross; the efficacy of His precious blood; the resurrection of Christ; the miracles of the Bible, such as "The Flood," "The Whale swallowing Jonah," etc., etc. They take the liberty to reject any and everything that is inconceivable to their exalted reason.

Let us examine into the matter further and see whether the Liberals should be retained in the true, evangelical Christian Churches:

Shall Modernists Be Fellowshiped in Christian Churches?

1. Was the Christian Church originated by what are known today as Liberals? (Modernists.)

Surely not! None such were found among the company of 120 disciples upon whom the Holy Spirit fell on the day of Pentecost and were baptized into the one body of Christ. All Liberals were outside the pale of the original church. The Holy Ghost never did, never would, nor ever could fall upon a Liberalist while he remains in such a state of unbelief and wickedness.

2. If the Christian Church was not started by the Liberals, how have they

come to be in the professed Christian churches?

One answer is found in Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Another answer is found in I Tim. 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

In the passage in Jude we find that these men have "crept" in "unawares." Naturally, after being inside, their deadly and soul-destroying work begins, and inevitably corrupts other poor souls that "they depart from the faith," they once held, and change their views to accept the views of heretics. This is corroborated by the Scripture found in II Tim. 4:3, 4:

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

If Mr. Fosdick and his co-religious liberalists are such as Jude and other writers in Scripture describe, do the liberalists have a just right to be in the Christian Church? Are they not plainly impostors, corrupt and wicked in their designs? Is not the Christian Church justified in desiring either their repentance and conversion, or their complete separation? Do they not properly belong to the class described in II Cor. 11:13-15, "For such (whom he alludes to in verse 4 as they who preach "another" Jesus, other than the apostle preached and receive "another" spirit, and "another" Gospel) are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

3. If the Liberals did not originate the Christian Church, who did?

Let Christ Himself make answer to this question: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). "I will build *my church*!" And when did this building of the Church be-

gin? Surely the Church had her inception on the day of Pentecost when the Church (those who believed in Christ) were united in one body. The Lord has been building the Church ever since, setting in the body every member as it pleases Him. Does He use those in the building who are impenitent? who are unbelieving? those whom He warns against as being false christs and false prophets, who deceive many? Would He compose the Church of such as deny His deity, His work on the cross of atoning for sin, as deny His precious, precious blood? Would He use such in the building as denounced His miracles as never having occurred, but assert that they were merely imaginary? Would He use such as are at variance with Moses, with all the prophets, and Himself as well? Would He accept such as belittle the words of his apostles; of whom He said; "He that heareth you, heareth me, and he that despiseth you despiseth me" (Luke 10:16)?

What Ought to Be the Churches Attitude?

4. Shall the Christian Church be tolerant or intolerant towards these wicked intruders who call themselves "liberalists"?

The prophet Amos asks a very pertinent question, quite applicable here: "Can two walk together except they be agreed" (Amos 3:3)? Can a true Christian who believes in the Lord Jesus Christ as the Son of God, and Savior of the world, and that the blood of Christ alone cleanses us from all sin, have Christian fellowship with one who denies all these things? The Word of God says, "Be ye not unequally yoked together with *unbelievers*." "What part hath he that believeth with an *infidel*?" True Christians cannot have fellowship with them for it is written, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

In the light of such divine truth, can the Christian Church be anything but intolerant? Absolutely not! The Church can be no less intolerant than were God and Christ when they cast out of heaven that wicked usurper and self-exalted rebel, the Devil! The number of adherents that Satan would take with him in

the persons of angels would not hinder the "house-cleaning" in heaven.

The Church needs to be as intolerant as was Christ when the house of God was polluted with wicked men, making it a "den of thieves." He "drove" them all out. These wicked impostors are robbing us of the very foundations of the Christian faith. Just as well be at ease in a house whose foundations is being destroyed as to sit "at ease in Zion" while the enemies of God ruthlessly tear away the costly stones of grace and truth, and seek to undermine and destroy the great pillars upon which the Christian faith rests.

Let the Fundamentalists rise up in the strength of the Lord and "earnestly contend for the faith which was once delivered unto the saints" (Jude 3)! Let the Church of Christ, with a strong hand, remove from her fellowship all who persist in being liberalists, enemies of God, of Christ, of the Christian Church, and the blessed Bible which, while professing to love, they tear to shreds and relegate into oblivion, denouncing it as "untrue," "unmodern," "unbelievable," and "incompatible" with their advanced minds!

The Christian Church today should be as "intolerant" to these false friends as Elijah was to the false prophets of Baal when he slew them and exterminated them from among the children of Israel. While he literally took their lives, we should expel the liberalists from among us by not extending to them the hand of Christian fellowship, and denying them the emblems of the body and blood of our Lord Jesus, refusing them any place of service and work of the Church of Christ.

"A little leaven leaveneth the whole lump. Purge (drive) out, therefore the old leaven that ye may be a new lump" (I Cor. 5:6, 7).

Lancaster, Pa.

—*Gospel Herald*, Sept. 7, 1922.

THE QUESTION OF THE HOUR.

BY E. E. FLAGG.

CHAPTER XXIX.

GOING DOWN INTO EGYPT.

The political contest had assumed new features, and as usual the saloon and the lodge were both active. By this means some curious complications were pre-

paring which would be a surprise to many who never thought while so confidently predicting results to make allowance for these two important factors—particularly the latter. "The way of a serpent upon a rock" is about as easy to trace as the way of the lodge in politics, but we will essay the task, first giving the reader a map of the political situation that he may better understand what follows.

The Republicans nominated as their choice for Governor Judge Dyer, a Christian man of strong temperance principles—in all respects an irreproachable candidate. The determined stand made by the Prohibitionists at the previous election had forced this concession from the unwilling party leaders. To nominate again a demagogue like Gen. Putney, even at the bidding of the Grand Army, would be too much of a risk. On the other hand the Democrats nominated as before an ex-confederate who stood high in favor with the saloonists. Had the Republican choice been less worthy the Prohibition ranks would have stood firm, but when to its nominee's unquestioned character for integrity and patriotism were added vague promises of submitting a prohibitory amendment to the people, even the staunchest third party men wavered. Stephen Howland himself, after a little inward struggle, left the prohibition Moses and joined the rest who flocked to Judge Dyer's standard in the sanguine belief that they already saw the dawn of a new day.

But Martin Treworthy was not so hopefully inclined, though if he could have conscientiously cast his vote once more with the party of his first affections, so inseparably associated with the memory of his old battles for human freedom and the name of his mourned and martyred chief, it would have rejoiced him from his heart.

"Mr. Treworthy, what do you think of voting for Judge Dyer," asked Nelson, who was now in his new position of foreman at the works.

He was tolerably sure of keeping it, and could speak lightly of his own losses to Stephen Howland as compared with others whose all had been swallowed up in the bank's failure. At the same time to have to begin over again the task so nearly accomplished of earning a home

for himself and Martha was not a very inspiriting outlook. Besides this there were disagreeable things connected with his new position, for while the majority of the men liked him, he knew there existed an unfriendly element which made itself felt in various ways, and which would not only have gladly ousted him from the situation, but would doubtless have succeeded in doing so with an employer of less stubborn make or less firmly his friend than Matthew Densler, who turned a deaf ear to all complaints, grimly assuring the fault finders that he was boss over his own concerns, and if they didn't like the new foreman they might leave and welcome—the sooner the better.

Martin leaned forward in his leathern arm-chair, and was silent a moment before replying.

"Judge Dyer is a fine sort of a man. He's clear of the lodge; I've taken the pains to find out that. And once, at least, he's wrote or said something against it. And he's got a good clean temperance record, but then I don't know—"

"Whether it is best to vote for him?" inquired Nelson, as Martin seemed to go off in a deep reverie, leaving the unfinished sentence suspended on his lips. "I don't see as there is any other alternative. I have said I would never go again with the Republican party, but I think I shall vote for Judge Dyer."

"'Woe unto them that go down to Egypt for help!' " repeated Martin slowly and solemnly to this declaration; "'to strengthen themselves in the strength of Pharaoh and to trust in the shadow of Egypt. Therefore, shall the strength of Pharaoh be your shame and the trust in the shadow of Egypt your confusion.' "

But Nelson could not see that this Old Testament prophecy had the slightest bearing on the subject, and answered wonderingly:

"What do you mean, Mr. Treworthy?"

"Didn't the Jews go for help to a nation eaten up by false worships? And ain't that just what the prohibition Israel is doing today?—seeking help from a party given over to the heathenism of the Masonic lodge?"

"Not more than the Democratic party, surely."

"That ain't the question. Masonry controls 'em both. Do you think I want the

Democrats to win? Don't I remember their rule thirty years ago under Pierce and Buchanan, when I was whipped and put in prison and chased by bloodhounds? But that is all over and done with. I don't owe the Democratic party anything now, nor they me."

"Then why not vote for Judge Dyer? such an exceptionable candidate—I really can't see."

"No, you can't see," retorted Martin, with quiet sarcasm; "but may the Lord open your blind eyes. Here you be, you and other prohibitionists, and you can't see that a vote for either of the old parties is a vote for the lodge, and a vote for the lodge is a vote for the saloon."

Martin Treworthy shut his lips and said no more.

But it was a very cheerful going down into Egypt. The Republicans were confident of victory now they had captured the prohibition vote; the Prohibitionists equally so now that the Republicans had seemingly acceded to their demands. And though there were some like Martin Treworthy to feel suspicious of this era of peace and good will, they were in too small a minority for their votes to be missed.

CHAPTER XXX.

LODGE AND SALOON.

"The politicians of late years have been playing a game of chess intent wholly upon the board, but never giving a thought to the table under the board. But the table was alive, the back of a people which began to stir, and in the twinkling of an eye chessboard and men went to the devil."

This vigorous paragraph from St. Beuve on the French Provisional government of 1848 is quoted partly because it contains a warning which American politicians would do well to heed, and partly because the last clause describes very exactly the feelings of many good people when Judge Dyer was ignominiously defeated and his Democratic rival elected to the gubernatorial chair.

The old nursery rhyme of Cock Robin is founded on a deep-seated principle of human nature. If even a pan of milk is overturned it is always consoling to know exactly who or what did the mischief. In obedience to this philosophic instinct of humanity we will now resolve our-

selves into a coroner's jury and inquire into the cause of Judge Dyer's untimely political death.

Masonry never forgets or forgives. On one single occasion, years before, he had written a letter condemning the lodge. Lodge leaders remembered it and silently and secretly they combined together to prevent his election. How did they do it? The answer is easy. They united with the liquor men, and on some slight pretext "bolted" to the Democratic side in just sufficient numbers to turn the scale. But even Judge Dyer never suspected the hidden hand of Masonry. His defeat was ascribed to liquor bribery, to the defection in the German vote, to any and every cause but the true one.

The lodge leaders took care that the blame should be thrown on the shoulders of the prohibitionists, and their ideas were reflected in leading Republican papers by such paragraphs as the following: "The utter uselessness of making concessions to prohibition fanaticism has been proved once more. As usual it has been a disturbing and disintegrating factor which has not strengthened the party but only brought upon it defeat and loss. It is too costly a folly to be again repeated."

The liquor men were of course jubilant, and with astonishing unanimity the very saloonists who were such strong Republicans at the previous election, now that victory had perched on the Democratic banners, made haste to doff their new political livery and veer round to the winning side: while behind them stood the lodge Judas smiling complacently at the clever way in which it had tricked the simple temperance folks, betraying them wholesale to their ancient enemy.

But out of the dead lion came forth honey. The W. C. T. U. had no idea of giving up the battle for a change of parties. The prohibitionists, sadder and wiser, fell into line and the work went on to the mingled anger and consternation of the saloon men who had reckoned securely on having things their own way. And now to have the cup of triumph dashed from their lips, as seemed eminently probable if the bill for submitting a prohibitory amendment to the people could be made to pass the Senate by a non-partisan vote the following winter, was certainly enough to warrant them in

declaring, with many unnecessary expletives, that "these W. C. T. U. women never knew when they were beat."

Martin Treworthy heard the result of the election in grim silence, and did not even say to Nelson, "I told you so."

Stephen Howland, on his part, was astonished. He had been very sanguine regarding Judge Dyer's election, but he felt that the two old parties were coming closer and closer together every year. To be sure, the Republicans retained something of their former moral superiority—the momentum generated by the sacrifices and sufferings of their early leaders. Corrupt and self-seeking as was the average politician of that party, now and then they put up a pure candidate, nor had the rank and file quite lost the memory of their first baptism in blood and tears as the party of liberty and moral progress.

Altogether it was a far more promising instrument for the lodge to make use of for the betrayal of the temperance cause than its Democratic rival, of whose reform promises, though it should charm never so wisely, all true reformers would ever remain reasonably shy.

Stephen Howland, about a week before the election, was much surprised to hear the Good Templar acquaintance previously mentioned allude in a doubtful way to the result of the contest, and remark that "he was sorry the Republicans had not put up a stronger ticket."

"It is a thousand times stronger in all that constitutes real strength than the ticket put up last year," responded Stephen, warmly. "Judge Dyer has got no tricks of the demagogue about him. He is a plain, honest man, and as such he ought to command the people's vote."

"Well, Col. Morrison said to me only yesterday—you know he is Republican and enough in politics to get an inside view of the way things are going—that Judge Dyer would never be elected. And he went on to tell how it was perilling the German vote; 'and besides,' says he, 'Dyer isn't personally a popular man.'"

Col. Morrison was one of the "bolters," willing to betray his party for the sake of the lodge, and the above is a very good specimen of the way in which he and other Masonic politicians worked against Judge Dyer—less by downright falsehoods than by vague insinuations which

carried all the sting of positive charges. But it must not be supposed that Masonry defeated him under her own name. She hid behind the secret liquor leagues, but lent them her halls, animated their counsels, and did for them in brief precisely what she formerly did for the Southern Ku-Klux who hid their disguises in Masonic lodge-rooms, and whose exploits in burning school houses and killing defenseless negroes were really nothing but Masonic masquerades.

But is the union of the saloon and politics, or Masonry and politics, any less dangerous? Can the pulpit afford to keep silent regarding questions on which all the dramshops and gambling hells and secret lodges have their freely-expressed opinion?

(To be continued.)

Jesus said, "He that worketh receiveth wages," and the wages are always of the same character as the work. If you love as He loved and live as He lived, you will have "The joy of the Lord."

God alone can send a revival but God never will send a revival alone. "We must be workers with Him."

Unselfish love must be the perfume of the beautiful flower of faith.

News from Workers

Life Annuity Bonds

If you are living on your income and will in all likelihood never need to spend the principal, why not make a perfectly safe investment at a fair rate of interest by taking a Life Annuity Bond? You will receive the interest as long as you live and the National Christian Association will have the use of the money at once.

Write to Secretary Wm. I. Phillips, 850 W. Madison Street, Chicago, Ill. He will explain the plan to you.

WESTERN SECRETARY'S LETTER.

Omaha, Nebraska, Oct. 18, 1922.

Again the time has come for my letter to be on the way to Chicago, and once

more I am in Omaha Park under the trees writing. This time, however, it is not in the shade, for night has already come, and I have turned on my own electric light in the car and am ready for work.

I think I did not say last month anything about my electric lights. But when I find a church without electricity for the pictures I run the car up beside the church and with an extension cord I connect the lantern to the batteries in the car and have no trouble whatever. The same bulb I have now placed in the car and am using it for my electric light. Thus I am able to improve some valuable time.

This trip to Omaha is for the express purpose of creating interest in the coming convention under the auspices of the National Christian Association, to be held on the 26th and 27th of this month. That convention will be fully reported in the next CYNOSURE, and I will not take time to more than say that at this writing everything is moving along most pleasantly and we are expecting a delightful time together. If any of the Nebraska friends from a distance can possibly be present it will be a pleasure to greet them at that time. We believe they will be amply repaid for the time and effort taken to get here.

At my last writing I was in Hutchinson, Kansas, the seat of the Nazarene college, but I had not yet made arrangements to speak to the students and friends. I found, however, that the President of the college and the Pastor of the church were warm friends of the National Christian Association work and I had not the slightest trouble to complete arrangements to speak to the church and students.

I think above all things else in the speaking line I enjoy speaking to the young people who are to be our future leaders in church and state and who are now in training in our church schools. I have not the slightest hesitation in saying to our noble young people everywhere that they ought to select some orthodox denominational school where higher criticism and destructive evolution are not believed and taught and where the whole gospel of our Lord is preached in all its fullness. So far as I have found yet every one of such schools is clean cut

on the secret lodge question. Just the moment you find a school that does not believe in the Deity of Jesus, the Virgin Birth, the Inspiration of the Bible and all the other fundamentals you will find the students yoked up in Christless lodges. If there is a single exception I would be delighted to know of it.

This month I have spoken eight times in five denominational colleges to splendid audiences in every one of them. I count it the best month of my trip. The largest audience was at Hillsboro in the Mennonite Brethren College where about four hundred were present. The next largest audience was in Central College at McPherson under the auspices of the Free Methodists. At Hesston and Newton the two other branches of the Mennonites have their colleges and I was royally received in both. In every case I found the Presidents, Professors and Pastors most congenial co-laborers and friends of our cause. No one could ask for more royal treatment and hearty fellowship. I was delighted.

The Lord certainly continues to bless me with splendid health, and not the slightest accident of any kind to the car or driver. And the reception by friends has made the trip one continued pleasure from beginning to end. I have found scores of old friends and I trust made hundreds of new ones. I have been entertained in the homes of lodge friends, many times, and I never fail to give them the best I have on the question.

One friend away down in Kansas came to Mrs. Bond and wanted to know if I carried heavy life insurance, for he said the lodge men were following my work all right and he thought they would get me. But so far as my treatment is concerned by my lodge friends it never was more cordial or more genuine, and I believe there is not the slightest danger from even my enemies who may be in the lodges. I have the utmost confidence in my Lord's ability to care for His own children until He gets ready to take them home to Heaven—not the Grand Lodge Above,—therefore I am just as safe here in Omaha, if in the will of God, as I would be anywhere on earth.

Sincerely yours,

SILAS W. BOND.

The secret of happiness is never to allow your energies to stagnate.—Adam Clark.

OUR NORTHERN WORKER'S REPORT.

REV. J. B. VAN DEN HOEK.

When I related to you, my dear friends, in the August number of the CYNOSURE, what kind of a message the writer had brought to the Synod of the Christian Reformed Church, convened at Orange City, Iowa, in June and July, I closed by saying that I would, at some convenient time, relate what our Lord is still doing by the way of hearing prayers of his children today as He did in ages past.

I said at that time also that it was the solemn duty of all Synodical delegates to report, upon coming home, that not any of our congregations should fail to take an annual collection for sustaining the most blessed work of the National Christian Association. Furthermore we were by duty obligated to read the only paper of its kind in the United States, the CHRISTIAN CYNOSURE.

Men Ought Always to Pray.

But last and not the least we should remember the work of our Association in our pulpit, family and personal private prayers. All can do this. Why should we not, since we are perfectly convinced that the "Secret Empire" is teaching a substitute religion; and that if lodge members are fellowshipped in churches, it will kill the churches spiritually. It is death to the Church, as a real church of the Lord Jesus Christ, when it permits a mixed worship (2 Kings 18:33) in its membership. "They feared the Lord and served their own gods." Just what many are doing in the churches today. Ye cannot serve God and the lodge Grand Architect of the Universe.

Here lies the great danger from the Lodge. Men's souls are very precious, indeed. Eternity will soon be upon us. Then if we have been led astray by the assurance, heard a thousand times all around us and wherever we travel: "If I live up to the teachings of Masonry * * * Odd-Fellowship, then I am a better Christian than most of you church members!" I often hear, "What good is there in your agitation against the lodge? Did you ever convince a Mason, so that he left the lodge?"

Yes, many in the North and thousands upon thousands have been truly converted by the Spirit of God and left the lodge even in the Southern states.

No, our work is not in vain; and we must especially bear witness to the blessings which are poured down upon our colored lady-worker, Mrs. Lizzie Woods Roberson of Omaha. She is one of the most daring women of our day. Angels seem to watch over her, for she hears quite often. "You ought to be killed!" or "If you do not leave our town tonight we'll have to cut you off." And some of these threats are too wicked and too devilish to mention. What is it that protects us in this difficult work of ours? Prayer. What is it that these lodges fear so much? It is prayer. What shall we do for the National Christian Association even if we can't do anything else? Use the great means of prayer!

There is nothing in this world of ours that—if it's God's will we tackle the job—may not be conquered by prayer.

How can I prove this? Because the Bible says so. "But," you say, "God used to work these wonders upon persistent, faithful prayer in the days of our forefathers—even grandfather and grandmother could relate wonderful stories of God coming to the rescue upon prayer, but these things are past now."

Is that so!! Are you so sure about this? Or is not rather this the lamentable fact, that the Church and many of God's children have come to live in a sphere, where effective prayer has become impossible? I think so.

One of My Experiences.

Allow me to give you one of my secrets, which I am loathe to tell, but if I do not testify to the faithfulness of our dear Lord in these days of apostasy, I shall stand guilty. We must let our light shine. I must tell the truth, although modesty presses hard to silence. I can testify, my brethren, that the Lord has wrought wonderful things in my life in answer to prayer. Here is one of the latest:

Since I came to this town in Minnesota, where I have lived and preached now for two years and three months, I have prayed every morning, in my hour of Intercessory prayer in my study, always at five o'clock, lately sometimes at

four o'clock, for many things. In this period of one to two hours, I also come to a point, when I ask for God's blessings upon my town and our town ministers, our teachers and pupils and several citizens by name. For all these months I had also prayed: "Lord, take away the pool hall and picture show," but I have often thought when making that request, that, as these two institutions, if I may call them so, are considered a necessity for our young people in every town and the church does not protest very much any more at their existence, I had little hope of seeing my prayer heard in this respect. At least it seemed that I would have to make this request many years before the Lord would answer in a visible manner.

The Answer.

But, one Monday morning, quite early, I came from the postoffice and noticed that the curtains of the "theater" or picture show were down. As I had never noticed this before, it drew my attention and I stopped. Then I noticed to my amazement that the golden name in bold letters, "Star Theater," had been scratched off the large front window. It then struck me that my prayer had been heard. I walked into my bank nearby and upon a few questions I was told, "Yes, gone out of business." "For good? How do you know?" I couldn't believe my ears were hearing such a grand story. Yes, God hears prayer. Prayer about a picture show. Prayer about good things, small things; bad things, great things. For ourselves and for others. "According unto your faith it shall be given to you."

Speaking and Distributing.

Well, I can report that I have found time for many private talks on the lodge question and hundreds of tracts have been distributed. Here is hoping that some day this seed, strewn just in obedience to the command, "Work while it is day!" will bring a rich harvest to some souls, that otherwise would have been lost to the church, the community and to themselves.

September 10th I gave a lecture on Secret Societies and their claims and their evils at Vesper, Wisconsin, for our Christian Reformed people there. There was a full house, an attentive audience and a

collection for our work of quite \$18. Our son, Rev. John Vanden Hoek, occupies the Manse here. Here I met Rev. C. Lepeltak, minister of the Reformed Church (of America). Many years ago he was my teacher out in South Dakota and many of his flock came out to hear me lecture.

September 19th I was privileged to be present at the convening of Classis Illinois in Chicago. The meeting was held in the English-speaking church of Rev. Mr. Holwerda, Roseland, 104th St. The request of the National Christian Association that I address the brethren, delegates from parts of Illinois, Wisconsin and Indiana, on the dangers of the lodge, was joyfully granted. I spoke twenty minutes, although the president had the right to drop the gavel at ten minutes. At both places some books and tracts were asked for and obtained and subscriptions for the CYNOSURE handed in.

Pray for the Sick.

I am writing this October 16th, at Rochester, Minnesota, where the real "Supreme Ruler" has called us on account of the health of Mrs. Van den Hoek, who is now being treated at the Curie Hospital, after going several days through the renowned Mayo Clinic. Here hundreds of patients meet every day from every state of the Union, all colonies of Canada, and also from Mexico and South America, especially for the treatment of cancer by radium and X-ray. It is wonderful. May you all receive the unction of the Holy Spirit. Then all will be well.—Hills, Minnesota.

ANOTHER PREACHER FORCED OUT.

Dear Brethren:

With reference to the reasons for my change of fields of which I have written, an effort was made by some of the officers of my congregation to force me to consent to the holding of a part of the proceedings of a state convention of the Order of the Eastern Star in our church building. When I protested and threatened to resign, the application was withdrawn.

This was merely a forerunner to the demand that the Knights Templar be permitted to hold their annual "Easter" night service in our church. I asked, as in the

former case, if an open confession of faith in the Lord Jesus was a condition of membership in the Knights Templar. The answer, of course, was "No." I then said, "I will be glad to preach the Gospel to you at any place and time." To this they would not agree. One of their number, a Baptist minister, was to stand in full regalia in the pulpit and preach. I protested, telling them that this seemed to be a demand for full recognition of the lodge by the church, when, according to their own admission, open confession of faith in Christ and membership in an evangelical church were not required by the lodge as conditions of membership. I said, "If I were to yield in this matter, some unsaved man who is making lodge membership a substitute for that which God requires, might stand up at the last day and justly point an accusing finger at me."

The session voted unanimously over my protest to permit the service. The powers of secretism and darkness were at work. Those in the session who were not members of secret orders would, I believe, to quite an extent have been boycotted if they had not yielded.

Sad to say, I wavered to some degree. In thinking over the Parable of the Tares in the night I forgot that the field is not the church but the world. I told some of the session that I thought I would attend the services, and told the Masonic preacher that as the session had voted to permit the service, I would not bar his way. However, I had in mind to make a plain statement as to my attitude should I attend the service. Just at this time a prominent Methodist preacher during a union service made this statement in my pulpit: "*I believe Masonry will rise above the strife of creeds and save the world!*"

The Evil Bird of Secretism.

This definitely opened my eyes. I realized that I should have made the Parable of the Mustard Tree the subject of my meditations. I saw that the professing church which in apostolic days was wholly dependent on the Lord, had by worldly conformity become a great tree (Matt. 13:32), and now the evil bird of secretism, with the other fowls of the air, are roosting in its branches and defiling it. I realized that I could not, should not, attend the Masonic service, so I sought

and found an opportunity to preach elsewhere that night and so announced it on "Easter" Sunday morning.

As matters had progressed so far and were so tangled I said nothing further to the Baptist Masonic minister. I should have notified him of my final resolution, as he had said that he would not come into my pulpit without my permission. When he found that I would not be there, I was told he was troubled. He finally came in, however, and after endeavoring to explain that there was no conflict between Knight Templarism and true Christianity, preached the sermon.

With bitterness, in sackcloth and ashes, I have repented of my wavering. If I had never wavered, I believe the Lord would have preserved the dedicated place from this profanation. After all, the Lord's temple is His people, and when these fail in giving Him first place, what matters a building! David in the day of his rejection said of the shew bread, "It is in a manner common."

The same man who conducted this Masonic service, in attempting to defend and justify his Masonic membership, took the position that men could believe in Christ, and yet not confess Him before men by membership with some body of evangelical Christians! When I asked him if he then considered the Lodge the equivalent of the Church, he said, "No, no." This kind of argument would place Masons who profess to believe in Christ, and yet have not openly confessed Him, in the position of the devils who believe but only tremble! Another Masonic preacher, a Methodist, said that Masonry requires a "mental faith in the Lord Jesus!"

It is a serious thing for a Presbyterian minister to stand alone against his session. Then, too, there had been bitter criticism. The Lord, who knows the heart, understands that I acted as I did not because I did not love the souls of Masons, but because I did love their souls. The judgment seat of Christ will reveal who was at this time the true friend of Masons in McComb, Mississippi.

True Christians, in ignorance, can become Masons. I fail to see in the light of Scripture, how any true, well-instructed Christian who walks in the light as He is in the light, can remain a Mason. May

God open the eyes of His true people who are caught in this snare and give them grace and strength to break the unequal yoke.

Not long after the events narrated above I was invited to preach in a church in a western state and was invited to accept the pastorate. Though some, who had opposed me in the matter of my opposition to the bringing of the lodge into the church, begged me not to accept the call, I decided that it was of God and that I should accept it.

The prayers of the National Christian Association are asked for the work in this new field "a great door and effectual has been opened and there are many adversaries."

This, in brief, is my experience.

REV. F. Z. BROWNE.

—Texarkana, Texas.

"LIZZIE WOODS' LETTER."

Philadelphia, October 12th, 1922.

Dear CYNOSURE:

I stopped at Philadelphia four nights after I left the September State Meeting at Norfolk, Virginia.

I did not have any trouble until landing in this city. The first night I lectured here, I said some things about the sin of lodges, especially of the Masonic lodge. That was not my subject but I just mentioned a few things of what I thought on the lodge question. The next night one of the leading lodge men came out to hear what was going on. I was talking on the question of sin—of the secret work of the Devil—the strikes in this country; the killing of the innocent on account of their union obligations. One man in the audience was a Shriner and when I told the people about the Grand Salaam degree, that man could not stand that and so the next night while I was teaching they sent for Elder W. C. Thompson, the pastor in charge, and when he went out a colored policeman told him to stop me from teaching or he would arrest me. Elder Thompson said, "I am not going to stop that woman from teaching God's Word to please you. If we are arrested we will all go to jail and let the Officers of the Law know what we are preaching. The woman is teaching God's Word and I am not going to

stop her." The policeman went away and did not say anything more. He told the white officers, so they came out for three nights and hid themselves somewhere on the outside so that they could hear what I was teaching. The fourth night they drove their car up and sat in it right in front of the door. When I came out after the meeting, I wondered who they were. I came out singing, "Some day in that fair land of loving light, Some day, we'll see our Saviour's face so bright, Some day we will see all things right, Some day some happy day." They laughed and drove away. When we were walking to the street cars the pastor said, "Well, I did not tell you that the colored police officer wanted me to stop you from teaching a few nights ago and so that carload of men, white police officers, came. I said I did not know it. The Lord doesn't let me see danger. He knows I am just a weak woman and nothing but dust. He knows whether His child would stand if she knew it to have so many officers watching her. So He don't let me see the danger. He takes all the fear away from me. The white officers reported up at their headquarters that the woman was not teaching anything but the Bible, and proving everything she says by the Word of God. I give God glory for His protection.

I was called to Buffalo, New York, and had to close my meeting in Philadelphia. I went on to Buffalo and was there two nights and did not shun to declare the whole counsel of God. I left Buffalo for Cleveland, Ohio, but was taken sick and was not able to be out to the Meeting except on two nights. I left there for Pittsburgh, Pennsylvania, where I taught four nights and gave out many tracts. No one seemed to be angry in that meeting. Some men were astonished when they heard about the secrets of Masonry being exposed. I left Pittsburgh because Elder Thompson wanted me to come back and finish my lectures in Philadelphia, Pennsylvania. This letter is, therefore, written here. This time I have had many curious onlookers here in my meeting, but have had no more police officers. I leave tomorrow for Detroit, Michigan.

One man said to me, "You don't know what you are talking about. Our Presi-

dent Harding is a high Mason." With all respect to our President, I said, I am a law-abiding citizen but our President will have to give an account to God just as you and I will have to do. God does not respect persons (Col. 3:25; 4:1).

Secret societies are taking the law in their own hands. Whenever men despise government (2 Peter 2:9-15 notice verse 12) they will perish in their own corruption. This is an awful day, if our chief executive is one with them. Then it is good-bye to justice, law and order and like Russia we will have blood shed and famine in this beautiful land of ours. God help our leading men and the Chief Executive to steer clear of the oath-bound secret societies. Our President Harding laid his hand on God's Bible and took an oath to God to do justly and right by those whom he had to rule over. I am praying for him; that is God's plan (1 Tim. 2:2). God needs more women and men to pray for the leaders of this country. "Righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34).

Because of their sins "the wicked shall be turned into hell and all the nations that forget God."

Yours for Him who said, I am the way.

MRS. LIZZIE ROBERSON.

EASTERN SECRETARY'S REPORT.

BY REV. W. B. STODDARD.

Once more I send my message from our great Eastern Metropolis, New York, which is as usual pushing its ceaseless activities day and night. Its buildings grow larger and more extensive. Policemen are required to stop the endless train of automobiles that the business men may reach their destinations. While thousands are running and pushing in their work other thousands sit idly in the parks and elsewhere seemingly waiting for something "to turn up." The working of lodges is much in evidence. A lady told of being frightened out of a cemetery by a band of the Ku-Klux Klan who came to bury one of their members. They appeared in their masks.

"The Tigers," a secret organization, wearing a different kind of mask, is forming among the Catholics to fight the Ku-Klux Klan, I am told.

As always the need calls for more work than I can reach. A number of appointments for lectures were made in anticipation of my coming. In my last report I forgot to mention my visit and happy reception at Calvin College, Grand Rapids, Michigan. I found the New Year opening very auspiciously for them. As always there was a welcome for your representative. Days expended in rest and work about home passed all too quickly. October first was spent with our friends of the Church of the Brethren at Oakton, Virginia. The Elder, as usual, thought I better preach, as he said the people liked to hear me.

I found the expected welcome to the home of Brother Lagville, at Corona, Long Island, New York. He belongs to the Free Gospel Church and gives forth the anti-secrecy message most generously to his neighbors. He tells me he has recently put anti-secrecy tracts in all the homes. My appointment to address the Free Gospel Church friends is October 18th.

In the morning of October 8th I spoke in the large new Norwegian Lutheran Church, Fourth Avenue and Forty-sixth Street, Brooklyn, New York. About six hundred young people were present. Pastor Sigmond said in introducing me, "I expect to make some of you people angry." He wished them to belong to all societies that would bring joy into their lives, but felt it his duty to warn against such as were leading away from Christ, and the Church. He said he felt I could bring this special message better than he, and so presented me as the speaker of the hour.

Many lodge people were present. The generous offering amounting to \$25.30 showed that there were also many friends. At the close I was introduced to several Masons, as well as those who shook hands warmly in approval. A young woman said with much emotion, "I am through with the lodge and I want you to have this," placing in my hand her Eastern Star lodge pin.

My evening meeting was in the Swedish Congregational Church of Corona, Long Island, which was not so largely attended. A high degree Mason appeared in defense of the lodge at this meeting. He wished to know why I had not spoken

against the Knights of Columbus. I assured him I had, as my address included all secret societies. He declared that the God they worshipped must be the true God because they had a hospital and were charitable. He made quite an outcry, saying he would never go to church again. I had driven him out of the church, etc., etc.

At Passaic and Clifton, New Jersey, friends aided our work by subscribing to the CYNOSURE as usual. Paterson, New Jersey, is also doing splendidly. I am speaking in four of the seven Christian Reformed Churches found there. My address in the Fourth Church was under the auspices of the Young Men's Bible class. They contributed \$15.00 in aid of our work. A live interest was manifest in the meeting at the Madison Avenue Church. Last evening I spoke under the auspices of the Young Men's League of Lodi, New Jersey. In addition to a contribution of \$10 they spoke of appreciation of my efforts. Tomorrow (October 15th) I am to speak for Free Methodist friends in Newark, New Jersey. Monday I am to assist in a discussion of the Lodge at Pastor A. R. G. Hanser's Church, Brooklyn, New York. Thursday evening, I am announced to address the Young People's Societies in the Prospect Park, New Jersey, Christian Reformed Church. I shall then, the Lord willing, travel East, speaking in the Covenanter Church, Cambridge, Massachusetts, October 25th, and in the Missouri Synod Lutheran Church, Roxbury, Boston, Massachusetts, October 27th. Special efforts are being made to reach the young people in these meetings.

As usual the reminder comes "that we are not here always" in the departure of good friends and helpers. In the death of John Robbert our cause loses a staunch supporter. When pastor of the first Christian Reformed Church, Kalamazoo, Michigan, he welcomed our Convention to his church. The Midland Park, New Jersey, Christian Reformed Church loses one of its pillars in the death of Henry Soodsma, a good helper in our work.

Some know themselves to be indebted to me for subscriptions to the CYNOSURE. Please remit.

Next month I plan work in the Pittsburgh, Pennsylvania, district. Friends

there desiring my help will please write at once. Some requests for lectures in this district are being booked for next March. The fall frosts are here, but so is the coal to keep us warm. God is good. The light still shines, and we must push on.

SOUTHERN AGENT'S REPORT.

BY REV. F. J. DAVIDSON.

I regret very much no mention in September CYNOSURE was made of my visit and meeting with the Mount Zion Baptist Church, Thibodaux, Louisiana, in the early part of August.

I have not been at all well the past few weeks but I am resisting bad feelings and am still bearing witness against the unfruitful works of darkness. Except house to house canvassing, I have been able to do but little the past month.

A number of Negro citizens have been earnestly contending for a public school in this section of the city for Negro children. I was assigned the task of enumerating the number of Negro families and children of school age in this section of the ward where there is no school for the Negro youths except a Roman Catholic school. This afforded me excellent opportunity to discuss the wicked influence of the Lodge in the home, church and state. Quite a few refused to allow me to enumerate their children, and would not even permit me to talk to them; some gave the necessary school information, but refused to enter into a discussion of the lodge; others gladly received me and accepted prayer and talked freely. Some admitted the sinfulness of the lodges and declared that they are corrupting and disrupting the Church. Others reluctantly admitted that there was wrong in lodges but excused it on the ground that they are doing some good, and are, therefore, worthy of support.

I visited some 225 families and enumerated 427 children of school age. One hundred and fifty-eight are in the public school about three miles distant; about 100 are in the Catholic School; and 169 are attending no school on account of the public school being overcrowded.

I have only delivered four sermons and three lectures during this month. The lodge band makes it very difficult to secure CYNOSURE subscribers. Many who

are not lodge members have been persuaded not to read the magazine. I am not physically strong, and am unable to weather the storm of opposition as I did thirty years ago but my Captain has not lost His saving efficacy yet. I am trusting His Word and pressing forward.

The enemy has been hard at work again trying to divide this little flock of Central Baptist Church. They did succeed in getting two, an active young man and his wife, into a new lodge. Pray for me.

The Superintendent of the Helping Hand Mission, Chicago, Mr. John Vandewater, as the agent of the Christian Reformed Mission in Chicago, visited some of the churches of that denomination in Michigan, last month. He carried with him some of our slides illustrating the principles and work of the National Christian Association. These he threw upon the screen in a number of the Christian Reformed churches among others the churches at Zutland and Zeeland and Grand Haven and Overisel and Holland. We have some fifty slides illustrating the principles of the National Christian Association which are very valuable for giving young people a knowledge of the difference between the Church of Christ and the paganizing principles of the Lodge. Why not use them in your Young People's Societies?

SNAPSHOTS.

BY TRUTHFUL THOMAS.

In the September issue of the CYNOSURE I noticed what one of our N. C. A. men said about Rev. S. E. Starry, who used to work several degrees of Masonry in public. It must have been nearly forty years ago when he came to my father's house one evening and, while "he was a stranger, we took him in." I was only a lad at that time, but I well remember that Mr. Starry was rather tall and slender; that he had a good countenance and showed evidence of being sincere and having the absolute courage of his convictions. He surely needed all his courage for his life was in danger almost every day.

I recall with what earnestness he told father how after he was converted to

Christianity he felt it his imperative duty to leave the Masonic lodge in Iowa, of which (I believe) he was a thirty-second degree member in regular standing. I also recollect that he carried a long hickory staff. He told us he did this because he used it for a gavel in the initiations that he exemplified publicly and he could give the various "raps" with the staff when he was in most any position.

Mr. Starry informed us that he had arranged for working the second and third degrees on two different evenings at the Independence school house. He was greeted by a packed house on both occasions. Of course, folks were on tip-toe with curiosity and expectancy and I remember, the decided majority were non-lodge and anti-lodge men. At that time all or nearly all of these whiffet insurance fraternities were not even conceived in the womb of Masonry. So it was true almost altogether that if a man was not an Odd-Fellow or Freemason he was not "a jiner" at all.

The time came for the meeting and Mr. Starry made some explanations and told the terms of the whole performance. He made it very clear that if lodge members present asked him no questions then he would abstain from asking them any. He asked for men from the audience to assist him. Of course, he confined the exhibition almost entirely to the initiation of the "candidate."

One can very readily realize that no "white-livered" coward could go through that performance as Mr. Starry did and hold steady. The victim (candidate) was duly "knocked into the blanket," "buried", "raised," etc. When an old Mason present asked some question then came Mr. Starry's chance. He asked "the jiner", "were you ever knocked into the blanket?" and evidently without thinking and in his excitement the old chap replied, "It all might have been!" Then "old Duncan" Cross yelled at my father: "Holler!" And then everybody proceeded to holler and yell and roar! That is everybody except the old Mason and some like him, who foolishly asked and answered questions. Men called to him and said, "You've lost your jewel!"

I have wondered what became of Mr. S. E. Starry since those days but have never heard. He surely was doing a no-

ble as well as a dangerous work. He certainly "stirred up the animals."

The treasurer of the Iowa Christian Association is Rev. John S. Dykstra, Edyville, Iowa. All remittances for the Iowa Association should be sent direct to him.

CONTRIBUTIONS.

We praise God and thank His and our friends for their encouraging words, gifts for the work and prayers. The following named have each sent in \$1.50: Alex Lais, Rev. Frank S. Hart, A. L. Dearing; each \$1.00, Rev. P. R. Zuidema, C. F. Minneman, Mrs. Hedda Worcester, J. R. Cummings, Mrs. Mary C. Baker, Rev. J. B. Vanden Hoek, Mrs. J. Kirk, Rev. P. J. Bung, J. C. Cullor, Mrs. C. A. Hartman, Rev. S. P. Long, Mary Storment; each \$5.00, C. C. Enestvedt, Edward Walker, C. Brondyke, E. E. E. Bailey, Miss N. C. Coleman, Leonard Jellema, Mrs. C. A. Johnson, Rev. J. G. Brooks, "H" a friend, Fred Bosker, O. N. Carnahan, Dr. N. R. S. DoCouto Esher, A. Stuart; each \$2.00, Rev. A. H. Bowman, Rev. J. Noordewier, Mrs. Lizzie W. Roberson, D. D. Zehr, W. A. Barnard, J. C. Young, Mrs. P. T. Woodward, Rev. J. Vanden Hoek, Mrs. Eva Grove, Rev. A. H. Brat, Rev. W. H. Lothman, B. F. Mosher, J. B. Dodds, Miss Eliza F. Potter, Ezra Flory, M. Flory, O. F. Thompson; each \$3.00, A. E. Martenson, Rev. A. G. Dornheim, Mrs. Emma Carstenson, S. F. Sprunger, Mrs. Hedda Worcester; each 50 cents, J. R. Latimer, John Hoogenboom, I. F. Detweiler; each \$25.00, John Holman, Herman A. Fischer, Jr., Wm. I. Phillips, W. B. Stoddard, E. E. Lundquist; each \$10.00, Mrs. C. C. Shaw, E. E. E. Bailey, Rev. T. C. McKnight, J. Dwarshuis, Rev. and Mrs. Noordewier, Pres. Charles A. Blanchard, Silas W. Bond, \$3.20 and \$16.66; O. N. Carnahan, \$3.50; John G. Scott, \$2.50; G. W. Bond, \$8.10; J. C. Berg, \$21.00; George Hampe, \$8.00; Wm. Mueller, \$5.50; Louis Joh, \$50.00; H. H. Ritter, \$3.50; S. Vander Hoek, \$2.25; Rev. Wm. Harder, \$3.50; Rev. A. Reinke, \$6.71; S. A. Crunkleton, \$20.00; Wm. I. Phillips, \$13; College Church of Christ, Wheaton, Ill., \$87.75.

Christian Reformed Churches: 1st Pat-

erson, \$23.50; Englewood II, \$11.40; Rochester, \$15.75; Kalamazoo III, \$27.15; Neland Avenue, \$17.70; Franklin Street, \$26.51; Burlington Heights, \$17.88; West Leonard, \$35.65; Zeeland, \$29.40; Muskegon II, \$20.00; Goshen, \$2.50; 9th Street, Holland, \$28.12; West Sayville, \$5.00; Eastern Avenue, \$50.00; Ackley, \$5.00; Parkersburg, \$10.00; Wellsburg, \$10.00; Passaic, \$16.47; Hope Avenue, Paterson, \$11.25; E. Side Cleveland, \$10.00; Illinois Classis, per S. Dekker, \$153.66.

Offerings received by Secretary W. B. Stoddard: Grace Lutheran Church, Fort Wayne, Ind., \$3.48; Missionary Church, Berne, Ind., \$11.95; Friends Church, Pleasant Valley, Ind., \$4.30; Roanoke Mennonite Church, Eureka, Ill., \$22.68; Ohio Synod Lutheran Church, \$7.62, and Lutheran Church, So. Side, \$8.30, both Milwaukee, Wis.; St. John's Luth. Church, Racine, \$14.31; St. Paul's Luth. Church, Stevens Point, \$10; Zion Luth. Church, Wausau, \$25, all in Wisconsin. Also City Rescue Mission, Racine, Wis., \$4; Mennonite Church, Mechanics Grove, Pa., \$1.75; Church of Brethren, same place, \$2; Radical U. B. Church, Waynesboro, Pa., \$2.24; Free Methodist Church, Youngstown, Ohio, \$6; Church of the Brethren, Akron, O., \$10.23; from various friends, Sonenberg, O., \$7.14; Free Methodist, Detroit, Mich., \$9.55; Radical U. B. Mission Church, Grand Rapids, Mich., \$4.50; Wesleyan Meth. Church, same city, \$4.64. Offerings from Christian Reformed Churches: Roseland, Chicago, \$9.78; Neeland Ave., Grand Rapids, \$6.50; 16th St. Church, Holland, Mich., \$18.35. Nicholas Johnson, \$10; J. Kos & Co., \$8.50; Heckman Brothers, \$10.

Offerings received by Secretary Silas W. Bond: Wesleyan Church, Benezette, Ia., \$4.15; Lutheran Church, Plymouth, Nebr., \$9.38; Church of the Brethren, Lincoln, Nebr., \$1.67; Free Methodist Church, Lincoln, Nebr., \$1.50; Church of God in Christ, Omaha, Nebr., \$7.00, and in Council Bluffs, Iowa, \$1; Danish Methodist, Fremont, Nebr., \$2.92; Quakers Church, Spring Bank, Nebr., \$3.25; Tabernacle Church, Lincoln, Nebr., \$3.10. From the collections after meetings in the following colleges: For-

moso, \$2; Hutchinson, \$1.83; McPherson, \$4.69; Hillsboro, \$9.69; Heston, \$8.62; Newton, \$5.64. M. F. Eickmenn, \$1; E. Herpolsheimer, \$1; Delbert Rasmussen, \$10; Marie Murray, \$10; Gaylard Hester, \$4.16; Ralph Mack, \$5; Charles Lander, \$5; and one pledge for \$25 and eight pledges for \$100 each.

Offerings received by Southern Agent F. J. Davidson: Mt. Zion Bapt. Church, \$5.25; New Pilgrim Bapt., \$2.85; St. Paul M. E. Church, \$0.20, all of Houma, La.; Tulane Bapt. Church, \$5.87; Austerlitz Bapt., \$2.08; Central Bapt., \$61.16, all of New Orleans; Mt. Zion Bapt., Thibodaux, La., \$10.10; Mt. Zion Bapt. of Houma, \$2.25; Antioch Bapt., Donnor, La., \$8.61; First Zion Travelers' Bapt., New Orleans, \$2; Abazion Bapt., New Orleans, \$5; Mrs. E. M. Dean and Mrs. E. M. Robinson, \$5.25; Mrs. M. A. Robinson, \$1.50.

Offerings received by our northern representative, Rev. J. B. Vanden Hoek: Christian Reformed Church, Vesper, Wis., \$18.30; from N. C. A. for special services at Orange City, Iowa, and at Illinois Classis, Chicago, \$25.00.

Just before going to press we received \$5 each from A. Merrill, Rev. J. G. Brooks, Elder I. J. Rosenberger, Rev. A. Muller, Fred. L. Fischer, F. A. Holderman, R. E. Stephenson, Jacob H. Hoekstra, J. K. Howard, Rev. A. D. Thomson, Irwin Caldwell, Ira L. Deal, Mrs. Mary B. Phillips; \$10 each, Mrs. C. Hillemonds, L. Woodruff; \$3 each, Rev. G. J. Ide, Mrs. E. D. Taggart, Rev. P. J. Bunge, W. Patterson, Elder H. H. Ritter; \$1 each, A. G. Anderson, Rev. J. R. Latimer, T. K. Bufkin, Mrs. Ella B. Perham, Mrs. J. Highland, Rev. M. M. Horsch, Stephen Higginson; \$25 each, Paul B. Fischer, 1st Christian Reformed Church, Muskegon, Mich.; \$2 each, Rev. William Harder, Miss Susie Hammond, Mrs. S. E. Bailey. Coldbrook Christian Reformed Church, Grand Rapids, Mich., \$50; Sherman Street Church, Grand Rapids, \$29.60.

The virtues father the beauties, even though fools never discover the connection between the conscience and the countenance. Wise men have ever seen that the face becomes eventually the photograph of the soul and conclude that those who would look good in the future must act good in the present.

TREATISES, ADDRESSES, SERMONS AND TRACTS

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In the appendix is a chapter on Masonic Theology, taken from Mackey's "Masonic Ritualist"; and also "A Word to Bible Students," by Dean J. M. Gray, D. D., of the Moody Bible Institute. 32 pages. Postpaid, 5 cents a copy; per hundred, \$3.00.

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THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; postpaid. 5 cents a copy, or \$1.00 per hundred.

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GRAND LODGE VS. JUDGE WHITNEY.

Judge Daniel H. Whitney was Master of Belvidere Masonic Lodge, No. 60 (Illinois), when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge; but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents.

FREEMASONRY: An Interpretation.

By Martin L. Wagner, pastor of St. Johns English Evangelical Lutheran Church Dayton, Ohio, with an introduction by the Rev. G. H. Gerberding, D. D., professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. This is a new book, and is a candid discussion of the institution Freemasonry, and offers an interpretation of its veiled expressions, art, speech, religion and ethics, and of its symbols, emblems and ceremonies. This interpretation is based upon hints given and statements made by the highest Masonic authorities and tested in the light of sources from which these claim that Freemasonry is derived. Cloth, 560 pages. Price \$1.50 net. By mail \$1.65.

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By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. Explains the true source and religious meaning of every symbol of the Blue Lodge, showing the basis on which the ritual is founded. By careful perusal of this work a thorough knowledge of the spiritual principles of Freemasonry can be obtained. Every Mason, every person contemplating becoming a member of the fraternity, and even those who are indifferent on the subject, should procure and carefully read this book. 406 pages, illustrated with 50 engravings. \$1.25.

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NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St., Chicago, Ill.

There is none other Name under heaven, given among men, whereby we must be saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.

—John 18:20

We have been greatly disappointed in not receiving the stenographic report of the addresses of Rev. Dr. Daniels and Rev. Dr. Doermann at the Omaha Convention last month. The stenographic reporter undoubtedly has good reasons for not being able to send the manuscript to us in time. These addresses will give us a good start for the New Year 1923.

How the great revival of 1857-58 began is told by Rev. E. Wigle in "Prevailing Prayer," published by the Stanton Printing Company.

Revival was needed in 1857. It was given in answer to prayer. It is more needed in 1922. It will be given in answer to united (Matt. 18:19, 20), persevering (Luke 11:5-10; 18:1), believing (Heb. 10:23-25; 11:6) prayer! Let prayer bands be formed everywhere to pray for revival. Let nothing hinder! Observe Watch Night and the Week of Prayer. Pray in private, at the family altar, in the public congregation, everywhere, for revival in the body of Christ!

AN OPTIMISTIC PROGRAM.

BY REV. ADAM MURRMAN.

The intelligent Christian is the best of all optimists, and is the most reasonable of them all, because his hopes are not what Ingalls called "an iridescent dream," but are fully warranted by that unerring word of God on which all his expectations rest. Consider the following as only some of the future things of which he is confident, his faith being to him the substance of the things hoped for, the evidence of the things not seen as yet.

First—A Righteous Government Will Be Established.

When all purely human governments have proved their failure, our own among the rest—when all man-made rulers—kings, and Czars, and Presidents, have petered out, as peter out they will—then,

in the last days, "The God of heaven shall set up a kingdom that shall be an everlasting kingdom," then "a king shall reign in righteousness," and judgment and justice will prevail through all the earth.

It will be something entirely new in government in that it will be a "Theocracy" with a man upon the throne, not as mere representative of God as David was, but a man who combines in himself both the human and the divine elements necessary to a proper sympathy on the one hand, and a proper power on the other. Then "a king shall reign in righteousness from sea to sea," as "king of kings," and "of his dominion there shall be no end;" there'll be no more "bolshivism" then, no more "socialism," and no more civic wrong.

Second—All War Will Cease.

There will be universal and abiding peace. Men will "beat their swords into plowshares, and their spears into pruning hooks, and shall learn war no more." Some foolishly think that they can do that now, and are using the impossible slogan, "A warless world in 1923!" An "iridescent dream," indeed.

One of the lessons every Christian should know by heart is that there can be no abiding peace on earth until SIN is done away. Wickedness and war are twins, and while the first of these remains the second cannot go—and shouldn't. Peace is not possible now except in spots, and for short seasons; but the time is coming when peace will be possible, permanent and permanent.

Third—Great Fertility of Soil Will Develop.

"The ploughman shall overtake the reaper, and the trader of grapes him that soweth the seed"—"No more shall pests and thistles grow, nor thorns infest the ground; he comes to make his blessings flow far as the curse is found."

"Instead of the thorn shall come up the

fir-tree—and instead of the brier shall come up the myrtle tree.”

The ground which was cursed because of man's sin will be delivered from that curse, and farming will pay so well that even Lynn J. Frazier will be content to stay on the job, preferring it to the political game. (There won't be much in politics then; not even as much as there is in farming now.)

Fourth—The Animal Creation Will Be Delivered from the Curse.

“The lion and the lamb will lie down together in peace, and the lamb won't be inside the lion either. The strong will no more devour the weak, nor will the life of man be sustained by the carcasses of the slain.

Fifth—Great Longevity Will Return.

“The CHILD shall die a hundred years old,” dying at that age he shall be considered as dying prematurely. “As the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands.”

Our “three score and ten” years at present, or rather our average of about 30 years, allows us to work hard, for others to inherit the results of our toil, for we “are soon cut off and fly away,” but then “they shall build houses and inhabit them and they shall plant vineyards and eat the fruit of them.”

Sixth—The Jew Will Be in Exaltation.

At present he is reaping what he sowed, and is proving the literal truth of God's Word concerning his fate among the nations—“a byword and a mockery among them.”

But “God has not cast off Israel forever,” it is only until the times of the Gentiles is fulfilled, the time is coming when Israel as a nation will look upon Him whom they have pierced and will say—“Blessed is he that cometh in the name of the Lord.”

The time is coming “when all Israel shall be saved”—“a nation in a day.” Then the sons of Jacob shall be “the head and not the tail,” they shall be the envy of the Gentiles—“a people whose God is the Lord.” Then ten men out of the nations shall take hold of the skirts of him that is a Jew, and shall say, “we will go with thee.” They are the only “elect” nation that God has ever had, the greatest people of the past, and destined to be still greater in the future. He is now preparing their land for their return, and

will soon appear a second time as their “Messiah”—after a period of unprecedented trouble, and of “great tribulation.”

Then Israel will be “His Glory” and through them shall “all the families of the earth be blessed.”

Seventh—Piety shall Prevail Over All the Earth.

“Righteousness shall cover the earth as the waters cover the sea”—and “the Lord alone shall be exalted in that day.” The spurious piety of the present day shows itself in three ways:

First—It extols God presumptuously; appearing before Him in ways He does not approve; making requests on grounds that are impossible to His holiness.

Second—It exalts man preposterously; assuming his divinity, and flattering him with titles of which he is not worthy.

Third—It excludes Christ purposely, for reasons that are obvious to all. All of that will end, when He comes again. But say, can you beat that for an optimistic program?

Well, that's every intelligent Christian's hope.

CONVERSION OF GENERAL FENG.

The absorbingly interesting story of the conversion of General Feng, the “Chinese Christian Fighter,” was told in *The Literary Digest* of August 12, quoting in part *The Christian Advocate* and *The Sunday School Times*. Mary Morrill was an American missionary who in 1900 was beheaded by the Boxers, and Feng, at that time a young Chinese cadet, was one of the witnesses. The impression must have been similar to that which doubtless was made upon Saul when the latter witnessed the martyrdom of Stephen.

“Feng heard the woman missionary plead for the lives of the missionaries and of the Chinese Christians. When that plea was of no avail, he heard her beg that they might slay her and spare the others. He saw her on the way to the place of execution, speaking quietly to some of the people who watched the procession, and giving silver from her purse to a poor creature in the crowd. He saw the fortitude with which she met her death. The sacrificial love which stood there revealed made an unforgettable impression on him.”

It was Mary Morrill's martyrdom, together with other deeply impressive inci-

dents, which finally resulted in Feng's conversion in 1911, and during the eleven years that have since elapsed General Feng has probably been the most mightily used Christian in China. Not only has his own brigade, numbering not far from ten thousand men, been led in large part to Christ, but thousands of others have been pointed to the Lamb of God, and in addition many needed reforms have been successfully instituted.

FREEMASONRY AND CIVIL GOVERNMENT.

An address delivered by the late ex-President, Jonathan Blanchard, in the Town Hall, Hardwick, Vermont, September 19th, 1888.

"The powers that be are ordained of God;" and rulers are his ministers for good (Romans 13). And though in human hands capable of perversion and corruption, yet civil government is a benediction. It is freighted with the temporal happiness and hopes of the human race.

That which is miscalled "Freemasonry," which is neither *masonry*, nor *free*, is the foe of civil government. In the words of Seward, Fillmore, J. C. Spencer and other eminent men, to the people of New York, "It bids defiance to every government which it cannot control." Hence there is not a state or principality in Europe which has not been forced, either to join the lodge in self-defense, or to suppress Freemasonry by law. And, today, the Governments of England, Denmark, Sweden and the German Empire protect themselves from the conspiracies of secret lodges by joining them. The Prince of Wales, King of Sweden, and late Crown Prince Frederick of Germany are or were Freemasons. But free popular republics cannot protect themselves from Freemasonry as monarchies can, because of their frequent change of rulers, and their destitution of the titles, trinkets and royal regalia of kings, which belong to both lodge and monarchy alike. Hence Freemasonry overthrew Cromwell's free "Commonwealth of England" and restored popery and the Stuarts to the throne of Great Britain. It also overturned the French Republic of 1848, of which Lamartine was president; and our American school historian, Wilson, in "Mexico and Her Religion," shows that

Masonic lodges introduced into Mexico by Gen. Jackson's minister, Joel R. Poinsett, overturned Mexican republics and empires alike, and kept that unhappy country in a long agony of revolutions.

Freemasonry Hostile to Federal Government.

But we need not go out of the United States for proofs that Freemasonry is hostile to all civil government, especially to free governments.

The rite which now rules Freemasonry in America and Europe was formed in Charleston, South Carolina, in 1801. It is called "The Ancient and Accepted Scottish Rite" and consists of thirty-three degrees. It was formed by adding eight new degrees to "The Rite of Perfection," which was formed by popish priests, aided by Chevalier Ramsay, an apostate Presbyterian. This Rite of Perfection of twenty-five degrees was started by Jesuits in "the Jesuits' College of Clermont," in Paris, France. Stephen Morin, a Jew, brought over this "Rite of Perfection" of twenty-five degrees; and John Mitchell and Frederick Dalcho, with others, added eight degrees to the Jesuits' "Rite of Perfection," making thirty-three in all; and in 1801, opened "Supreme Council of Sovereign Inspectors General" in the city of Charleston, South Carolina, the first Supreme Council in the world. The landmark law of Masonry requires but one Supreme Council in one nation; but secession and disunion had already begun to be agitated in the shape of nullification, and the United States was made an exception, so that Northern Masons might not meet and mingle with Southern nullifiers in Southern lodges. Twelve years later, that is to say, in 1813, a new separate Supreme Council was formed in the city of New York; and the United States Territory was divided between these two secret Supreme Masonic Councils by the Ohio and Mississippi rivers; giving the Northern Council what was north and east of those rivers, and the Southern Council all south and west of them.

Fifty years later Stephen A. Douglas, by his Kansas-Nebraska bill, made the very same division, giving to freedom the corner north and east of the Ohio and Mississippi, and to slavery all the rest, to the Gulf of Mexico and the Pacific Ocean. Whether Mitchell, Dalcho and their associates were planning disunion

in 1801 or not—the god of the lodge, who was also god of the rebellion, doubtless contemplated disunion at that early day. And we know, too, that Aaron Burr, who was a member of Benedict Arnold's staff (and both were Masons and both traitors) attempted to dismember the Union and form a Southwestern Empire; and he (Burr) used the Royal Arch cypher in his treasonable correspondence with Gen. Gaines. So early did Masonry contemplate and begin the separation of this Republic by the Ohio and Mississippi rivers.

Mormonism the Child of Illinois Masonry.

John C. Calhoun's nullification followed thirty years later, and had its headquarters in the same city where the same Supreme Council was, and still is, which, in 1813, Masonically divided the United States by the Ohio and Mississippi rivers, as Mr. Douglas's bill politically attempted to divide us fifty years later still. Mr. Douglas was a Mason, a member of Springfield Lodge, Illinois, which lodge chartered Joseph Smith and his Mormon lodge, which lodge still exists, its ceremonies being changed, and having the Endowment Houses for its temples. Mr. Calhoun's nullification did not succeed, because General Jackson's patriotism was stronger than his Masonry. He had shed too much of his blood for the Union to be willing to give it up; and he swore if Calhoun attempted its dissolution, he (Jackson) would "hang them higher than Haman."

But secession followed in 1860, when eleven States, which had loved the Union—and which now love it—its flag, and its Fourth of July—went out and attempted to abolish popular government and form "an empire whose corner-stone was to be slavery." These are the words of Alexander H. Stephens, the Vice-President of the Confederacy. Of course he knew. His letter was read throughout the United States. And Jefferson Davis proposed, in a speech to his Congress in Montgomery, Alabama, "the reconstruction of the Union with New England left out." Thus the Charleston Supreme Masonic Council in 1801, the Mason Aaron Burr, four or five years later, in 1805-6, John C. Calhoun and his nullifiers thirty years later, and the secession in 1860, attempted to destroy popular government and establish an empire with human bond-

age for its corner-stone. These certainly were attempts to destroy free civil government.

"Well," says one, "and what has all this to do with Freemasonry? and what had Freemasonry to do with all this?" We shall see, by noting what follows.

Indisputable Testimony of 45,000 Seceders.

All old men know, middle-aged men have heard, and young men have read, that in 1832, William Wirt and Amos Ellmaker were voted for to be President and Vice-President of the United States by anti-Masons, and that Vermont gave her electoral vote solid for the anti-Masonic ticket. The lodges throughout this State were then turned inside out, and their secrets exposed and explained to the people. There were then but two thousand lodges and fifty thousand Masons in the United States. The discussion was taken to the people and fifteen hundred lodges replied by giving up their charters, and forty-five thousand out of fifty thousand Masons left their lodges to return to them no more. Of course, every one of the 45,000 was a witness that Masonry had been correctly revealed. And the revealers were not perjured. As their oaths were illegal and immoral, they had no binding force, and they had nothing to do but to repent of them, and reveal them when they knew it. The Northern lodges went down even to the remotest western frontier States. Masonry then sunk in the North and rose in the South. In the South slavery existed, opinion was not free, and discussion could not follow it. The lodge then became a "Southern institution." And secession, which was already begun in nullification, burrowed in Southern lodge-rooms, which became council-chambers of treason in perpetual session. General Jackson's threat to hang the nullifiers had driven them into secret meetings.

"But," one says, "how do we know there were any such secret meetings? "May not the nullifiers have given the whole thing up?"

Secession Worked Up in Southern Lodges.

I answer, "No!" The first secession ordinance was passed in Columbia, South Carolina, December 17, 1860. Now if you turn to the record in Greely's "Great American Conflict" you read, that when the motion for South Carolina to secede was under discussion, Parker, Inglis,

Rhett and Keits said, "This is no new motion. We have been working this thing up for thirty years." Now go back from 1860 thirty years, and it takes you to the time when the lodge went South. Of the two hundred and fifty thousand great slaveholders, there were few who were not Masons. And just so true as we know those slaveholders "worked up" secession, and just so true as we know they did not "work it up" out-doors but in-doors, not in open meetings but in secret, so truly do we know that their meetings were not in public halls but in secret lodge-rooms, for there was nowhere else to meet. And just as we know, by *reductio ad absurdum*, that the straight line between two points is the shortest, so we know that those lodge-rooms were the rooms where the rebellion was born and brought up; and if so, those lodges have inflicted a half million of deaths, and a billion of taxes, on the United States! The South never would have seceded but for the discussions, oaths and obligations of obedience, in those secret lodge-rooms. The ten lodges in the District of Columbia all went for secession. Albert Pike took about fifty Cherokee and Choctaw Indians and initiated them in Federal Lodge No. 1, in the District of Columbia, before he could get them to scalp our dead and wounded troops at the battle of Pea Ridge. And those ten lodges had so filled the city of Washington with rebels that when the great-souled Lincoln arrived there he said to Senator Pomeroy of Kansas, "In case of a rebel attack here, I know not whom I can trust."

Blue Lodge Raids on Kansas.

If further proof is desired that the Southern lodges were the nurseries of the Rebellion, it is abundant and at hand. The newspapers of that day stated that the raids on Kansas were organized and paid for by "the Blue Lodges" of Missouri. And when ex-Senator Pomeroy, then the Free State leader of Kansas, arrived at Kansas City, he was told by friends that he would be killed if he attempted to go up the Kansas River, unless he joined the Masons; but if he joined the lodge, the Masons who were running the raid on Kansas—though they would murder him as a simple citizen of the United States, they would save him if he joined their lodge! Mr. Pomeroy is now living in Washington, and will

confirm what I say. Again, no one doubts that the Ku-Klux Klans were hostile to civil government. And Gen. C. H. Howard, who had just made a tour of the South, when the Ku-Klux were at their worst, told me, from his personal knowledge, that those night assassins kept their robes, masks and disguises in the closets of the lodge-rooms of the South. Those disguises covered the murderers of thousands of Union men and women, and Republican voters throughout the South. And Freemasons *kept the garments* of them that killed them!

If these terrible facts are true, and the arguments sound, they prove that Freemasonry is hostile to every American institution and every American principle. And if these facts are once established they put the blood shed by the Rebellion over every lodge-door in the United States. Christian associations, even children's societies, prayed and toiled for our soldiers. But I never heard of a liquor saloon or a Masonic lodge either praying, sending medicines, making bandages, or even scraping lint for the cause of free government. But while our soldiers were fighting, the lodge-leaders, who made Masonry their trade, kept on initiating. They told our troops that if they joined the lodge they would get favors from the rebels. They thus initiated thousands and sent them back on the return waves of that war which the lodges South had hatched!

"But," one sincerely asks, "how do you account for the fact that so many good men and brave soldiers belong to the lodges?"

The answer is, they go in through ignorance. The pulpit is silent, and the press advertises the lodge, and those who run the lodge misrepresent for gain; and when they get men to join, they swear them to conceal it before they let the candidate know what he is.

"But why do not good men quit it after they know what it is?"

The answer is, they *do* quit it. The average of Masons in the United States who attend lodge-meetings regularly, is only *one in five*. The lodges are supported, as a rule, by the dues of members who do not attend their meetings. Three-fourths are the "good men" who dislike and wish the lodges were dead. A Philadelphia Mason wrote me: "The haters

of the order, in the lodges themselves, are more than legion. But such is our dread of its vengeance, if the lodge is mentioned to us, we either say nothing, or what little we can in its favor." As a rule, ministers dread to ask their members whether they are Masons or not! The secrets have all been revealed over and again; as the records of Rhode Island, Massachusetts, Vermont and New York legislatures show. So that the lodges now sell secrets which are not secrets; and every honest man who is initiated, not knowing the secrets are revealed, and to be had for a dollar, is a swindled man. But he sees his minister is silent, and so he is.

But the great power of the lodge, as of all false religions, is in its worships. The devil is its god, whom the Bible calls a serpent; and he charms men, as literal snakes charm their victims, and then swallow them. And those who steadily practice Masonic rites, have their minds blinded by the mesmeric force of the charm.

"But," one says, "are you not a fanatic? You tell us that Freemasonry is largely, if not chiefly, responsible for our war. Have none but you and a few anti-Masons found out the deep and dreadful nature of the lodge? Do you, can you, expect us to believe you?"

The Laws of Vermont.

I answer cheerfully, the State of Vermont found out the nature of the lodge before we did.

I have just come from Montpelier, where I have spent part of two days in our State capital. I say *our* State capital because I am born a Vermonter, and shall claim my birthright till death. I give you the result of my investigations in the State Library.

October 28, 1830, the legislature repealed, by one brief act, the charter of the Grand Lodge of Vermont, and the charter of the Grand Chapter of Vermont, two charters at a blow. I found no repeal of that repeal. Nor did my Masonic friends present know of any. And as these charters only authorized that Grand Lodge and Chapter to "own real estate, "sue and be sued," etc., the legislature meant and intended the destruction of Freemasonry in the State of Vermont. Did they believe the lodge a harmless and innocent, or a dangerous and destructive thing?

Then I found in the records:

November 7, 1833.—The same Vermont legislature, finding, perhaps, that the lodge still showed signs of life, passed a law fining the man who imposes, and the man who takes, "an oath, affirmation, or obligation in the nature of an oath, not authorized by law" (which includes Odd-Fellowship), not less than \$50 or more than \$100! Were the Vermont House of Representatives, Governor and Council fanatics?

Perhaps you say "That was done in the time of the Morgan excitement, which was a popular furor over a murdered man; and politicians out of office inflamed the excitement to get into office."

Well, I found the laws of Vermont were revised and re-enacted in 1839, six years after the slave question had swallowed all other questions, and drove anti-Masonry out of politics. Robert Pierpont was chairman, and Samuel Swift was a member of the revision committee. And the whole committee was made up from among the coolest and most capable men in this or any other State. Did that committee, as they had power to do, weaken or throw out, as obsolete, the law fining Masonic oaths? So far from it they raised the fine from \$100 to \$200, and the legislature re-enacted it. The legislature doubled the fine six years after anti-Masonry had gone out of politics!

1880.—Then a gentleman handed me the last Vermont revision, forty-one years later (i. e., 1880). I opened the book and there the fine stands, doubled!—\$200 fine for imposing or taking a Masonic oath or Odd-Fellows' obligation, "in the nature of an oath" or "an oath or obligation not authorized by law." I had not time to search the journals, from 1830 to 1888, to see if by cunning or fraud some act has been smuggled through to permit lodges to hold real estate. But the fact still stands out in the "laws," journals and revised statutes of Vermont, three times enacted, and now standing as living law, extirpating secret lodges and punishing them as crimes. And to leave no possible doubt of their meaning, the exceptions to this law specified, are "oaths, affidavits," etc., which are "administered without intentional secrecy." A secret oath or obligation is, today, by Vermont, finable two hundred dollars, for giving or taking it.

Now if the State of Vermont has been governed by fanatics for more than half a century, from 1830 to 1888, then anti-Masons are possibly, but not certainly, fanatics. But, God be praised that these hills and valleys bear a population among the coolest, clearest-minded people on earth. True, there are a few exceptions even here, as Mormons, and spirit mongers; but Mormons are Masons; and all who practice secret worships are children of darkness, and not children of light.

Let us rejoice in God, that Christ, by the prophet Isaiah, has declared that he had not "spoken in secret" or dark places, "from the beginning" (Isa. 48: 16); and by his beloved disciple John (18: 20) he is recorded as declaring to the high priest just before his death, that "in secret he had said nothing." So no one can join a secret society without trampling on the example of Jesus Christ, the Son of God, our Savior. And the statutes of this noble State of Vermont, for fifty-eight years, have classed and do now class, Freemasonry among crimes punishable by law. And now that slavery is passed away, and the liquor traffic is passing away, when the minds of the people of Vermont shall be turned again to those secret orders which the State has once condemned and crushed, those laws will not be repealed, but enforced. May God hasten the day.

The first national convention of the Ku Klux Klan was held at Atlanta, Georgia, during the latter part of November.

The Knights of Columbus claim a net increase of 56,553 in membership last year.

Los Angeles raised \$420,000 for the big convention of Shriners in that city last June.

In 60 years Negroes in the United States have acquired 22,000,000 acres of land, as working farmers, and not as speculators. They own 600,000 homes and 45,000 churches and operate 78 banks, 100 insurance companies, besides 70,000 business enterprises of various kinds, with a capital of \$150,000,000.

Negroes own and direct 113 newspapers and fourteen magazines in the United States. Nearly 1,300 employes manage the publications. The papers include 96 secular, 23 religious and 8 fraternal.—*Dearborn Independent*.

ANCIENT, HONORABLE, TRANSCENDENTAL AND EFFERVESCENT ORDER OF YELLOW DOGS.

Your little editorial in the September issue, entitled, *Are You a Yellow Dog?* has landed right into the home section of Yellow Dogship. Let me correct you right away and say that it is no side degree, but one of the best organizations now in this locality.

I will hand the editorial to our presiding officer, who is known as the Chief Cur, and he will, should he see fit, give you as much information as you desire.

I will say this much, that the organization in this locality is a regularly chartered institution having for its cardinal principles Friendship, Frivolity, and Fun. The last is the principal characteristic.

The membership is composed of representative citizens of the city.

Kennels have been instituted at Johnstown, Harrisburg, Huntingdon, Tyrone, Everett, and other cities in Pennsylvania. The organization is rapidly growing to be one of the most influential in the state.

The correct name for the organization is "Ancient, Honorable, Transcendental and Effervescent Order of Yellow Dogs."

There are possibly as many people here in Altoona who are wondering who and what the Yellow Dogs are as anywhere else. It is a real live organization, filling a long-needed gap in our daily lives.—Walter I. Ettleman, 1317 Fifth avenue, Altoona, Pa.—*The Kablegram*, October, 1922.

**ORDER OF RAINBOW.
Masonic Auxiliary for Girls and Young Women.**

Another Masonic auxiliary has been organized in Anaconda, Montana, in assembly No. 1, Order of the Rainbow. The charter includes the names of 32 young women and girls. Anaconda is the first city in the state to institute an assembly.

The Order of the Rainbow is very similar to the Order of DeMolay. The

only difference is that the membership of one is composed of girls, while boys make up the personnel of the other.—*The Butte Miner*, Butte, Mont., October 28, 1922.

NINE-TENTHS CRIMINALS.

In the *Chicago Tribune* of November 10, 1922, Thomas E. Donnelley, president of the Citizens' Committee to enforce the Landis award, in an address said: "When I enlisted in the 'war' I thought it would be for a few months. It now appears that the fight will last probably two or three years.

"The Citizens' Committee is going to be on this job until the building industry of Chicago is on a peaceful, honest basis and in such shape that it cannot again be at the mercy of crooked labor leaders. Nine-tenths of the leaders of building trades have criminal records."

Every good citizen should stand by the effort to take labor union out of the management of criminal leaders.

A BOLD LABOR CONFESSION.

In the relations of capital and labor the same principles apply as those in the relations of nations, or as those which bear on the disputes between different schools of political thought.

The first of these principles is that a peaceful and reasonably harmonious settlement of all questions should always be made through international law between nations, through national law within nations. Whenever it is found that two nations cannot adjust their affairs satisfactorily between themselves, then arbitration is the last resort of peace. When the disputes of opposite political schools do not yield to discussion within a nation, then the ballot or the law and courts must decide them.

War is never resorted to by civilized peoples until every other plan has been patiently tried—except when wicked and unprovoked assaults make war for protection necessary. War is everywhere recognized as the costliest, cruelest and most wasteful of all settlements, international, national or economic, and so to be avoided.

Any nation which deliberately adopts warfare as a part of its established policy in its relations with other nations must become a constant menace to its neigh-

bors, and all the enlightened thought and purpose of civilized mankind is against its war principle as destructive to the peace, prosperity, property and happiness of men in general. Nothing is so certain as that war entails suffering, deadly wounds, and hideous experiences on all who take part in it.

Strikes Are Industrial Warfare.

Strikes inflame the same passions that national or civil war promote—the desire to hurt, to cripple, to destroy, to kill. Every great strike proves this. Herrin was an awful demonstration of the savage emotions of the coal strike. No sane man—laborer or capitalist—can deny the destructiveness of strikes, their loss of wages and of wealth to both sides, and their disturbance of peace and prosperity and happiness for all concerned.

These remarks are preliminary to the deliberate statement in the *American Federationist*, the official magazine of the Federation of Labor, for July, that "strikes are essential to collective bargaining." That is to say, industrial warfare is necessary for union labor. The organ of the Federation declares laboring men have "the right of self-ownership and self-expression" as demonstrated in a strike, its definition of a strike being "a refusal to contribute their labor power on the terms laid down by their employers," and subsequently "ceasing work."

If refusal to accept wages offered, and the cessation of work, were a complete definition of a strike, nobody would dispute the *Federationist*. But it is much more in actual practice. It includes a determination on the part of the strikers to permit nobody to take their places in industry, to stop absolutely the industry they abandon, to punish, even by death, other workmen who do not belong to the unions, and to destroy the property as well as the business of their former employers. That is why the American people know that a strike is war—a real war against business, against property, against constitutional individual rights, against the lives of workmen who take the places they desert.

And now comes the public champion of organized labor and declares that the strike, the war, which maims, and hangs, and stones and shoots men to death, as at Herrin, is—"essential to collective bar-

gaining," which is the chief reliance of the unions. Not simply to refuse to work and quit, but to wage war against law and life and property and the prosperity of 110,000,000 citizens in order to enforce the demands of 3,195,651 federated laborers!—*Chicago Journal of Commerce*, August 26, 1922.

MYSTIC WORKERS.

The Mystic Workers of the World were incorporated in Illinois in 1892 and is a fraternal insurance organization. "The founder of the Mystic Workers was a member of the Masonic Fraternity, of the Knights of Pythias, Modern Woodmen of America, Knights of the Macca-bees and Woodmen of the World, from which it may be inferred that the Mystic Workers is the legitimate offspring of some of the most representative of the older and modern fraternities. Its emblem includes two columns or pillars surmounted by two globes, and between them an open Bible, the scales of justice, a plane and square. The ritual emphasizes Charity, as described in I Corinthians 13."

A MOTLEY CREW OF PREACHERS.

We republish for the benefit of new readers the following interesting item from Editor W. H. McDonald, of the *Masonic Home Journal*.

Louisville, Kentucky,

January 21st, 1921.

"You are anxious to know what kind of doctrine is preached to them [inmates of Masonic Children's Home].

"They are taught the Bible. Every Sunday there is a different preacher who comes to the Home, and preaches to the children and widows and to those who desire to attend from the outside; and this bunch of preachers are a motley crew. They are Baptists, Methodists, Presbyterians, Camelites or Christian, Jews, Evangelical, Episcopalians and Lutherans, in fact, all protestants are invited and welcome. You know, I am quite sure and fully understand why the Roman Catholics do not preach to our children.

"So far as sectarianism is concerned, no minister has ever gone to that point of telling the children what church they

should join, or what church is The Church. That day of narrow-mindedness of 'me and my wife, my son John, and his wife, us four and no more' has gone glimmering into the past."

KILLAM'S KOLLUM.

Variety.

Manuscripts come into editorial offices in an extraordinary number of sizes, shapes and designs. I have seen stories typed on white paper, yellow paper, pink paper, and blue paper. I don't at the moment recall any on red paper or green paper; but probably such things have been. Manuscripts have arrived typed on transparent paper, on tissue paper, on waxed paper, and on heavy linen paper.

Mystery.

We did not write the above paragraph—Mr. R. C. Holliday wrote it for the *July Bookman*. He simply beat us to it, for we have them all right here on our desk! Which color was yours? Did you effect tissue or tablet—ink or hard pencil or decrepit typewriter? We have just finished (two of us working at it) a handwritten manuscript, too good to reject, and too poor to try on the printer until it was deciphered. Send 'em on; tissue, cardboard, Swedish craft, odd scraps—anything that will take a mark. You know we specialize in the wholly impossible and you may get printed yet!

Lucidity.

Mr. Holliday modestly goes on, "It has been continually stated by editors that to receive proper attention manuscripts should be typewritten on one side of the page only—black ink—white paper of medium weight—uniform size—and liberal margins. Double spacing should be used. Triple spacing is perhaps even better—"

Brevity

Be brief. Brevity is the soul of wit. It is also the soul of an inviting manuscript. Dress your own game before you ask us to cook it on our grill; and more of our readers will feast on the savory substance served.—*The Baptist*, August 26, 1922.

A fashionable, worldly church is like a lighthouse, chiefly, in that it marks a dangerous place and warns people that to approach is to perish.

THE SECRET EMPIRE, THE FINAL ANTI-CHRISTIAN POWER

REV. J. D. AURELIUS, D.D.

In order to do justice to our subject we will give a brief history of the leading modern secret societies and also the principal part of their "so-called" secrets. The writer has made a study of the lodges ever since 1880, and has had an extensive experience among its members, while doing mission work in different parts of the Lutheran Augustana Synod and Conferences.

The Secret Empire.

1. **Its History.** The Jesuits were organized by Ignatius Loyola 1534. Sanctioned by the Pope 1540 in order to check the progress of the Lutheran Reformation, which at that time was almost about to be accepted by Christendom. The Jesuits infused a new and terrible life into the decaying forms of Popery and offered such crafty and effectual resistance at the time that the grand work of reforming the church was to a great extent retrograded. The Pope lost, however, the disposal of crowns and thrones in Europe. Before the Reformation the Pope and Romish Bishops dethroned monarchs, absolved subjects from obedience due to their sovereigns, and even held kingdoms under interdicts. Napoleon was one of the last monarchs crowned by the Pope.

In the beginning of the 18th Century the rebuilding of the St. Paul Cathedral in London was in progress, the old building having been destroyed by fire. The new edifice is considered to be the largest protestant church building in the world. In erecting the same the most efficient mechanics, brick and stone masons from different parts of the world were procured. The workmen from abroad came together in the evenings in the different dramshops where they met the local workmen. The brick and stone masons organized themselves into labor unions and had headquarters in four opposite parts in London where they are said to have had "jolly old times" every evening and night. These headquarters were finally called lodges and were held in the following four dramshops: "The Goose and Gridiron," the "Rummer and Grapes," the "Crown and Anchor" and the "Apple Tree Tavern."

First Steps for a World Wide Religion.

In February, 1717, a preliminary meeting was held in the first-named saloon, when it was decided to take steps in making operative masonry a speculative one with a world-wide religious system, in order to unite all sects and crafts into one Brotherhood.

This meeting was announced and held on St. John's Day, June 24th, 1717, at the Apple Tree Tavern. To this meeting prominent men were invited among them Jesuits, Priests, Episcopalians, Jews, Mohammedans, and others. All had, however, to believe in a Deity, i. e., the "Supreme Architect of the Universe." The following resolution was unanimously passed: "Resolved, that the privileges of Masonry shall no longer be confined to Operative Masons, but be free to men of all professions provided that they are regularly approved and initiated into the fraternity."

The first Grand Lodge in the world was then established. The Masonic religion is very broad. In Webb's Masonic Monitor, page 284, is stated as follows: "The meeting of a Masonic lodge is strictly a religious ceremony. So broad is the religion of Masonry and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form."

Masonic authors also agree that Freemasonry is a perpetuation of Baal or Sun-worship. The Worshipful Master himself is a representative of the Sun. In Freemason's Guide by Sickles, page 66, a direct reference to the sun god is asserted as follows: "The Worshipful Master represents the sun at its rising, the Senior Warden the sun at its setting, and the Junior Warden represents the sun at meridian." In every Masonic symbol, ceremony and Emblem, we meet nothing but the sun god, "the Ancient Mysteries" and the old secret worship of Baal. According to Masonic account of the origin of

Speculative Masonry it has been made up by the heathens in the Middle Ages and received life from the Catholics. In the Bible these heathens are spoken of as "them that dwell on the earth, who made the Image of the Beast" and the Catholics are referred to as the two-horned Beast giving life to the Image.

Romish, Jewish, Presbyterian Builders.

In Rebold's Masonic History on page 50 we find the statement "that the Pope at one time gave to the Masonic Corporations special diplomas, making them free of all local laws, royal edicts and other obligations to which other inhabitants of the country had to submit." The Jews took a prominent part in the organization of the three first degrees, i.e., the Blue Lodge, which is the foundation of every Masonic system. The Jesuits and French Priests added the Chapter and Templar degrees, which, however, were not included in the Masonic system by the Grand Lodge of London until 1770 as is verified by Masonic authorities. Chevalier Ramsey, a Scotch Presbyterian, apostatized from Protestantism to Romanism and became a member of the Jesuits. He started the branch of Scotch-Rite Masonry. In 1754 he was assisted by De Bouneville, forming a Chapter of Clermont in the Jesuit College of that name, with a Rite of Perfection of twenty-five degrees.

In 1761 Stephen Morin, a Jew, put the finishing touch to those degrees, adopting Ramsey's Rite of Perfection. King Frederick the Great of Prussia had organized the 33rd degree. This king controlled the Masons of the world until his death, 1786. He held the office of Grand Inspector General of the World. The Mystic Shrine is the Mohammedan branch of Masonry. It was organized at Cairo, Egypt, June 14, 1837. It was adopted in America June 6, 1876. It was then decided by the proper Masonic authorities to make prerequisite for membership in this country only Knight Templars, and 32nd degree Masons, when the obligations and the oaths may be taken on the Mohammedan Koran instead of the Bible. There they can all fraternize with Turks and Mohammedans.

Catholic Secession.

In 1738 there started a severe contention between the Romish Church and the

Freemasons. They both wanted the exclusive right to control the lodge. Since that time they have been opposed to each other. Pope Clement VIII issued his famous bull against the Freemasons. The Jesuits now assumed the leadership of the Catholic Church. "The proverb in Rome is that there is a Black Pope and a White Pope. The Black Pope is at the head of the Jesuits Order, the White Pope at the head of the Roman Church. Whenever they disagree the Black Pope has his way, and whenever they agree they rule the world."

The Black Pope is the more important, because he is at the head of an oath-bound secret order. Between the years 1759-67 the Jesuit Order made themselves so obnoxious within the Catholic governments in the world that said governments had to expell them from their respective countries. On the 31st day of July, 1773, the Jesuit Order was abolished by Pope Clement XIV but the order still exists and operates in the world.

Knights of Columbus the Rival Organization.

The Roman Hierarchy would not submit to be controlled by Masons nor Jesuits but must have a secret order to hold the religious and political power in the world and especially in the United States of America. For this purpose the "Knights of Columbus" was organized at New Haven, Connecticut, on February 2nd, 1882. All male members of the Catholic church, over sixteen years of age, in good standing are eligible. The candidate's application for membership must be signed by his parish priest, the application is then turned over to an investigating committee, which proceeds to find out if he can be depended upon under all circumstances to work for the extension of the Catholic Church, etc. All apostolic delegates, cardinals, archbishops and bishops are ex-officio members. All priests, secular and regular, may join the order without examinations, but they must pay their dues like the common members to remain in good standing. Not less than ten members can be initiated at one time.

Masonry's Children.

The Independent Order of Odd-Fellows was organized by Freemasons in London, England, about 1747. The

earliest record we have is of the Aristarchus Lodge of Odd-Fellows, having regular meetings in 1748 at the Glove Tavern in said city, but the lodge was not fully established until 1812 in Manchester, England. Odd-Fellowship is Masonry's first born, made in her image. In proof of this try to attack Masonry and then see the daughter's readiness to spring to her mother's relief.

The Knights of Pythias was organized in Washington, D. C., February 23rd, 1864, by a notorious adventurer by the name of J. H. Rathbone, assisted by Freemasons. Masons have more or less had a hand in organizing every secret lodge except the Knights of Columbus. The signs are, however, at hand indicating that even Jesuits and Knights of Columbus will in due time fall in line with the other secret lodges in order to control the world, which will be disclosed before ending of this treatise.

The Masonic order is really the clearing house or center in which the secret lodges unite. All these lodges are like Samson's foxes, joined at the tails, bringing firebrands into the church of Christ, if permitted to take leading part in same.

May all true Christians heed the apostle's admonition: "Be ye not unequally yoked together with unbelievers; for what communion hath light with darkness? What concord hath Christ with Belial? What part hath he that believeth with an infidel? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty!"

(To be continued.)

ELKS' MEMORIAL SERVICE.

Sacred Session.

The first Sunday in December of each year is dedicated as a day on which shall be commemorated by every Lodge of Elks, in sacred session, the memories of departed brothers, and shall be known as "The Elks' Memorial Day." It shall be incumbent upon every Lodge to hold such services upon that day, and upon no other day. The Funeral Service of a departed brother shall be known as a "Session of Sorrow."—*Grand Lodge Statutes.*

Stage containing Exalted Ruler, Chap-

lain, Eulogist, and invited guests; the Lodge being organized in the usual form, the audience occupying seats around the hall. * * *

When the four raps are given all arise, having arms folded, with the left hand clasping the right elbow, until the sign of grief is called, when all, carefully following the motions of the Exalted Ruler, give it thus:

The right hand is lifted from the position of folded arms above described, so as to be placed over and veiling the eyes, the head slightly bowed, the left hand still clasping the right elbow; then, as if wiping tears from the eyes with the thumb and forefinger of the right hand, that hand is slowly stretched forward, held an instant, and then, with the left, dropped to the sides.

Opening Ceremonies.

(Organ voluntary while members enter.)

* * *

The Secretary slowly calls the roll of deceased brothers.

Exalted Ruler—In vain we call upon them; they have passed into the light that is beyond the valley of the shadow of death; the places that have known them will know them no more, and once we are called upon to realize that in the midst of life we are in death; that He Who watches over all our destinies has the spirit of the departed under his watchful care, and on the last great day will again connect the chain of fraternal love so recently broken. * * *

Exalted Ruler—Thus may we ever act, and may our actions be ever controlled by the Grand Exalted Ruler of the Universe; and when any of our members shall be called into the spirit world, may we write their faults upon the sand, and their virtues upon the tablets of love and memory.

Recommending these sentiments to your earnest consideration, and soliciting your assistance in the solemn ceremonies about to take place, I declare these Memorial Services opened. Brothers, you will join me in giving the sign of grief. We will now sing the Opening Ode.

Opening Ode.

Great Ruler of the Universe,
All-seeing and benign,
Look down upon and bless our work,
And be all glory Thine!

O! Hear our prayers for the honored dead,
While bearing in our minds
The memories graven on each head
For "Auld Lang Syne."

Exalted Ruler—Brother Chaplain, you will invoke the Divine blessing. * * *
Close with Doxology or Closing Ode, the audience joining.

Benediction.

—*Ritual of Special Services* for use of subordinate lodges, published by the Grand Lodge, B. P. O. E.

KNIGHTS OF THE TIGER'S EYE.

"Knights of the Tiger's Eye" is a new secret society organized professedly to "clean up" on the Ku-Klux Klan—that is, to save America from the Ku-Klux which was formed to save America from something else. The Masonic order evidently recognizes the Ku-Klux as a formidable political rival and has condemned it in strong language. Wonder if the "Tiger's Eye" has a Masonic mother.

CHALLENGING THE KU KLUX.

The Ku Klux Klan is now under direct challenge, and it is to be hoped the challenge spreads and puts the organization definitely out of business.

In Texas the opponents of the Klan, accusing the democratic nominee for United States senator of being in sympathy with it and representing it in his candidacy, have put up a candidate, a democrat, against him, and this independent is to receive, in addition to the support of independent democrats, the solid support of the republicans of the state, who are well organized and have votes to deliver. The movement may not succeed on this first trial—Texas has for years been rigidly "regular" in politics—but the step shows courage and is in the right direction.

In Georgia, the headquarters of the Klan, Gov. Hardwick, standing for re-nomination, took his political life in his hands and lost it in the interests of open as against secret government. He declared, not for the disbandment of the organization, but for the unmasking of its members. He may rise again. He deserves to.

The biennial general convention of the Protestant Episcopal Church, which closed its sessions at Portland, Ore., Saturday, declared against "secret organiza-

tions which stir up strife between man and man and set race against race and creed against creed."

We need no invisible empires, no invisible eyes, no tigers' eyes in the conduct of our public affairs, but open government openly administered.—*The Star*, Washington, D. C., Sept. 26, 1922.

Bishops and ecclesiastics of Masonic allegiance seek preferment through the use of their lodge connections. Mormons, Ku-Klux Klan, Masons, Knights of Columbus are out after office for members of their orders. We wonder if such men, in private, smile when they read the solemn declarations which they have made in general conventions or conferences for public consumption: "We declare against secret organizations which stir up strife." "We need no invisible empires in the conduct of our public affairs, but open government, openly administered."

A member of the Illinois Rock River Methodist Conference told us that when the vote was taken concerning a certain ministerial member charged with immorality, the line of cleavage was clear cut—Masons voting for their brother Mason minister and those not Masons voting against him.—Editor.

ALLEGED PROGRAM OF MASONIC ORDER.

Ex-Emperor William of Germany, in his "Own Story" published in the Chicago Daily News, in the installment which appeared Monday, October 23rd, 1922, says:

"I have been informed that an important role was played in the preparation of the world war directed against the monarchial central powers by the policy of the international "Great Orient Lodge," a policy extending over many years and always envisaging the goal at which it aimed. But the German great lodges, I was furthermore told—with two exceptions, wherein non-German financial interests are paramount and which maintain secret connection with the "Great Orient" in Paris—had no relationship to the "Great Orient." They were entirely loyal and faithful, according to the assurance given me by the distinguished German Freemasons who explained to me this whole interrelationship, which had, until then, been unknown to me. He said that in 1917 an international meeting of the

lodges of the "Great Orient" was held, after which there was a subsequent conference in Switzerland; at this the following program was adopted. Dismemberment of Austria-Hungary, democratization of Germany, elimination of the house of Hapsburg, abdication of the German emperor, restitution of Alsace-Lorraine to France, union of Galicia with Poland, elimination of the pope and the Catholic church, elimination of every state church in Europe.

"I am not now in a position to investigate the very damaging information which has been transmitted to me, in the best of faith, concerning the organization and activities of the Great Orient lodges. Secret and public political organizations have played important parts in the life of peoples and states, ever since history has existed. Some of them have been beneficial, most of them have been destructive, if they had to have secret passwords which shunned the light of day. The most dangerous of these organizations hide under the cloak of some ideal object or other—such as active love of their neighbors, readiness to help the weak and poor, and so forth—in order that, with such pretexts as a blind, they may work for their real secret ends. It is certainly advisable to study the activities of the Great Orient lodges, since one cannot adopt a final attitude toward this world-wide organization until it has been thoroughly investigated."

NOTATIONS ON MASONRY.

BY B. M. HOLT, FORMERLY SECRETARY
PIERSON LODGE NO. 169, A. F. &
A. M., BARNESVILLE, MINN.

During the Masonic year 5907 (1907) Grand Master John P. Bell of the Grand Lodge of Texas ruled that the following physical defects disqualified the applicant for Masonic membership: "(1) The loss of the big toe on either foot; (2) one leg being one inch shorter than the other; (3) the loss of the left eye; (4) the loss of the two middle fingers of the left hand; (5) a part of the index finger on the right hand; (6) the loss of the end of the middle finger of the left hand; (7) one who is hare-lipped; (8) the fleshy part of the end of finger mashed off; (9) such defect of the eye as that the party can see very little out of it; (10) loss of index finger of right hand; (11) one

joint of third finger of the left hand gone; (12) one who has been wounded on the inside of right arm; (13) one who was injured in childhood and one leg is smaller and slightly shorter than the other; (14) one who has been shot in the groin; (15) one who has part of the index finger of left hand cut off; (16) one who was born with the right ear closed; (17) one joint of little finger of the left hand gone; (18) loss of sight of either eye; (19) loss of middle finger of left hand; (20) one finger of left hand lost." (Proceedings Grand Lodge Texas, 1907, pages 9-10.)

"It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into 'hell.'" (Matt. 5, 29.) Perhaps the disqualifications set forth are really a God-given blessing to those who might otherwise be mired in Masonry.

"We have always held that a man might be a Christian and yet not a Mason," says Past Grand Master T. M. Matthews of the Grand Lodge of Texas, "but that he could not be really a Mason and not be a Christian. Outside of that, to be the one, 'Ye must be born again,' to our mind there is no difference between the two." (Proceedings Grand Lodge of Texas, 1907, page 89.)

Most Masons think they have no need of being "born again"; and many of them spurn, with contempt, the teachings of Him who spoke these words regarding the new birth.

Past Grand Master T. C. Humphry, Oklahoma, copies this from the Proceedings of the Grand Lodge of Mississippi, 1917: "He told a good story about churches, saying he once went into a town and asked where were the churches. A resident replied: 'The Baptist and Christian Churches are located down there by the creek; the Methodist church is near the gas works; the Episcopal church is over by the theater and the Presbyterian place of worship is up there by the ice factory.' But they all get together when they enter the Masonic Lodge." (Proceedings Grand Lodge Oklahoma, 1918, page 258.)

Why does he omit the Lutheran, Christian Reformed, Free Methodist and Catholic Churches?

During his (1917) term of office, Grand Master J. A. Cabell of the Grand lodge of Virginia "refused two requests of Lodges to attend the services of a popular evangelist as a Masonic body and in regalia, as it was not a Masonic occasion." (Proceedings Grand Lodge of Oklahoma, 1918, page 293.)

This has a real Masonic ring to it. If all leaders of Masonry would be as honest and consistent as Grand Master Cabell, Christians would then learn where the line is really drawn.

At the Grand Lodge of Indiana, 1918, its Grand Master, Most Worshipful E. L. Branigan, said: "The best flower and fruitage of American democracy springs from the soil of Freemasonry, vitalized by the Great Light of our Order." (Proceedings Grand Lodge District of Columbia, 1918, page 336.)

What does Mr. Branigan mean? Neither do we know unless he has in mind the words of Mackey: "The power of the Master is absolute." And in matters of "the Great Light of our Order," perhaps he has "the four Bibles" of Masonry in view, "a Christian Bible, a Koran, the Analects of Confucius and a Zend-Avesta, or sacred book of the Buddhists," as stated by the London Freemason. (See Proceedings Grand Lodge District of Columbia, 1919, page 513.)

At the Grand Lodge of the Philippine Islands, 1918, Grand Master M. L. Quezon said: "China is a fruitful field for the extension of Masonry." (Proceedings Grand Lodge District of Columbia, 1918, page 390.)

He can not say that about Japan! The Jap is posted on the tricks of Masonic politics and wisely forbids all such institutions.

In his "official acts" for 1920, W. G. Rogers, Grand Master of the Grand Lodge of Louisiana, "reports granting a dispensation to a lodge to open and close in the woods near a church building for the purpose of rendering the Masonic funeral services over the grave of one of the members who had been buried for a year." (Proceedings Grand Lodge Illinois 1920, page 44.) They took to the woods, so to speak.

The following article appeared in a Memphis (1920) newspaper as a "special telegram" from a town in Mississippi: "This week a very popular physician was raised to the sublime degree of a Master Mason, and it was the most wonderful performance that has taken place in this lodge. The goat backed all over King Solomon's Temple and it took the doctor so long to regain speech that his friends got uneasy about him." (Proceedings Grand Lodge Illinois, 1920, page 58.)

I have on my list over a dozen cases where men who joined lodges were either killed or crippled for life in the outrages of initiation.

Considerable is said in the report (of Nebraska for 1920) concerning funeral rites, and the Grand Lecturer holds to the idea that it is the prerogative of the Master of the lodge to conduct the Masonic burial services regardless of whatever requests may have been made by the deceased as to who shall officiate at these last ceremonies. (Proceedings Grand Lodge Illinois, 1920, page 64.)

It has often been reported that former members of the order have been buried by the lodge both against their own expressed will and the will of the family, especially in the case when the deceased was a person of high standing in the community. Now supposing that Masonry should some day insist upon giving my weary bones the blessings of a Masonic funeral regardless of whatever requests may have been made by myself as to who shall officiate at these last ceremonies. Would not that be enough to make me rise up out of my coffin?

Grand Master Rev. J. MacDougall, Grand Lodge of Prince Edward Island (1919), "seems to think that some drastic action should be taken which would result in the issuing of a summons to all members of the Craft requiring attendance at Masonic funerals." (Proceedings Grand Lodge Illinois, 1920, page 96.)

How would it be if they put an "ad" in the *Ladies' Home Journal* offering fifteen packages of garden seed to every attendant?

(To be continued.)

The Question of the Hour

By E. E. FLAGG

AUTHOR OF
"Holden With Cords."

We cannot safely ignore the least important of the many evils now threatening society, for as a certain French writer very truly observes, "Errors are always friends and ready for a mutual embrace." It always is in the closeness of that embrace that the secret of their strength lies, and only when Christians unite in one combined onset against all evil, shall we see national reform inaugurated on a permanent basis.

CHAPTER XXXI.

A LIQUOR MOB.

The Jacksonville Legion was not a military company, as the reader may innocently imagine, but the name under which the liquor sellers of that city had banded together to prevent the passing of temperance laws and the execution of those already on the statute book. It was really a branch of a secret saloon association that could bribe and cajole and threaten and flatter the candidates of both parties; that always had delegates at the primaries and caucuses, and plenty of funds with which to corrupt public officials and defeat and betray prohibition measures. In fact the Legion was a power with capacities for mischief that far transcended the Order of the Red Mark.

Stephen Howland still continued to worry the liquor men and be the recipient of curses that he did not hear, and which would not have much troubled him if he had. But little as he suspected it his most formidable enemies were among his former Odd-fellow brethren. His defection was an unpardonable offense, an insult to the order. And considered in this light it is not strange that a very active desire to punish him for it in some way was developed in the breasts of many of the members. And what easier way to do this than through a Masonic understanding with his saloon foes?

The Jacksonville Legion was freely sprinkled with Masons and Odd-fellows of the Van Gilder type who had never borne very friendly feelings to the young lawyer, and now rather enjoyed the opportunity of hitting him in the dark. Stephen did not even know of the existence of the Jacksonville Legion, but he was soon to learn by disagreeable experience that liquor malevolence with the

spur of lodge malice behind it is capable of desperate things.

Stephen was announced to speak one night on the pending Constitutional Amendment in the First Presbyterian church in Jacksonville. This church was very unpopular with the rum party for the advanced ground which its members took on prohibition, and also as being a gathering place for the W. C. T. U. So the trustees, shortly after the announcement, received an anonymous note from the Jacksonville Legion which read as follows:

SIRS:—*This to inform you that if you let your church be used by that lying blatherskite of a temperance lawyer, Stephen Howland, to spout his injurious nonsense and defame better men than himself, we shall find ways and means to destroy the building.*

BY ORDER OF THE JACKSONVILLE LEGION.

The trustees quaked in their shoes, and with some reason, for it was not long since an attempt had been made to dynamite a temperance hotel. It would be just as easy to dynamite a church, and it was finally decided to hold the meeting in a public hall.

Stephen was not without a goodly share of physical courage, but when he found on entering the place a crowd of irate whisky men filling up all the front seats next to the platform, he felt glad that the measure on which he was going to speak was such a one as to make it not incongruous, but on the contrary highly reasonable and proper that he should open his address with prayer.

The meeting was not entirely in the hands of the mob, and it was a positive inspiration to catch sight of Martin Treworthy in the audience—grim old hero of a hundred by-gone battles; and to

meet Nelson Newhall's flashing eyes, that Stephen always said to himself had in them the look of a born leader; and see the calm, earnest faces of women that would any day dare a mob for the protection of their homes. But Stephen had put far from him the pride of fleshly confidence when he turned away from "the unfruitful works of darkness" at the call of the converted rumseller, Peter Snyder, and in an hour like this he felt that the eternal Jehovah himself must be his stronghold.

His prayer was audible to but few, the mob in front keeping up a perfect Babel of groans and hisses.

St. George had met the dragon!

If Stephen's heart had been a trifle lifted up with his popularity—and it was natural that it should be, for he was young, and flattering voices had not been wanting to prophesy for him a brilliant political future when the new party of prohibition should take the helm—it was strangely humble when he faced once more the riotous crowd. That reverent bowing of the head, that brief, simple petition had been altogether unpremeditated. It was a sudden impulse, the feeling of his own weakness coupled with such an inrushing sense of the divine power to uphold that he did it without a thought of anything singular in the action.

It was the first time he had ever fronted such an assemblage. But he had that crowning gift of the orator, a fine, sonorous voice, and was not easily put down.

At one point in his speech a few rotten eggs were hurled, bespattering a brand new suit. This was disagreeable as it was a nice one, and his funds would not at present warrant him in getting another.

"I am glad to meet some of our saloon friends in argument," he responded as coolly as if it had been a bouquet of roses, at which there was laughter and applause mingled with other demonstrations not so flattering. "I object to the style of the argument, but I will put up with it if it is the best they can muster. I am not here to-night in the interests of any man or any faction."

Jeering cries interrupted him, but he went on with perfect good nature.

"You distrust what I say—that I am

not a demagogue swayed by selfish or at best class interests. A man has no right to pronounce an opinion in public on any great question who has not first examined it carefully on both sides, and considered it intelligently and its relations to all classes in the community. If women should have the right to preserve the peace and virtue of their homes intact; if business men and artisans have the right to pursue their several callings unburdened by enormous and unnecessary taxation, liquor sellers have also their rights which I now propose to spend a few moments in considering."

There was silence now. Even his foes were a little curious to see how Stephen would handle this novel subject. He went on.

"The saloonist thinks that if he pays fifty or a hundred or five hundred dollars to the State or the city for a license to sell liquor, he has a right, clear and incontestable, to sell it. Certainly so far as it goes he has the best of the argument. The distiller, if he pays ninety per cent tax to the government, thinks he has a right to carry on his business without let or hinderance, and so far as human law can give it to him has he not that right? This is not a subject which we consider sufficiently. Of those who denounce the liquor seller, nine out of ten have never thought of putting themselves in his place, or reflected that he has rights like other men—the right that the government under which he lives should deal fairly by him, and, if his be as legitimate a business as shoeing horses or selling tea and sugar, should impose no more restrictions on him than it does on the blacksmith or the merchant. Now there is no middle line between an honest and a dishonest business, between one that injures and one that benefits society; and the Government in taxing liquor-selling so utterly out of proportion to other trades is either guilty of the most high-handed oppression or the basest partnership in crime.

"Yet to-day our nation halts between two opinions. Shame on such cowardly vacillation! Either the business is a legitimate one and should not be taxed at all, or else it is the contrary and should be prohibited forever. Better that our law-givers openly proclaim the rule of the Drink Moloch than to worship him in se-

cret. Better they should fling wide open the doors of the saloon and force the question to an issue. In the name of justice, of commonsense, of patriotism; in the name of ruined homes, of delicate women suffering nameless atrocities, of children crying themselves to sleep with cold and hunger, of the thousands who fill our asylums and poor-houses—sacrificed between the two millstones of national and individual greed, give the liquor seller his rights!"

Stephen stood erect and defiant. He felt as if he would not have minded a pistol at his head. He had reached that height of spiritual exaltation where walk the souls of martyrs palm-crowned. He would have gladly thrown his own life a sacrifice into the chasm of this awful wrong.

In the beginning of the disturbance some of the most determined among the temperance men fearing personal violence to the young speaker, had forced their way through the mob to the platform and made a kind of body guard around him, while one or two of the more timid had quietly slipped out and applied to the Mayor for police to quell the disturbance. The mob were composed mainly of bar-room loafers, convenient tools for the saloon and the lodge; but they quailed before these evidences of a determination to preserve order, and Stephen finished his address in comparative quiet.

As may be imagined, he did not find the evening's exciting scenes a good preparation for sleep. He still occupied the same office, though it did not now look so bare and cell-like as when we first showed it to the reader. He had indulged himself in a student's lamp of neat and chaste design, a set of new law books, and an easy chair which happened to take his fancy at an auction sale because it was so like one which at home always occupied a certain corner of the family sitting-room, and had been his favorite refuge in many a childish trouble. Instead of directly seeking his couch he threw himself into its capacious arms, thinking that he would sit there a few moments and enjoy the darkness, and silence, and solitude. A soothed, comforted, restful feeling began to creep over him. The scowling, derisive faces ceased to float before his eyes, the tremor of his nerves grew still, and Stephen at last fell into a sound slumber, from which

he was suddenly roused with a feeling that he had been repeating an old adventure of his boyhood, when one night in driving home the cows he was caught in a thunder storm.

But as he recovered from his bewilderment he grew conscious that it was a real sound which had awakened him—the firing of a volley of shot into his office window.

He hastily turned up his light. The pane was shattered, and in the ceiling directly over his sleeping place were lodged two bullets. Stephen felt a shivering sense of awe. Never before had he come so near to touching the hand of a protecting Providence, for plainly the object of the miscreants who had fired the bullets was assassination.

The outrage caused, as was natural, intense excitement, but as it had been planned in secret conclave by members of the Jacksonville Legion, bound by oath in true Masonic style to keep each other's counsels, the perpetrators were never discovered.

CHAPTER XXXII.

THE LEADER ON THE WHITE HORSE.

The bill for submitting a prohibitory amendment to the people stuck hopelessly in its passage through the Lower House. Legislators trembling under the threats of the autocratic rum power are surpassingly fertile in ways and means by which to evade the demands of temperance constituents.

But the W. C. T. U. again set up their banners in the name of the Lord for "no license" in Jacksonville. Again they marched to the polls in a body to besiege the hearts and consciences of the voters, and this time they conquered. Jacksonville stood committed for prohibition by a large majority vote, and a band of rejoicing women gathered in the churches to sing Te Deums, and offer up glad thanksgivings from a full heart, only one thing marring the joy of the victory—the resignation of their beloved leader, Mrs. Haviland.

Physicians had at last told her that she must quit her life-work—that she was sinking under a mortal disease; and the sweet motherly face, with its silver curls, was missed forever from their counsels.

It was all clear now to Martha—that strangely excited manner, that wail as

from a strong heart breaking. She was seeing what Martha could not see—a shadowy hand beckoning her silently, steadily, out of the conflict into the peace everlasting.

"Yes, they are going," said Martha to Nelson, with a trembling lip, "one by one. But the question in my mind is not whether we who take their places will be more devoted than we cannot be. But shall we be wiser? Will the time come when the W. C. T. U will see that the lodge has been all the while fighting them behind masked batteries?"

"I don't know," answered Nelson. "Rum and secrecy are two pretty formidable enemies to give battle to at once."

"Yes, but there's no help for it. 'One war at a time' is a maxim that sounds very well, but unfortunately you and I have been born in an exceptional age. We have got not only rum and the lodge, but infidelity, Sabbath-breaking, Mormonism, and ever so many other tremendous evils to battle with, not a single one of which can be safely let alone."

"Well," answered Nelson, "we are going to have a contest with the liquor men here in Jacksonville. This has been their stronghold so long that they are perfectly furious and determined to fight the law at every step. That outrage on Stephen Howland was only a specimen of what they would gladly do to others."

"Yourself included, I am afraid."

"Myself included, I *hope*," said Nelson with a laugh. "You surely would not wish we to have their goodwill."

Martha's answering smile was rather grave, for she never could get rid of a haunting fear for Nelson. And in fact at that very moment three burly foreigners, who could neither read nor write, were being treated to divers glasses of raw whisky in a saloon kept by a member of the Legion, as a fit preparation for the commission of a dastardly deed quite worthy of the two dark sources with which it originated.

The votes which had turned the scale against the liquor party in the last election were cast largely by young workmen whom Nelson had influenced to come out on the prohibition side. Why should not the saloonists hate and fear him? That they certainly did almost as much as they hated and feared Stephen Howland. And how easy to make a few ignorant for-

eigners their tools of vengeance by cramming them with stories that he was unfriendly to his own class; that in the recent strike he had taken sides against the laborer, and that his sympathies were all with the rich aristocrats and monopolists.

But utterly ignorant of any trap laid for his feet Nelson left his place of employment as usual to find Martin Treworthy waiting for him outside the works. He had got into a way lately of doing so, alleging sometimes that he wanted the walk, and sometimes that he wanted a conversation, but the real reason covered by the excuse was in a certain feeling of uneasiness in Martin's mind; though he took good care not to let Nelson see that he was the object of this peculiar surveillance.

"I looked over the prohibition returns this noon as I was eating my dinner," remarked Nelson, after starting several subjects of talk and not getting much reply, for Martin seemed unusually abstracted and silent. "Take the country at large and the gain over last year is wonderful. At this rate it won't be long before the third party will sweep all before it."

"You're young, lad, you're young," dryly answered Martin.

Nelson laughed. He was not averse to being called young, even if in his old friend's mind the expression stood for something akin to verdancy. He liked to feel that he had the larger half of his life before him. It always gave him a thrill to think that he was standing on the threshold of the world's mightiest conflicts, with forty, or even perhaps fifty, years in which to watch the unfolding of the grand panorama.

"I tell you," said Martin, his eyes kindling, "this ain't going to be no 'ninety days' struggle. Why, you just look at it a minute. See how Satan is setting the battle in array, and do you think he'll run like a whipped spaniel at the first fire?"

"Mr. Treworthy," said Nelson, half humorously, "you are, what do they call it, a pessimist? You are always looking at the dark side of human affairs."

"I don't daub with untempered mortar," said Martin, bluntly. "There's enough of that done nowadays by the ministers and the politicians."

Nelson relapsed into silence, and when Martin spoke again it was in a slow

dreamy fashion almost as if talking to himself.

"That's a grand chapter in Revelations now about the Leader on the white horse. I remember reading it first in camp—in a pouring rain, chilled to the bone. That was in Kansas before the war begun, under Capt. John Brown. Them were hard times—to see the ministers and churches all going agin us, and the government joining to hunt us down. It was that chapter I was reading when the Lord revealed to me that there was a great war coming. And it did come, and the churches and ministers and government drank the cup of trembling and astonishment. And now they are doing the same thing right over, upholding and petting the secret lodge for every other foul thing to hide behind. And if they don't take warning they'll have the same cup to drink again."

Nelson was about to reply when he heard his name suddenly called, and looked around.

"Hold on a minute!" he shouted, thinking it was one of the men at the works who had some matter about which he wished to speak to him.

A suspicion crossed his mind on a nearer approach that he might be mistaken in the identity of the individual addressing him, and to clear up his doubts he said, inquiringly:

"It is you, Mike?"

In the darkness he failed to notice the other figures lurking behind. An oath answered him, and three clubs, wielded by the three stout arms that had been hired by the saloon and urged on by lodge vengeance, descended on Nelson's head and shoulders.

He had separated from Martin Treworthy, though the latter had not gone on but was quietly waiting at a short distance, and when he heard the execration and the dull thud of the falling blows, he sprang forward and bursting into the ring which surrounded Nelson received himself the brutal rain of blows and kicks. Martin had once possessed a strong right arm of his own, and did not fully realize how his rough experience on Kansas plains and Southern battle fields had robbed it of its early vigor, but the diversion gave Nelson a chance to grapple with his assailants and hold his own till help arrived

from an unexpected source.

The assault took place in the outskirts of the city, where there were few passers-by who dared to interfere. Only one tall, broad-shouldered, muscular stranger seemed to have no notion of waiting the tardy movements of the police, but pitched at once into the melee all unarmed as he was, and with a few skillful blows that showed pugilistic training knocked two of Nelson's antagonists *hors du combat*, and held the other with firm grip till the officers of the law came up and relieved him of his prisoner.

It was Peter Snyder, who was now in Jacksonville engaged in the double errand of looking out for some stray sheep that within sound of a dozen church bells still persisted in straying, while nobody except a few such self-appointed evangelists as he seemed to regard it as particularly their business; and negotiating for the lease of his old saloon which it had occurred to him was in a convenient locality for a mission that he proposed starting. He had left the Salvation Army. Even there he found the same difficulty in speaking against lodgery that besets the regularly-ordained minister of the Gospel who can preach against rum and tobacco, or lying or cheating, and everything be as calm as a summer sea, while the least adverse allusion to secretism stirs up a perfect seething whirlpool of angry commotion; and he had finally made up his mind, as he expressed it, "to serve the Lord on his own hook."

Nelson, who was not seriously hurt, though somewhat bruised and battered, felt too great an anxiety for Martin, who lay insensible, to show the surprise he might have otherwise felt when we recognized the Gideon who had so providentially appeared for his rescue.

"I guess he'll come to in a minute," said Peter, as he made rough efforts for his restoration. "But them were hard knocks for a man of his age to take."

Nelson groaned as he hung over the prostrate form. But before long Martin Treworthy opened his eyes and managed to stagger to his feet, and together, as tenderly as two sons might a beloved father, they assisted him to his own domicile, but he fainted away when they reached the threshold.

(To be continued.)

SECRETISM, WITH SPECIAL REFERENCE TO ORANGISM

BY REV. J. R. LATIMER.

"The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing" (John 18:19-21).

The Covenanter Church has always opposed secretism. In its Testimony, Chapter 22-5 we read: "Christians should walk in the light. Their doctrines, their purposes and manner of life, their rules of action and conduct should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principles." The Church also condemns the following error "That members of associations, either sworn or pledged to secrecy in regard to the nature and doings of such associations, may be admitted to ecclesiastic fellowship."

Why Oppose Secretism?

1. Because it is selfish and therefore un-Christian. All these secret orders claim to have something that is good for mankind. But they will not give it to you unless you conform to conditions that are humiliating. You must become a member of the Order and promise (or swear to obey its rules and regulations without knowing what they are. Besides they do not receive everyone into membership. No person under a certain age can join. In the Orange lodge none under the ages of eighteen can become a member without a special dispensation from the Grand Master. (Constitution and Law of the Loyal Orange Association of British America, Art. 148). If I have something that would be a blessing to you what right have I to keep it from you? Is not that selfish? (2 Cor. 10:24, Revised Version). Christ commands us to "do good to all men." But these orders obligate you to "do good only to your brethren in the lodge." Dr. Jenner discovered vaccination. Had he acted with it on the principle of secretism what would you have thought of him?

2. Because it is the method of bad men. It is following a bad example, the example of Satan and his servants. Read

the following passages of Scriptures: Job 24:16 and 17; Psalm 10:8-10; 11:2; 17:11, 12; 64-2:5; Pro. 2:13; John 3:18-21; 18:19-21; 1 Thess. 5:5: Will any true loyal friend of Jesus Christ wish to follow such men, men who love the darkness rather than the light?

3. Because all honest right-thinking men condemn such methods in business, in politics and in international affairs. What mischief have secret methods done in these different departments! And particularly in international affairs by means of secret treaties between nations. Such secret treaties it is said have led to war with all its horrors.

4. Because it is contrary to the example and teachings of Jesus Christ. Our text is clear as noonday on this. Jesus never followed secret methods. He never authorized His apostles in carrying forward His work in the world to follow such methods. He organized no secret society, and He never told His apostles to do so. He said, Go into all the world and preach the gospel to every creature." Go proclaim my teachings, my principles to all mankind, to every man, woman and child that is old enough to be taught. Make all clear and plain to them before they accept—so clear that he who runs may read." Secret societies say "Make nothing known till after men have come in." Jesus said, "Ye are the light of the world." Secretism says, "No, you are the light only of those who come into the lodge." It says, "You must tell nothing of all this to the wife of your bosom. From whom you promised to have no secrets as to the children of your love, and then secretism comes between husband and wife requiring the violation of the marriage covenants.

In Eph. 5:11-12 Christ says "Have no fellowship with the unfruitful works of darkness but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of." I quote the Revised Version. For proof of this read Ezekiel, Chapter 8. Can a truly loyal disciple of Christ in view of these teachings of His Word have anything to do with any secret order?

5. Because the teachings and influ-

ence of secret orders tend to lead men astray in reference to the only way of salvation. The whole tendency of their teaching is to lead men to trust in their manner of life for salvation. I was once trying to persuade a man, who was irreligious, who never read God's Word and never wanted to hear it preached, to quit his ungodly life and take Christ as his Savior. He was a member of the Knights of Pythias. His answer was, "If I just live up to the rules of the lodge I will be all right. I will have nothing to fear." He had been taught that in the lodge. A member of the G. A. R. told me in substance the same. Salvation by works and without Christ. So far as I know this is the teaching of all these orders.

The Orange Order.

Then their high sounding titles are unchristian and undemocratic and savor strongly of militarism. So much for secretism in general. Let us now take note of the Orange Order in particular.

It is a secret order, therefore all the counts above against secretism hold against it. We are told it is not a secret order. I have a leaflet which is evidently intended to advertise the order. The writer of this tells us "the Association is not a secret society as generally understood by this term." The writer of that is either ignorant or dishonest in the case. In the Orange Constitution, I have already referred to Art. 113, we read, "The lecturer shall repeat the lecture at the opening and closing of the lodge and instruct the newly initiated candidates and members in the secret work of the order, as laid down in the code of instruction." Again, we read Art. 115-118:

Article 115. "Previous to the opening of a lodge the Master shall cause everyone in the room to be tested; and no one shall be allowed to remain who is not in possession of the annual or vouched for by a member, who must be a member of the lodge to which said member belongs and must know that he is square on the book of said lodge.

Article 116. "All lodges when in session shall be guarded by an outside and an inside Tyler who shall be appointed by the Master.

Article 117. "The Outside Tyler shall guard the entrance to the lodge, allow no one to pass until properly tested, but un-

der no circumstances shall he open the door of the lodge.

Article 118. "The Inside Tyler shall guard the entrance to the lodge from the inside; answer the signals from the outer door and ascertain their cause; permit qualified brethren to enter; report to the Deputy Master the names of persons presenting themselves for admission not having the necessary qualifications and admit such when instructed by the Master. He shall keep the door of that lodge closed during the opening and closing ceremonies, the repetition of lectures and taking of a vote. He shall not permit any brother to leave the lodge who is not in possession of the retiring password."

Again, Article 174. "Any member who shall divulge or communicate any matter or proceeding had or transpired in open lodge to any person not a member of the Association, without the sanction of the lodge or the Master given in writing shall be deemed guilty of a violation of his obligation and shall be suspended or expelled."

Next we turn to a "Price List of Grand Orange Supplies" and we find their foot note "Application for rituals or secret work of any kind MUST have the signature of the Worshipful Master and Recording Secretary and the seal of the lodge attached."

If all those requirements do not make the order secret, in the usual acceptation of the term, will someone please tell us what would?

They claim that it is a religious brotherhood. They have a funeral service in which they call themselves "members of a religious brotherhood." All the religion required for membership is belief in the Trinity (Constitution, p. 148). Now does that make one religious or Christian? I suspect if I were to go up and down this country and ask everyone who is qualified to answer intelligently "Do you believe in the Trinity?" that there would be very few who would not answer "Yes." People who make no profession of religion will tell you they believe in the Trinity. Their high ——— titles condemn them. They have Grand "this and that" and "Worshipful Master." What right has any man to be called "Worshipful"? That is a title which properly belongs to God alone.

In the Orange Lodge, as in all lodges, there is the yoking together of believers and unbelievers, the Godly and the ungodly. This Christ has strictly forbidden (2 Cor. 6: 14).

It is claimed for the Orange lodge that secrecy is necessary to accomplish their purpose, the destruction of the Papacy. I sympathize with their professed aim; but there is no need of secrecy to accomplish it. They cannot keep their secrets from the Jesuits, for if the Jesuits desire they can find them out. I'll venture the Jesuits now know all their secret workings. If they consider it a matter of sufficient importance to them (the Jesuits), a member of the Jesuit order could and would easily pose as a good Protestant, join and get all their secrets.

What has the Orange Order accomplished against Romanism? One very important work to be done is to require the reading of the Bible in our schools. The Orangemen will not teach, or at least have not taken up and worked for a law requiring the use of the Bible in schools. The Bible is kept out of the schools in many localities in Canada. Orangemen will do nothing. I tried to get it (the Bible) into the Collegiate Institute. I interviewed the Presbyterian, Methodist and Baptist congregations. There are said to be many Orangemen in those congregations and on account of that I could get nothing done. I was balked at every point.

In view of these facts, can one be a good Orangeman and truly loyal to Jesus Christ?

Glen Sanfield, Ontario.

THE BLACK MASS.

Devil worship has been repeatedly brought to the notice of the Paris police, generally in connection with the "Black Mass," in a chapel in the aristocratic Eau-borg St. Germain section. The revival of this custom, with its attendant horrors of human sacrifices, has revealed some of the secret rites of "voodooism" in its most violent forms. Originally it was found only among heathen tribes, but has made its way into the large cities of Europe and is getting a grip on the lower classes. The god of the Voodoos is generally a serpent.—*Selected*.

It does not seem possible that the above can be true!

"It is far better to put time and money into Christian training, than into re-show it by your life and gifts."

"When a man is wrapped up in himself and family, he makes a pretty small parcel."

"Little is much, if God is in it."

On page 169 of the Grand Lodge Proceedings of District of Columbia for 1918 we learn that Rev. Luther H. Waring of the United Lutheran Church of America, was Worshipful master of Potomac Lodge No. 5, A. F. & A. M., Washington, D. C., for that year and that Rev. Stanley Billheimer, on the editorial staff of *The Lutheran*, official organ of that body, was Worshipful Master of the same lodge of Masonry for the year 1902. Said lodge had eight pastors on its roster that year. Benjamin B. French Lodge No. 15, Washington, to which Lutheran pastors have belonged, and also a Hebrew Rabbi, has had twenty-six pastors, of various denominations in its membership. It is true that "birds of a feather flock together" even in Masonry. But what would interest us besides knowing that two hundred "Lutheran" pastors have bowed their knee to Baal, would be to read a Masonic sermon preached at a Grand Lodge gathering by a "Lutheran preacher!"

From 1916 to 1920, the total receipts of fraternal orders reported declined from \$32,000,000 to \$11,000,000, and the number of orders reporting has decreased since 1918 from 32 to 15.—*Insurance Field*.

With receipts in that period increasing almost \$50,000,000, and the number of orders increasing from 179 to 182, it is very evident that the editor of the *Insurance Field* has a rotten recipe for homebrew.

The less of God there is in a church, the more of show and imitation.

When pastors kneel the churches rise.

"God so loved the WORLD"—there is no "home" and "foreign" in His vocabulary.

News from Workers

OMAHA CONVENTION LETTER.

The following from John L. Marshall, Pastor, Lincoln, Nebraska, was received and read at the Omaha Convention Friday afternoon, October 26th:

"As I will not be at the Convention I send these lines which may be read if thought best.

"Everyone who loves Christian truth should stand against oathbound secret societies. Personally I would refuse to be the pastor of a church, the doors of which would not swing open for a representative of the National Christian Association. The work of the Association is as much needed as it is unpopular.

"The corner-stone of the Federal Building in Lincoln was laid by the Freemasons September 2, 1904. On that occasion Mayor George A. Adams, who was wearing a Masonic apron, said in his address, 'Fraternalism seems to be the word of the hour.' Fraternalism is still the word of the hour, and manifestly the word is more potent than when that sentence was spoken.

"In this warfare against secret societies I wish to heartily urge the use of the literature of the Association—the books, tracts and the CHRISTIAN CYNOSURE.

Among the tracts that I especially value are the following: The tract headed '**Freemasonry**' and giving the first three degrees or 'Blue Lodge Oaths,' 'Illinois Work,' and it also names some who have been killed by the Masons; '**Why I Left the Masons**,' by George R. Clarke, that eminent Christian worker and founder of the Pacific Garden Mission, Chicago; '**Stephen Merritt's Experience**' is that of a Methodist seceder, a prominent business man of New York City, and widely known during his life as a successful Christian worker; '**The Lodge in the Light of the Scriptures**,' by Thomas A. Maxwell, Evangelist, one of the comparatively few ministers of the Christian Church who stand with the teaching of the Word of God on secretism as did Alexander Campbell, who

was an early and eminent member of the same denomination as is Evangelist Maxwell.

"These tracts are so inexpensive that a Christian servant girl, or a Christian High School boy could afford to purchase and distribute some. The tracts may be handed to people, sent in letters, or placed where they will be casually picked up. Eternity will tell the great amount of good done by these tracts.

"Recently I received a letter from an old acquaintance, who lives in the southern part of this state (Nebraska), in which he said he wished to get a booklet giving the oaths of the Masons because one of his sons who lives in Portland, Oregon, is thinking of joining the Masonic lodge. He said his wife has several brothers who are Masons and she does not see some things as he himself does, and that her policy, in a great many things, is to let the boys please themselves. But he added, 'It would be a very great sorrow of heart to me, if any of my boys would join the Masons.' I was glad to be able to send him the tract giving Masonic oaths and also other tracts against secret societies.

"As Christians we need to realize that the effort we put forth against the Lodge is Christian work, and that it should be done *prayerfully* and in the power of the Holy Spirit."

IMPRESSION OF OMAHA CONVENTION.

REV. A. M. MALCOLM, PRESIDENT IOWA CHRISTIAN ASSOCIATION.

The Bible says, "As iron sharpeneth iron, so doth the countenance of a man his friend." A prime advantage of a convention lies in the fact that it affords an opportunity to look into the faces of one another, and by contact and association become helpers of each other's faith and joy. The Omaha Convention gave me the opportunity of meeting new men and women who are of like faith with myself in testimony against the Secret Empire. I had not met any of these before, and I feel that it was an inspiration to me indeed to come into touch with such men as Rev. M. P. F. Doermann, Rev. J. J. Daniels, Prof. Th. Graebner, our Western Secretary, Silas W. Bond, and Omaha local friends.

The addresses brought interesting and informing messages. The statements made were conservative and based on facts of experience and observation, and the testimony of lodge authorities.

The attendance on the first two meetings was small. The interest, however, was good. Special interest was given to the afternoon meeting by the presence of a Mason who entered into the discussions. His objections and arguments called forth other speakers. Two ladies gave fine testimonies, and the Mason had little to say when the adjournment came. He seemed to leave us with a kindlier feeling than he had at first, and we may hope he may think seriously of the subject and be led into the light of Divine truth.

The last session was largely attended. The Lutheran people made up the greater part of the audience.

This convention involved considerable expense. It is our hope that good results may follow.

Secretary Silas W. Bond wrote: "You will be pleased to know that the session of last evening was especially helpful from beginning to end. Every person on the program was present on time and everything moved along delightfully. Even the stenographer, Mr. S. W. Pinnell of the Hope Mission, was at his table ready to give a complete report of everything that was said and done.

"The Chairman, the Rev. A. M. Malcolm, of Albia, Iowa, has evidently had years of experience in this kind of work. He was just the right man in the right place and exactly on time called the meeting to order. After singing that good old patriotic song, 'My Country, 'Tis of Thee,' the Rev. C. G. Stuberg of the Chicago Mission offered prayer. The Rev. Clarence Weston of the Evangelical Church in a few well chosen words welcomed us to Omaha and to the task of helping to unloose men from the shackles with which Satan has bound countless thousands in the Christless lodges of the nation.

"In his response the chairman gave a brief review of the National Christian Association and the work it was trying to do for the Lord Jesus Christ. When time

came for the addresses of the evening everybody seemed to feel at home and to be a part of the convention.

"The address by the Rev. M. P. F. Doermann of Chicago, on 'The Minor Insurance Orders—What of Their Religious Influence?' seemed to be well received by everybody present. The same is also true of the address by the Rev. J. J. Daniels, D.D., of Lindsborg, Kansas, on the subject of 'My Experience with Lodge Members in the Church.' It was delightfully presented and well received. Our only regret was that we could not reach all of our friends with the inspiring messages.

"Extemporaneous talking was the order of Thursday afternoon. One Mason present livened us up by charging underhanded work—pilfering rituals that we had no right to read when they were supposed to be secret.

"He made the bold statement that there was not such a thing published by the lodge as a ritual. That all of them on the market were clandestine. Some of the replies were right to the point."

Rev. F. C. Brandhorst of Norfolk, Nebraska, writes: "Am very sorry that at the very last minute I was prevented from attending the Citizens' Conference. I have looked forward to this Conference for some time hoping to learn something new to help me in my work in dealing with the lodge, but local conditions at the present time are of such a nature as to demand my presence here. I had also hoped to meet Prof. S. W. Bond at this meeting and arrange a lodge lecture for Norfolk. No doubt that can be arranged by letter at a later time."

We were glad to receive the following from Prof. Th. Graebner recently: "I have just returned from my lecture dates at Lincoln and Omaha. At Lincoln I addressed an audience in Rev. E. J. Eggold's church. We had a fine crowd, auditorium and galleries being almost filled. At Omaha the Conference met in the Castle Hotel Auditorium. The attendance was somewhat disappointing. In spite of the unsatisfactory attendance, I believe that your work has received good publicity

also at Omaha since a great number of pastors from surrounding towns were in attendance."

Our God does not need noble characters, as the ground-work of His masterpieces. He can raise up stones as children. He can turn thorns into fir trees, briars into myrtle trees. He can take fishermen from their nets, and publicans from their toll-booths, making them into evangelists, apostles and martyrs. We are not much by nature—wild, bad blood may be flowing in our veins; but God will be the more magnified, if from such stones He can raise up children into Abraham. The miracle of His grace and power will bring more conspicuous glory to His holy name, in proportion to the unpromising character of the materials on which He works.—F. B. Meyer.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

My work for the month past has been largely in New Jersey, New York, New England, and western Pennsylvania. I can again report that Divine favor and blessing has rested upon my efforts. The Sabbath at Newark, New Jersey, serving Free Methodist friends, was helpful. On Monday evening, October 16th, I participated in the meeting held in Pastor Hanser's church (Covert Street), Brooklyn, New York. In a clear, forceful manner Pastor Hanser showed the Masonic religion to be antagonistic to the Christian. Several together with your representative participated in the discussion that followed. The spirit of this discussion was Christian, and must have been enlightening to the large audience present.

A meeting of Missouri Synod Lutheran pastors on Staten Island, New York, gave me opportunity to renew acquaintance and secure CYNOSURE subscriptions. On the evening of October 18th I spoke as per appointment to friends at the Free Gospel Mission Church, Corona, Long Island, New York, and with their contribution in aid of our work, there were many kindly expressions of sympathy. The pastor was detained from this meeting by the severe sickness of a child of our good brother Wright. Prayer was made, and hopes for his recovery expressed.

On the following evening I was permitted to address a fine gathering of the young people in the Prospect Park Christian Reformed Church, Paterson, New Jersey. My welcome by our Free Methodist friends found at Wooster and Clinton, Massachusetts, was most cordial. I spent Sabbath, October 22nd, with them, speaking in both cities. Brother Ross, pastor in charge, is an earnest worker who has had personal experience in the lodge. I found him engaged in the erection of the new church at Clinton. The need of the pure Gospel light is much in evidence at Clinton as elsewhere. While in the Boston district I was privileged to give lectures in the Covenant Church, Cambridge, and the Missouri Synod Lutheran Church, Roxbury. There was a helpful spirit manifest at each meeting, the latter being very largely attended. Pastor Loeber, together with the leaders of the young people's societies of the several Lutheran churches succeeded in their efforts for this splendid meeting. I was honored in having in my audience pastors of six sister churches.

On the evening of November 2nd, I filled my appointment addressing friends of the Lutheran Church at Alexandria, Virginia. This address was received with kindly expression. In coming to Pittsburgh district my first stop was at Scottsdale, Pennsylvania, the center of activities for Mennonite friends. The large addition to the publishing house has been made adequate to meeting the need of the church in its literature line. There were many inquiries, and the usual support extended in aid of our work. At Mount Pleasant, Pennsylvania, I found the addresses which I gave morning and evening in the Church of the Brethren on November 4th fitted in nicely. The Elder had been called to work elsewhere, and the local help seemed glad for my assistance.

Finding a conference of Missouri Lutheran pastors in Pittsburgh, November 7th, I took the opportunity to attend and was given time for a brief message of greeting. In the doctrinal line this Conference had for its consideration the teaching of the Seventh Day Adventists. And unexpectedly opportunity to address young people of the Walther League came in connection with their meeting in the

church near the Shady Side Station, Pittsburgh. Your representative was substituted for a place unsupplied on the arranged program. Though the twenty minutes used was all too short a time to develop properly my thought, the audience was responsive, and the expression by the president was most kind.

I found at a Quarterly Meeting of Free Methodist friends who gathered at Brad-dock, Pennsylvania, an opportunity to receive a spiritual uplift, and bring a message on our special line. Sabbath, November 12th, was spent with friends of the Covenanter Church, East End, Pittsburgh. In the morning I listened to a most impressive sermon delivered by Pastor E. L. McKnight, based on Romans 6:16. He referred in complimentary terms to the work of our Association. In the afternoon I was invited to address the Sabbath school and in the evening bring the message on the line of our specialty. In this audience there was a majority of the students of the Covenanter Theological Seminary, which has been moved from the North Side Pittsburgh to the present home, Highland Avenue and Harvard Street, same city. Special prayer was offered for Rev. P. P. Boyd, a faithful minister of the Covenanter Church, who was reported as very ill.

Perhaps I should correct a misapprehension which seems to be growing that I am a Doctor of Divinity. I am not, and not entitled to the use of this expression, which would carry with it the thought of unusual learning.

A few days before my grandfather, Jonathan Blanchard, died, he remarked to me, "I'm only a sinner saved by grace." While titles when properly applied are probably necessary and right, incorrectly applied high-sounding titles lead to a pride which is unbecoming to a Christian. The best men I know are the humblest. One great objection to secret societies is that they bestow high-sounding and unbecoming titles, which do not add to the merit of those who carry them.

"LIZZIE WOODS' LETTER."

Omaha, Nebraska, November 3, 1922.

Dear CYNOSURE:

I am home again from my Eastern trip. After leaving Philadelphia I stopped four

nights in Detroit, Michigan, and lectured in four churches. I had crowded houses each night except one. The people were glad to know that I was again in Detroit. I am known as the woman that fights the lodges, so when they hear I am in town they come out to hear.

I left Detroit and stopped two nights in Chicago visiting the West Side Mission and the South Side. Had a good crowd each night, but not any that were lodge-men. I always give out tracts to those who are out of them to keep them out and advise them to pass the tracts to some one else who is still in bondage.

I received a letter from Elder W. H. Falls of Springfield, Illinois, asking me to stop over with his church. He has members in his church who belong to lodges. I stopped over there from Saturday until Wednesday. Most of the preachers in Springfield are Shriners. They got real angry and met together and said that they were going to make Elder W. H. Falls leave the city. An officer of the law told Elder Falls to stay in Springfield. He said, "We need more preachers like you in this wicked place." Men stood outside the tent and grumbled, but none of these things move me. I just keep right on teaching and praying God to let the Word have free course.

I left Springfield for St. Louis, Missouri, and attended a National Meeting of the Pentecostal people. There were twenty leaders or bishops of the church present—white and colored. I heard many powerful sermons from some of those great men who are out-and-out for God. I distributed tracts in the meeting and taught the women each morning. Women and men looked on in surprise. They said many of them used to belong to lodges but had given them up to walk with Jesus. Great crowds came night and day of all classes of people. There were as many whites at this meeting as colored, all preaching and praying together that our people awake out of sleep. A sister said, "Well, God has given you that exposure and protects you from the enemy." I said, "Well, there is danger in it, but the Lord never let's me know what is going on till it is over." I said that would be the way, if some one were to take my life. I would not know it until I awoke from my long sleep to behold

my Savior. I was very sorry I missed the National Meeting at Omaha. Hoping and praying that God got glory out of the meeting, I herewith enclose \$3.50 for the work.

Yours for the service of the Lord,
MRS. L. W. ROBERSON.

SOUTHERN AGENT'S REPORT.

REV. F. J. DAVIDSON.

For the first time in my life I have been decoyed and led away from my home by a deceiver. On Thursday an apparently well-informed, well-dressed and very devout Negro man came to my home in great haste with an earnest appeal and invitation from Antioch Baptist Church, Franklin, Louisiana, pledging my expenses and a snug sum for labors if I would come and give them a week of service. According to agreement I made every possible sacrifice to raise my fare and go on to Franklin, but instead of meeting Will Lee at the depot who was to convey me to a stopping place, I found no person who knew either Will Lee or the whereabouts of Antioch Baptist Church. There is no such church in this community. You can just imagine how embarrassed I was to find myself in such a predicament. I can't understand the motive of this man Lee, or whoever he is, except it was a plot with the murderous secret empire to get me out here at night for foul purposes. Rev. B. W. Stewart of the Baptist church, and Rev. J. A. Lindsay of the Methodist church, received me very kindly, but their arrangements for services were filled therefore I could not get before the people with the message of freedom. Rev. Mr. Stewart made arrangements at his country charges, where Deacons Brent and Morgan made it as nice as they could for me.

LETTERS FROM FRIENDS.

A pastor writes us of his experience in a Presbyterian Church in Minnesota. The church members who attended prayer meetings were supporters of their pastor in his efforts to teach the Word and warn and bring about the salvation of the unsaved, but these members saw and heard their Elder (a Mason) rule that all who had contributed any amount to the support of the church, however small, was entitled to vote on the question of retain-

ing the pastor and then they saw him marshal the whole Masonic lodge for the vote—so that there were not chairs enough to accommodate the people. They had to sit on window sills and lean against the wall. Men and women who had never heard him preach and some who had not been inside the church for many years, and some who were members of other churches—all were on hand to serve their lodge in voting out the pastor. It was the largest meeting ever held in any church for business purposes in that city and they snowed the pastor under with a vote of nearly three to one! All of the prayer meeting attendants were, however, for him.

Now for the sequel. When he left there the treasurer of the church, who was cashier of the German-American Bank, seceded from the Masonic lodge; one of the Elders, who was on the point of joining, turned against them and refused to join; and several young men who said they had always expected to join the Masons, assured this pastor that they wouldn't think of doing so now.

It pays to serve Jesus,
Whate'er may betide,
It pays to be true
Whate'er you may do;
'Tis heaven to trust Him
And rest on His Word;
It pays to serve Jesus each day.

"It pays to serve Jesus -
It pays every day;
It pays every step of the way
Though the pathway to Glory
May sometimes be drear;
He'll go with you
Each step of the way."

A Chicago pastor, Rev. Samuel Post, writes: "I'm enjoying the CYNOSURE very much as it throws considerable light on this all-important problem of secret organizations."

A theological student in Massachusetts writes: "The fight is getting hotter, but thank God we have a commander that never has lost a battle. Brother Phillips, your interest taken in me has made me a better man in the work, because my heart was yearning for some one to show some interest in me and say that they were praying for me. I want to say right here that because I have taken off my lodge

badges, that I found to be what St. Paul calls a weight or sin which does so easily beset us, I am not so popular, at least with the minister of my own church."

Rev. Paul G. Hinz located in Wisconsin writes: "I am greatly pleased with the CYNOSURE. It's worth the money, and then some!"

Miss Eliza F. Potter of Leonardsburg, Ohio, writes: "I do not want to be left out of helping as I can, in the most important work of this age. Baal leaders are active as the enclosed clipping regarding the De Molay Order for boys indicates."

Elder I. J. Rosenberger of Greenville, Ohio, when sending in a contribution towards the work of the Association writes: "I'm glad that you continue your efforts in the anti-secret cause as you do. I have been very busy getting out a sermon volume."

From *The Harbinger*, 1848, we take the following by Alexander Campbell, a prominent and well known man of the Christian Church:

"All mixed communion in religion with the world, under any pretense whatever, is spiritual adultery or fornication, according to my Bible" (page 409).

"The friendship of the world is enmity against God. Whosoever will be a friend of the world is an enemy to God. Out of Christ's church 'the whole world lieth under the wicked one.' I know no Temperance, Odd-Fellow or Freemason fraternity that does not recognize a brotherhood with the world" (page 511).

Rev. W. H. Loomey, pastor of the Wesleyan Methodist Church of Kings Mountain, North Carolina, writes: "I am a minister of the Gospel and I take a stand against secret societies. I have been appointed to write a paper against the lodges to be read at our Annual Conference. This town and others are badly deceived by secret societies."

North Tonawanda, New York.

"I cannot renew my subscription to the CHRISTIAN CYNOSURE. On account of old age and failing health I am enforced to give up this excellent periodical (the

CHRISTIAN CYNOSURE), which is fighting for the cause of Christ's righteousness, against the idolatry of the secret oath-bound societies, as no other paper does.

"Though I cannot enlist any more in the army of your readers I will as long as I live be a witness of the truth which you represent and will whenever the Lord gives me the opportunity work that men who belong to lodges may get free from these chains of the devil. Wishing all success to the CHRISTIAN CYNOSURE, I am

Yours in Christ,

(REV.) A. EBERBASH."

Rev. John D. Nutting, a life-long friend of the National Christian Association, has been a Christian messenger "in behalf of the Mormon people; against the Mormon system" for more than a quarter of a century. "The Utah Gospel Mission" was incorporated in 1900.

Rev. Mr. Nutting in sending a contribution to aid in *our* work wrote Secretary Phillips a friendly note, a portion of which will be of interest to CYNOSURE readers. Rev. Mr. Nutting says:

"I believe you are on the exchange list for our paper *Light on Mormonism*. We want very much to have all papers use items from our paper; and especially to have them bring the paper to the notice of their readers. We want churches to take it in bundles for adults; and we will send it for only \$14 per 100 copies per year; fifty copies at same rate.

"In Utah, from July 15 to October 23, 104 days, I held eighty outdoor meetings with nearly 16,000 present; I preached fifty-eight times and spoke some at twenty-two other meetings besides being organist and leader of the singing; and also worked all day during daylight at other matters. Two other men with me called also at many thousands of homes meanwhile. But we were so short of men that on the 23rd I drove one auto-wagon over seventy miles to store it away in idleness for nearly nine months, during which time its normal crew would have taken the message to homes having about 40,000 members, the most of whom will get no true message at all because these men were not available! It was over six years since anything had been done by us in the region visited this summer."

TREATISES, ADDRESSES, SERMONS AND TRACTS

MODERN SECRET SOCIETIES.

By Charles A. Blanchard, D. D., President Wheaton College, President National Christian Association, Ex-President Sabbath Association of Illinois, etc.

A brief treatise for busy people and especially intended for ministers and teachers.

Part first answers objections and clears away the obstacles to a candid consideration of the fundamental questions involved. Part second treats of Freemasonry as the key to the whole subject. Part third relates to subsidiary organizations,—industrial, insurance, temperance and other lodges. Part fourth considers important questions growing out of this discussion. 320 pages. Cloth, \$1.25; paper, 75 cents.

FOLLY, EXPENSE AND DANGER OF SECRET SOCIETIES.

By Charles A. Blanchard, President of Wheaton College. They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.; political, as the Know-Nothings, Knights of the Golden Circle, the Order of American Deputies, the Ku Klux Klan, the White League, etc.; industrial, as the unions of carpenters, bricklayers, conductors, engineers, etc.; insurance, as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Order of United American Mechanics, etc.; and social, as the college fraternities. 5 cents.

WAS WASHINGTON A MASON?

By President Charles A. Blanchard. This is the best contribution yet written on the question of Washington's relation to Freemasonry. 10 cents.

MODERN PROPHETS OF BAAL.

Or, *Watchmen on Zion's Walls*. By President C. A. Blanchard. A tract for ministers. "If we say Lord to any one who is not God, then we are worshippers of Baal, and if we, who are religious teachers, call any one Lord except the true God, then we are prophets of Baal." It shows the real relation of Masonic ministers to a heathen system, and gives the reasons why Christian preachers become prophets of Baal.

In the appendix is a chapter on *Masonic Theology*, taken from Mackey's "Masonic Ritualist"; and also "A Word to Bible Students," by Dean J. M. Gray, D. D., of the Moody Bible Institute. 32 pages. Postpaid, 5 cents a copy; per hundred, \$3.00.

MASONIC TEMPLES.

A clear discussion of the religion of Masonry, by Pres. C. A. Blanchard. Contents: What is a Temple? Not Other Religions But the Christian Religion. The Lodge Bible Not the Christian Bible. The Masonic Religion Not the Christian Religion. Who or What is the Masonic God? The Roman Pantheon. Lodge Morals and Christian Morals. 32 pages. 5 cents. \$3.50 per hundred.

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

Address by President Blanchard at the Annual Convention of the National Christian Association, May 15, 1902.

The Mother of Secret Societies not Jesuitism, but Masonry. The Governing Force is Masonry. The Greatest Masons are Our Teachers. Is Freemasonry a Religion? Is the Masonic Religion Christian? What Kind of Religion is It? Marks of Demon Worship. Our Duty. 24 pages; postpaid. 5 cents a copy, or \$1.00 per hundred.

FRATERNITIES IN STATE SCHOOLS.

By Pres. C. A. Blanchard. A discussion of the relation of fraternities to schools supported by taxation. 16 pages; postpaid, 5 cents a copy; a package of 12 for 30 cents.

FINNEY ON MASONRY.

"The Character, Claims and Practical Workings of Freemasonry." By Ex-President Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. Cloth, \$1.25; paper, 75 cents.

WASHINGTON, LINCOLN AND THEIR COMPATRIOTS OPPOSED TO SECRET SOCIETIES.

This booklet contains fifteen portraits of statesmen and their testimonies vindicating them from any charge of adherence to secret societies. 10 cents.

AMERICAN FREEMASONRY

"A Study in American Freemasonry," based upon Pike's "Morals and Dogma of the Ancient and Accepted Scottish Rite," "Mackey's Masonic Ritualist," "The Encyclopaedia of Freemasonry" and other American masonic standard works. By Arthur Preuss, Editor of the Catholic *Fortnightly Review*. Among the chapters in this book are: "Is American Masonry a Religion?" "The God of American Freemasonry," "American Freemasonry and the Kabbalistic Jehovah," "American Freemasonry and the Bible," "Masonic Morality," etc. Cloth, 433 pages. Price \$1.50 net. By mail \$1.65.

GRAND LODGE VS. JUDGE WHITNEY.

Judge Daniel H. Whitney was Master of Belvidere Masonic Lodge, No. 60 (Illinois), when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge; but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents.

FREEMASONRY: An Interpretation.

By Martin L. Wagner, pastor of St. Johns English Evangelical Lutheran Church Dayton, Ohio, with an introduction by the Rev. G. H. Gerberding, D. D., professor of Practical Theology in the Theological Seminary of the Evangelical Lutheran Church at Chicago, Illinois. This is a new book, and is a candid discussion of the institution Freemasonry, and offers an interpretation of its veiled expressions, art, speech, religion and ethics, and of its symbols, emblems and ceremonies. This interpretation is based upon hints given and statements made by the highest Masonic authorities and tested in the light of sources from which these claim that Freemasonry is derived. Cloth, 560 pages. Price \$1.50 net. By mail \$1.65.

THE MASTER'S CARPET.

By Edmond Ronayne, Past Master of Keystone Lodge, No. 639, Chicago. Explains the true source and religious meaning of every symbol of the Blue Lodge, showing the basis on which the ritual is founded. By careful perusal of this work a thorough knowledge of the spiritual principles of Freemasonry can be obtained. Every Mason, every person contemplating becoming a member of the fraternity, and even those who are indifferent on the subject, should procure and carefully read this book. 406 pages, illustrated with 50 engravings. \$1.25.

MASONIC SALVATION.

As taught by its standard authors. Compiled from standard Masonic works as proof of the proposition that "Freemasonry claims to be a religion that saves men from all sin, and purifies them for heaven." 20 cents.

NATIONAL CHRISTIAN ASSOCIATION
850 W. Madison St., Chicago, Ill.

Wheaton College Lib

There is none other Name under heaven, given among men, whereby we must be saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered him: I spake openly to the world, and in secret have I said nothing.

—John 18:20

*THE NEW YEAR! A YEAR OF NEW ADVENTURES, NEW TRIALS,
NEW VICTORIES!! MAY OUR READERS FIND IT
THEIR BEST YEAR!!!*

1923 BLESSINGS AND HAPPINESS.

What are some of the blessings of the godly?

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.” (Psalm 1:1-3.)

What security have we in God’s protection?

“But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice and he heard me out of his holy hill. Selah. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about.” (Psalm 3:3-6.)

Where do we find real happiness?

“There may be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.” (Psalm 4:6-8.)

How is God’s glory magnified by his works?

“Oh Lord our Lord, how excellent is thy name in all the earth! Who hast

set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens the work of thy fingers, the moon and the stars which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!” (Psalm 8:1-9.)

What are some of the leading characteristics of a real Christian?

“Lord, who shall abide in thy tabernacle? who shall dwell in the holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, not taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury nor taketh reward against the innocent. He that doeth these things shall never be moved.” (Psalm 15:1-5.)

CITIZENS' CONVENTION.

Held at the Castle Hotel Auditorium, Omaha, Nebraska, Thursday evening, October 26th, 1922. Stenographically reported by S. W. Pinnell.

Address of Welcome by Rev. Clarence Weston, Evangelical Church, Omaha.

These are days when practically everything is being tested. Men are even taking it upon themselves to criticise the good old book we call the Bible. Criticism along that line will not in any way hinder our worship, or our belief in our Christ and the Bible. Their criticism of the Word of God proves to be a help to it rather than a hindrance because the Bible stands the test. I believe the Word of God will stand every test that can be applied to it.

In this Convention the Lodge is going to come in for its share of investigation and testing. Now if it stands the test—well and good. And as American citizens, we have a right to investigate. The issue tonight is this: Does the Lodge in any way hinder real spirituality? And is the lodge a hindrance to Christianity?

If the lodge makes men better Christians, then every Christian should become a member of a lodge at once. I am not like the men who absolutely refuse to investigate this question. I feel it is our duty as Christians to look into these matters that have to do with our everyday life, and the lives of our fellowmen and neighbors in order that we may be able to understand and further the interest of those things which are good, and tell the truth about those things which are detrimental. This Convention stands in the interest of truth. Our Saviour uttered these words one time: "Ye shall know the truth, and the truth shall make you free."

I believe in freedom. In this country we are granted freedom and liberty by the Constitution of the United States, yet the strange thing of it is, there are thousands of people who claim to be free, but are bound with bands that are almost im-

possible to break. The Holy Spirit is in the world to guide us into all truth. He is here tonight to help us to understand the truth, and as we enter into this Convention, I trust we will consider this question with unprejudiced minds and open hearts, willing to know the truth and accept that which is proved to be the truth, no matter what the cost may be.

Now without further remarks, I will close my part of the program by extending to the speakers of the evening and every one present a most cordial and hearty welcome in the name of the NATIONAL CHRISTIAN ASSOCIATION. I trust these two days' Convention will be days of profit and blessing to all present.

Response by Rev. A. M. Malcolm, Chairman.

You will notice that this is called a "Citizens' Convention." That is, we have come together here as citizens of this country impelled by a sense of the importance of this question that is to be discussed tonight and tomorrow. We would not have come here to Omaha, from quite a distance, as some have, if we did not feel that the matter at hand is of sufficient importance and has sufficient bearing on citizenship to warrant our thus coming together. I believe that the subject before us tonight is of such gravity as to warrant the attention of the most serious consideration of the citizens of this whole country.

We are to consider the Secret Empire and its influence upon the Church of Jesus Christ our Lord. This meeting is under the auspices of the NATIONAL CHRISTIAN ASSOCIATION implying that we are drawn together by one principle, one sentiment, that we are united on this question and that the men who arranged for this Convention recognized that there was a question involved here that needed our united thought, our concerted effort, our united action.

I notice this "System" is so strong as to be called an empire—the "Secret Empire." And we have come together in

this convention because we believe this empire is a menace to good citizenship and Christian living, and is not in line with the teachings of our Lord and Saviour. Now secrecy is fundamental to the existence of the lodge system, and this Association feels that this system is out of harmony with the teachings of the great Searcher of the secret places, who said, "a city set on a hill cannot be hid." So we come together tonight with one aim, one desire, and that is to save others from this Secret Empire and to warn them against its dangers. This Association is called "Christian." Christians are believers in Christ, and as such we are called "the children of light," and the commission, the work, the command to the children of light is to "walk as children of the light, and to have no fellowship with the unfruitful works of darkness," but rather reprove them. So we come together in that capacity as Christians.

There are not very many of us here tonight, and the small audiences that greet the meetings of this Association from time to time may seem discouraging, but let us remember this: There are others tonight who are with us in spirit; that somewhere near twenty denominations bear witness and testimony against this Secret Empire. Some perhaps do not live up to their testimony, but somewhere near twenty denominations lift up the standard against this organization called the "Secret Empire."

It is called "National" Association to indicate that it is not sectional, it is not local. This organization has its headquarters in Chicago. We also have our state associations, but they are a part of the national association, and the word "National" is indicative of a wide-spread conviction and sentiment.

Now tonight we come together for the first time in this city. We have come together as strangers; at least, some of us.

As for myself, you are practically all strangers to me. I have been working in the State of Iowa for a few years. Have been President of the State Association there for about nine years, but I have never before had the privilege of meeting in a NATIONAL CHRISTIAN ASSOCIATION'S convention. When Secretary W. I. Phillips urged me to come, I consented to do so in order that I might get in closer touch with the friends who are working in this great cause. I am glad tonight to meet the members and friends of the NATIONAL CHRISTIAN ASSOCIATION and respond to this welcome.

I certainly appreciate the cordial welcome we have received here this evening. We had hoped to have a larger audience here tonight than we have got, but we are glad you are here and we feel you have come because you are in sympathy with this movement.

Let us keep in mind the words on this invitation: "It is in the spirit of the Great Emancipator, with malice toward none, and charity for all that this program is presented." We come here not to abuse anyone, not to slander these Orders, not in the spirit of hatred or malice towards our brethren who are in these Secret Societies, but as their friends and counsellors; we have come in the spirit of love and charity. It is our desire as we meet here together tonight that we may receive good for ourselves and do good to others. If there are any present who are of a different opinion than we hold regarding this question, do not hesitate to express your views or ask any questions at the close of the addresses that are to follow, and we assure you that your views will be received and considered in a Christian spirit.

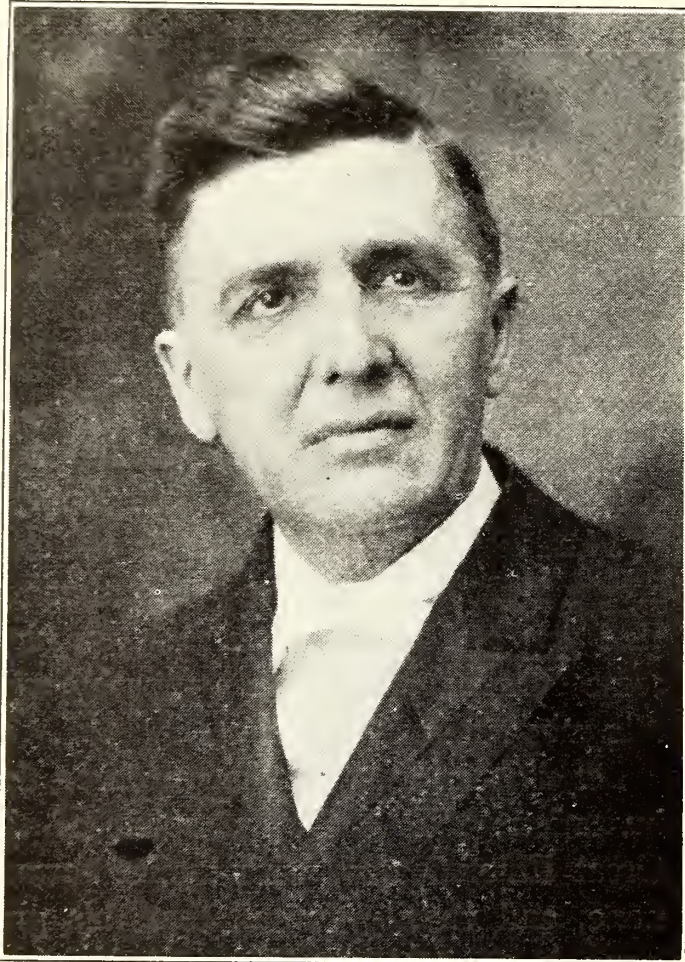
It is a joy for me to act as Chairman of this Convention tonight, and I take great pleasure in introducing to you, Rev. M. P. F. Doermann, of Chicago, who will now address you.

THE MENACE OF SECRETISM.

ADDRESS BY REV. M. P. F. DOERMAN.

Mr. Chairman, Friends and Brethren:

Let us not despise the day of small things. I served a small Christian con-



gregation, for years and went to a good deal of trouble about it. It was asked again and again, "Why do you spend your time serving such a small congregation?" My answer was, "I have to, for these people need to be saved as well as we." There were seven families there, and I traveled by auto forty miles to serve them. After serving in that small place for twelve years, I am glad to say that tonight there are four out of that congregation in foreign mission fields in India.

My friends, the subject before us this evening may be known or be unknown to some of you—some people may be enthusiastic over these meetings, others may not be—but if we that are present here to-night can see the "light" and receive the conviction, which is my own and has been for these years, that *secretism is a*

menace to the Church, to the State and to the Home—and then if we will not keep silent about our convictions, but let our light shine, as the Saviour commanded—though small in numbers, this meeting has unlimited possibilities.

First: We know that secretism is a menace to the Church. The very name "secret society" is directly contrary to the teachings of Jesus Christ, who said, "let your light so shine before men that they may see your good works and glorify your Father which is in heaven." That doesn't sound much like secretism does it?

As to the State, it has to deal every day with things that are secret. For instance, the secretism of Rome—the secret societies of the Catholic church, such as the Knights of Columbus, are a menace to good government. Then the State has to deal with the secretism politically taught by other secret societies such as the Masons, the Odd-Fellows, etc. Then along comes the Ku-Klux Klan which thinks its duty is to deal with some of these other secret societies. A member of the Ku Klux Klan told me that eight per cent of the people of the United States belong to the Catholic Church. He said, "they are organized, and those eight per cent run things, and the only way we can do is to organize like they have into a secret organization. They are organized, and we have got to do the same. In that way we can combat them."

The Holy Secret Tribunal.

It reminded me of a story I read as a boy. I was at the age of twelve or fourteen and being raised in the country, I loved to read. My father in order to give me the right kind of reading at twelve years of age, got me a history of the world, and in that I ran across the first secret society that I ever heard about. It was the Medieval days in the 14th and 15th Centuries. The robber barons got to operating so effectively and systematically that even the Kings could not thwart

their purposes. This state of affairs became so bad that there seemed to be no help for it.

Then some patriotic men formed a secret society. They had their judges and a secret tribunal. Then when depredations had been committed by some of these robber barons, these patriotic men had a meeting of their secret society. They met in the darkness of the woods. Following this meeting one of these robber barons would receive a written notice from them to appear at such and such a time and at a certain place to answer to some accusations. If he appeared, justice was done. If he did not appear, he received a second notice. Then if he did not appear, his body would be found in a conspicuous place with a knife through his heart, and to the handle of the knife a note was attached, saying: "*The Holy Secret Tribunal did this.*"

Inside of ten years that secret organization had struck such terror in these robber barons, that their depredations ceased, and the evil to a great extent was curbed.

This Secret Society grew larger and larger. Even one of the Emperors became a member of it, but as they gained power, temptation came. The cure became worse than the evil itself. Blackmailing was the next thing, and the temptation to blackmailing spread and conditions grew worse and worse, until people were menaced and terrified everywhere. Friends that is the principle of and natural fruit of secrecy. There is no society on earth, which could stand the temptation for any length of time, namely to know that all they did would remain secret.

A Question of Principle.

The question before us then is not a personal one, but the question is a matter of principle that involves the Church, the Home and the State. The question that most vitally concerns us as Christians is, are the principles that obtain in secret

societies—whether it be Masons, Knights of Columbus or Ku-Klux Klan or whatever it be—are those principles in harmony with the teachings of our Lord and Saviour? And if not, then it is our duty to warn our brothers and sisters against them.

Now let us consider the question of Secretism in connection with the Word of God. Does the Word of God in any place commend Secretism? I fail to see it. On the contrary, you will find this: "He that doeth truth cometh to the light that his deeds may be made manifest." "Ye are the light of the world" said Christ and again, "but men love darkness rather than light, because their deeds are evil." That does not sound very commendable to secret societies. Christ said, "In secret have I said nothing." He was open and above-board for everyone to hear and see. That is the true life of the Christian. Do people like to keep the good things that come into their lives a secret? No! That is not natural, but they want others to know about them, but people are very careful to keep secret the evil deeds of their lives. They are not so anxious that everyone should know of them. You meet a man that will never speak about his past life; if he avoids doing so, the first thing people say is, "There must be something wrong about that man's life." Suppose for instance, a family moving into a new locality. After they have moved into their house, that house stays closed up; nobody is allowed to come in and the people who live in that house never state what is in there; never speak about it, but avoid it when the subject is mentioned. That house would immediately become a house of suspicion. This principle is acknowledged the world over, that anything that is really good doesn't need to be hid. It is the evil that slinks away and hides. It is the evil that needs to be kept covered. Not the good. Where is the man who is

afraid to have his good deeds exposed to the world? But now, along comes Secretism and says, "We have got something so good that we must keep it a dark secret." Such a principle is wrong, brethren. That is just contrary to the teachings of the Scriptures.

They tell us in the minor insurance orders: "We need these grips and passwords as a means of identification. If these were not kept secret the thing for which we are organized would not work." I do not believe that argument holds good. If a man has a check to cash for a thousand dollars, he calls on a bank to cash that check, but he needs identification. The only class that has any trouble about identification is the criminal class. We don't say that these men who are members of Secret Societies are all bad men. But their argument that their society would not function unless their identification were secret don't hold good.

The Oath of Secrecy.

But we are speaking about the principle of Secretism. Secretism in many of these orders and lodges has some things in common that we should not overlook.

In the first place, there is the oath of secrecy. Do you know that it is an awful thing to take an oath? To ask God to be my witness that I am telling the truth, and to punish me if I keep not my promises? That is an awful thing. In these minor orders as well as in the others, each member is asked to promise to keep secret all those things which shall transpire therein, and he does not even know what things will transpire. He doesn't know what the things are that he swears to keep secret.

When a man joins the Maccabee order he takes an oath something like this: "I sincerely promise and swear with fixed, solemn determination to keep and perform all of these obligations, binding myself with no less penalty for violation of

the same than that of having my left arm cut off above the elbow—so help me God". Think of a man taking an oath like that! The Holy Scriptures say, "swear not at all." It is contrary to true Christianity to take such an oath.

They Do Good.

But someone may say, "the lodges do a great deal of good; why condemn the little secrets in them." Well, so far as the good is concerned, it depends on what you would class as "good." Someone says, "If a man dies, his wife gets a thousand dollars— isn't that a good thing?" In itself I would not deny but what that is a good thing for a widow left without the support of her husband, to receive a thousand dollars in cash. At least in many instances it has proven a good thing. But people can have life insurance without joining a secret order and making these promises of life long concealment that they are compelled to take when they join a secret order. It may be possible, however, that the money that widow receives it not always a blessing. I remember the case of one of my members who was killed in the mills in South Chicago. Very poor people they were. The widow was perfectly helpless. It seemed she consulted a lawyer, but he shifted the responsibility, because she was without funds. In her trouble she appealed to me and I went directly to the management of the mills and got her twelve hundred dollars. Well, I was as happy as I could be to think I had helped that poor woman in time of trouble. But it wasn't a month until I was very sorry for what I had done. One of her fellow-countrymen married her \$1200 and had her thrown in to boot, and soon after that when the \$1200 was in his control he had her thrown out. It is not *always* a blessing to receive money.

In my church, with a congregation of 500 families, I have a number of women who lost their husbands when they were

young; they were thrown upon their own resources, and it was the making of those women, and I take off my hat to them. This spirit of thinking that if a person just gets money, that is all they need, that spirit is wrong, and the ministry ought to preach more often that there is something else to consider besides money. "Are you opposed to a man having insurance?" someone asks. No! But I am against this: that a man should do anything that would displease his Saviour and God merely for the sake of insurance for that is contrary to the teachings of Scripture. I have the only life insurance that will never fail. The reading of my insurance policy begins like this: "The Lord is my Shepherd, I shall not want." Whatever insurance I may seek in addition to that, it must not invalidate that greatest policy, it must be in keeping with the teaching of my Lord and Saviour. If not, then it is against my eternal salvation and the interests of the Christian Church.

The Matter of the Christian Religion.

We all know that these lodges practice some kind of religion. I would not ask any one to go into the lodge room to get right teachings on religion. If you will go into the lodge room you will find the altar, also the Bible, and a prelate or chaplain and you will find in their readings extracts from the Bible. Let us take two men for example; they both belong to secret societies. One says, "We have nothing whatever in our lodge to do with religion." Then the other man tells us, "The lodge is as good as the Church any time. We have got the Bible, we have prayers, and everything else that a man needs to be religious." Within five minutes two men, both members of the same secret order, have told me just the opposite; one of them saying "we have no religion in our lodge," and the other saying "We have got religion in our lodge

and it is just as good as the church any-time." So as far as the secret orders are concerned, I do not believe religion (and I am sure true Christianity) concerns them very much unless it is when the Burial Service is needed. I feel that generally speaking the religion they practice in the lodge is just to give the thing a good appearance—to make it look harmless. Begin it with prayer, to make it look good—it gives the impression that they are good people they are good people there.

What then is their religion? They say you must believe in God, but the devils also believe and tremble. Ask them if they believe in the Triune God, then you will get a different answer.

I have been studying this subject for thirty-two years, and the *National Christian Association* has in these thirty-two years been a very great help to me, and has given me the means to study many of the publications of the various lodges, and I have never found a single one of their writings which contained an illusion to man's sin, and that therefore he needs a Saviour other than himself or that we are saved by faith in the Son of God; but I have found on the contrary that the most of these secret orders have their own philosophy of eternal life, and of salvation, and that one will be saved because he is a member in good standing of their society. Can you as a Christian stand for that? I cannot.

A Menace to the Church.

When men say that they have been such good men, such good brothers in a certain secret society that they will go into the Grand Lodge Above, then I say, here is where we as Christians have to take a decisive stand. "He that is not with me, is against me." Christ said. Don't you see then what influence lodgemen will have; how they will undermine the true religion, and the true Church of Jesus Christ?

Here is a man who is not a church member. He does not live a Christian life, but in every way he does his duty just as much as his neighbor who belongs to a church but the lodge member dies, and they say of him "he has gone to the eternal glories of his Maker" because he was a good lodge member, or he has now gone up to the "Grand Master of the Universe," why don't you see this? Other men will say, "I can go there too by joining the lodge." You can readily see the secret orders are a menace to the souls of men and to the Church. It is my conviction that there isn't a false religion in existence to-day that undermines the true Church of Jesus Christ, like Secret Societies.

In the early days of the Christians when the Apostles preached Jesus Christ they went over into Athens and elsewhere, and found numerous inscriptions to their many gods, and then for fear they had missed one the Athenians erected an altar "to the unknown God." When Paul came with the Christian religion as the *only* salvation—that there was none other way only through Jesus Christ, and that all these other gods were idols—then the war was on. Let your religion be what it may, the Lodge has nothing against that. But the fact is there is only one Saviour; only one way we can get to Heaven. That is just exactly what the Devil does not want to hear or have taught. But that is what we are to proclaim openly everywhere. God's command is, "let your light so shine before men" but the enemy's command is to "do everything in the darkness."

I believe we ought to speak in clear tones everywhere about these principles, and the more we do it the more we will act as Christians should and as United States citizens should act. I say for my part, May the Lord open our eyes before it is too late, and the eyes of the church and the nation and help us to see that these ways of doing everything in secret

is a menace to the Home, the Church and the State.

LODGE-CHURCH MEMBERS.

Address by Rev. J. J. Daniels, D. D., of Lindsborg, Kansas, at the Citizens' Convention of the National Christian Association, held in the Castle Hotel Auditorium, Omaha, Nebraska, Thursday evening, October 26th, 1922, and stenographically reported by Mr. S. W. Pinnell.

Mr. Chairman and Friends:

I am pleased to be here tonight to speak to you on the subject that has been assigned to me, namely: "My experience with lodge members in the church."

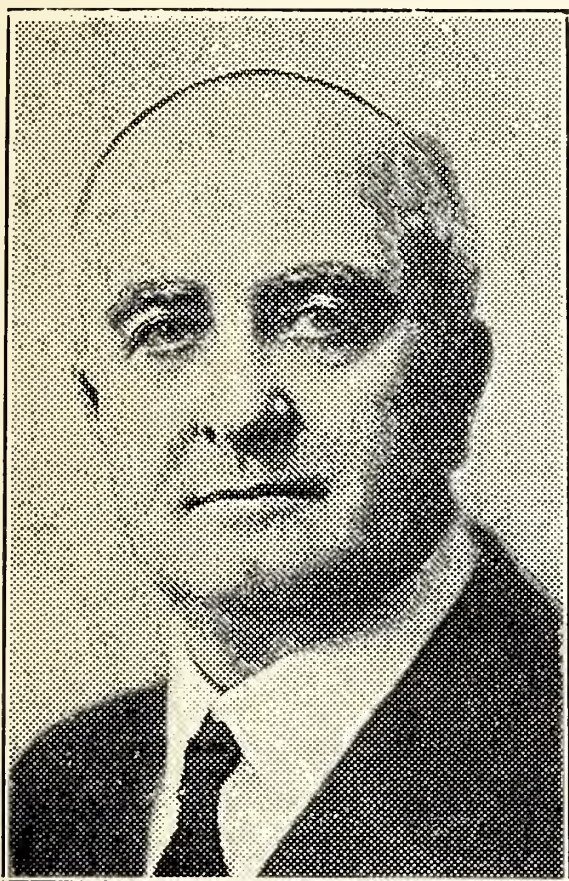
I belong to a Swedish denomination. I have been told that I looked more like an Irishman than a Swede. And once in my life I was taken for a Catholic priest, but I am Swedish—was born in old Sweden. I belong to the Swedish Evangelical Mission Church, a denomination which is opposed to secret societies. I assure you that no one would be welcomed into our church if he was a member of a secret organization.

Ten years ago I do not think we had any Masons in any of our churches, but now we have quite a number of churches where they are commencing to crawl in. So the question that is confronting us now, is what to do with them. We have got them on our hands—now what are we going to do with them? We discussed that question at our last annual Conference in Chicago, and the same question will come up again for discussion at our annual Conference next year. The question is, what stand are we to take as a Church in regard to this matter?

Masons Won't Take Back Seats.

I was pastor in Duluth, Minnesota, in the Mission Church for about twenty years, and during that time there was not a member of my church, as I supposed, that belonged to any secret order. I came to Duluth in 1901 and I was there until 1921, but before I left it, I discovered that we had six Masons, three Odd-Fel-

lows, and one Knight of Pythias. Now the question came to us, what were we to do? How should we look upon this situation? I was inclined at first to think that not very much could be done. If these men proved by their lives that they were true Christians, why should we deny them membership in a Christian church?



Although I was convinced that they ought not to belong to these secret orders, but if they were true Christians, why should they not be permitted to be members of our Church? So we voted an amendment to our constitution to the effect that they might be permitted to remain as members in the Church, but we would not grant them permission to hold any office in the Church. We wanted them to know that we did not consider them worthy of holding office in the Church, or occupying the front seats. We decided it would be all right to leave them in the church if they took the back seats, but I assure you if you allow the Masons in the Church, they will not take the back seats, but they will take the front seats every time, and will try to rule the Church. If a church has a dozen Masons in it, they will rule that

church. Take a Church with four or five hundred members, and a dozen of those members Masons, those Masons will rule that Church.

Perhaps that is a little strong, but I am sure if you have fifty Masons in a Church of five hundred members, those fifty Masons will rule that church.

Then when it comes to calling a pastor to a church where you have those fifty Masons, they will see to it every time that he is a Mason.

Sometimes the question has been asked, "Why do so many ministers become Masons?" In some denominations you will find that perhaps most of the ministers of that denomination have joined the Masonic lodge. In the Methodist church most of the ministers are Masons and some are Thirty-second Degree Masons. It is decidedly to the advantage of the Ministers in a great many churches today to become Thirty-second Degree Masons. Some of the large, popular churches won't have a pastor serve them unless he is a Thirty-second Degree Mason. They think it sounds elevating to say, "Our pastor is a Thirty-second Degree Mason." So along with their Ph. D. and L. L. D., they like to be called Thirty-second Degree Masons. In fact it helps them to get these other degrees. I assure you the condition is such in many denominations today that if a minister wants to become pastor of a certain church in that denomination, it is absolutely imperative that he be a Thirty-second Degree Mason, or they won't have him. I found in Duluth that the pastors of all the large churches there were Thirty-second Degree Masons. When a pastor is a Thirty-second Degree Mason, the lodge holds its thumb on that man to see to it that he doesn't preach anything from the pulpit that they don't approve of.

Choose Between Church and Lodge.

Now after having seen these things we came to the conclusion that the very best

thing for us to do would be to take a definite stand in the matter, so we decided that we would not permit any member of any of these oath-bound societies to be a member of our church, and at our Annual Conference in 1921 we adopted a resolution to the effect that within three months from that time, every person who was a member of any lodge, and also a member of our church, would have to choose between the lodge and the church. I tried to persuade the members of my church who were also lodge members, to leave the lodge and remain with the church. They told me, that I was "absolutely right on that question," but did they leave the lodge? No, not one of them. The six Masons, the three Odd-Fellows and the one Knight of Pythias separated from the church. Of course their wives and families went with them, and a few of their friends. So I lost twenty-six members from the church as a result of that house cleaning. I started out to get new members and in one week's time I got twenty-five, and the church was better off when rid of the lodge element.

But that wasn't the end of it. When we adopted and incorporated that resolution into our Constitution, I didn't think people generally would take much notice of what we were doing in the Swedish Mission church, but on the front page of one of the daily papers appeared a long article with big head-lines. They had my picture in the paper, and the accusation was that at our annual meeting which they said was composed mostly of women and children, we adopted that resolution not to allow lodge members to remain in our church. The fact was, in our denomination we do not permit the children to have a vote. The women, of course, are entitled to vote, but there were more men than women present and voting at that meeting. There was a Mason in my church who gave out that information to

the newspaper. They also published the story in the *Ionic News* in Duluth. I had always said that of the many secret societies, I believed the Masonic lodge was the best and most honorable. It is the mother of them all, that is true, but whether it is the best organization or not, that is another question. I never thought the Masonic lodge would stoop to do a thing of this kind. My legal name is "John Johnson Daniels," but they had it in the *Ionic News* "Jack Johnson Daniels." They meant to have it inferred that I was as black morally as was "Jack Johnson" physically because from religious motives I took my stand against Masonry.

We have freedom of speech in America. I believe in the liberty of speech that we are granted by the Constitution of the United States, and I say with Patrick Henry, "Give me liberty, or give me death."

After having served the Mission Church in Duluth for twenty years I was called to the church of the same denomination in Lindsborg, Kansas.

In a short time the rumor came to Duluth that they had found out in Lindsborg about my stand on the question of secret societies. I wrote to the secretary of the church at Lindsborg and told him about this rumor, and asked him if the church at Lindsborg was sorry they had called me, and if so I would release them from any obligation to me.

The report had come to me that they had quite a number of Masons in the Mission Church at Lindsborg, but I received a letter from the secretary, who wrote me they had only one Mason in the church at Lindsborg, and that the church was glad I had accepted the call and would welcome me.

Masonic Hatred Follows Me.

About this time a friend of mine in Duluth told me something that surprised

me. He said that a certain man in Duluth, a Mason, and a member of the Mission Church, had been in correspondence with the Masonic lodge in Lindsborg about me. Another man had previously told me, "Rev. Mr. Daniels, wherever you go, you will be followed," but I thought he was only bluffing. I found out it was something more than a bluff, however. This Mason in Duluth, an acquaintance of mine, had written to the Masonic lodge at Lindsborg and the members of the Masonic lodge there tried to influence the Mission Church against me. I asked him about it and said, "I understand you have written to the Masons in Lindsborg, and also to a man in Lindsborg, who is a Mason and also a member of the Swedish Mission Church and that you have been working together to influence the church there against me." He turned pale and said, "Who has told you this, Mr. Daniels?" I said, "I am not supposed to tell. I am not a Mason, but I can keep a secret if need be. Then he got angry and said, "You should have expected this, Mr. Daniels. You have taken a stand against the Masons, and we will certainly take a stand against you." I said, "My friend, I have taken a stand against *all* secret societies, just the same as I have taken a stand against the Catholic church, but not against the individuals in it, but here you have taken a stand against me personally, because of my religious convictions."

When I went to Lindsborg, I only had one Mason in the church. We had one Odd-Fellow and there was a woman that belonged to the Rebeccas. Now in our Constitution, that is our new Constitution, we had written in the words of Paul, where he said, "Be not unequally yoked together with unbelievers." This Mason objected to those words and said, "if you adopt that into your Constitution, I will leave the church." We adopted the Constitution with that paragraph in it, so he

left the church, but the Odd-Fellow left the Odd-Fellows, and now that church is clear of lodge members as is also the church in Duluth.

Masonry an Offshoot of Cain's False Religion.

As has already been said tonight, secret societies are one of the greatest menaces we have in the land today, by not being in harmony with the three greatest institutions we have—the home, the church, and the state. We can judge them for good or for evil by asking this question, "Are they in harmony with these three great institutions?" If they are not, they are harmful. You will find by investigation that the lodge is harmful to these three institutions. First, it is harmful to the home. Do you suppose it is a good thing for a man to be a member of a lodge and be out night after night away from his home. Second, I have heard this argument: "If the Church had done its duty, we would not have need for secret societies, but since the Church has failed to do its duty, these secret societies are essential in that they do the work that the Church has left undone." That is not true. They are not doing what the Church has left undone. These secret societies have been organized one after another. The Masonic lodge, the oldest, was organized in London, June 24th, 1717, in a saloon. They have their traditions as to who the ancient Masonic lodge was organized by, but these traditions are only cunningly devised fables. They even claimed Abel was a Mason, because they had the "square" back there in Egypt and so for that reason they claim Abel was a Mason. Nonsense! That is just as foolish as it would be for the Farmers' Union to say because hoes and spades were used at the time Abel lived, why that is proof positive that the Farmers' Union also existed at that time. It is strange that men who claim to be wise can believe such tom-foolery and nonsense. Why don't

they go back to Cain and claim him for one of their crowd? That would be more likely I think. Cain started the first false religion of which the Masonic lodge is one.

If the Masons Had Done Their Duty.

Third. Now the home is instituted by God, and an union organization that undermines the home should be openly and fearlessly opposed. Here is a man that belongs to the Masons. Then here comes the argument that if the Masonic lodge had done everything it ought to have done, we would not need these other lodges, but the Masons failed, so we have started the Odd-Fellows, and an Odd Lot of Fellows they are, but the Odd-Fellows did not do their duty, so we started the Elks, or the Moose, or the Camels, or the Owls. That is a good name, the "Owls." They love the darkness. Now we have the Ku Klux Klan, and they say this organization is necessary, because they are after the evil-doers, but if the Ku Klux Klan is a good thing, we ought to have another organization to look after the Ku Klux Klan. They ought to call that the "Klux Klan Klean" to keep the Ku Klux Klan clean.

Some men belong to fifteen or sixteen different lodges. What time has such a man for his home? For a man to be away from his home night after night, the effect cannot be anything short of demoralizing. In the State of Ohio, where there are more lodges than any other state in the Union, there are also more divorces per capita than in any other state in the Union. Now if the lodges were a good thing, what a blessed condition there would be in Ohio, but they have not got it.

It Behooves All of Us to Keep an Eye on the Rest of Us.

The Elks' religious motto is: "There is so much good in the worst of us, and so much bad in the best, that it behooves

none to speak ill of the rest." Meaning of course, that it behooves none to tell on the rest. But I would say it this way: "There is so much good in the worst of us and so much bad in the best of us, that it behooves all of us, to keep an eye on the rest of us." That is true, I assure you.

Now these secret organizations are harmful to the church. Their false religions undermine the real religion. According to the Masonic doctrine theirs is a religion that doesn't teach salvation; they don't believe in salvation through Jesus Christ; they don't believe men need to be saved; not a word in their ritual about salvation. No, it is self-righteousness from beginning to end, and every Mason that dies (according to their ritual goes direct to the Grand Lodge of Heaven.

In Duluth I attended two Masonic funerals. They had fine looking men with big stove-pipe hats on to officiate. These men walked around the casket, and when they went by the deceased Brother Mason, they put their hand over their heart as a sign that this brother had a place in their hearts. After that, every Mason pointed up. It was a sign that they had sent him up to the Grand Master of the Universe—to God in Heaven. If the Masons would frequently point the other way, it would be more like the truth of the matter.

I am inclined to believe that we are in the days of the apostasy of the Church. Many ministers today have joined the Masonic lodge in order to become popular with a certain church. I pity the minister when he appears at the judgment throne of God if he has joined the Masonic lodge or any other lodge down here in order to get a call to a popular church.

Criminals Profit by Lodge Membership.

You no doubt would be surprised to know how many criminals go free in this

country because they belong to some secret society. If a criminal is arrested and brought into court, and he is a Mason, he gives the sign and no doubt there are some members of the jury who are Masons, and perhaps the Judge on the bench is a Mason too. What chance does justice have in a case like that? The result is that the man goes scott free.

A case of that kind happened in Minneapolis. A certain man had been keeping company with a young lady, and one night they found the girl brutally murdered. The police suspicioned this man who had been keeping company with her, and they arrested him. They investigated the case and found where he had sent some blood-stained clothing to the laundry the next day after the girl was murdered, and they also found other evidence that would have convicted the man of the crime. But the man was a Mason—a *Thirty-second Degree Mason*. The case was set for trial, but when the time came to try the man, the Court postponed the trial on some legal technicality, to a later date. Finally when that time arrived, the case was postponed again, and then again. Judge was a Mason. Of course the man was out on bail, and the case was postponed from time to time until over two years passed without that murderer being brought to justice. And then the case was finally dismissed on some legal technicality and the man was allowed to go scott free without a trial. Why? He was a Mason.

Now I will close by giving you the Lodge's Prayer. Some might call it the Lord's Prayer, but it is the Lodge's Prayer; I composed it myself:

"Our Father, who art somewhere; applauded be Thy Name; my kingdom come; my will be done, in the church as it is in the lodge-room. Give me this day a feast or a dance. Forget our debts, as we have forgotten them. Lead us into temptation and let us have lots of fun, but

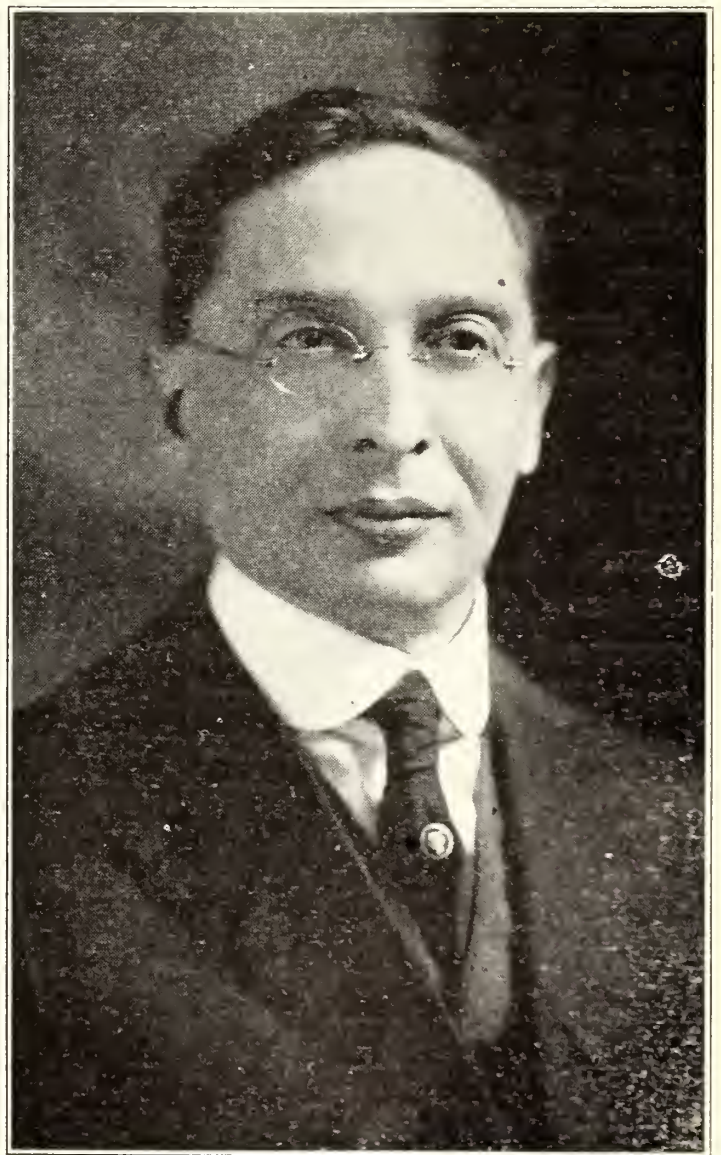
deliver us from the consequences of sin; for Thine are the heavens, and ours is the earth, and the power and the glory forever and ever. So mote it be."

OUT OF THEIR OWN MOUTHS.

BY PROF. THEO. GRAEBNER.

Synopsis of the address of Prof. Graebner as reported by Rev. Titus Lang, Omaha, Nebraska.

All those who were present at the meeting held in the Castle Hotel Auditorium on the evening of October 27th under the



auspices of the National Christian Association heard a very fine discussion on Freemasonry by Prof. Theo. Graebner of Concordia Seminary, St. Louis, Missouri.

The meeting began with an overture by the Pankratz orchestra, which was followed by the singing of "America" by the

audience. Thereupon Prof. Silas M. Bond, western secretary of the National Christian Association and chairman of this meeting, introduced Prof. Graebner, who spoke on the subject: "Out of Their Own Mouths—The Religion of Freemasonry." Professor Graebner said in part:

"Our country is not a Christian country in the sense that all its inhabitants are Christians, that is believers in Christ Jesus. But the principle upon which our country is founded, the complete separation of church and state, is a Christian principle. The forces which oppose Christianity also oppose this principle so far as it relates to church and parochial schools and therefore are in opposition to something that is of great benefit to the state.

Among the forces which oppose true Christianity, the faith in Christ Jesus, are secret societies, above all the Freemasons. We can prove this from their publications and public documents, and also from their rituals. From official lodge publications we know that rituals exist, because frequent reference is made to them. They may differ in points of detail in various localities, but cannot be changed to suit candidates. They are printed, and they get out among the people. We have such printed rituals and cipher codes and can prove their identity. In checking the statements made in these rituals against similar statements made in the public literature of Masonry and other secret orders, Grand Lodge Reports, magazines, Ritualistic Guides, Cyclopaedias, etc., we find that they are not spurious, they truly tell us what Masonry is, believes and teaches.

From these sources we learn that Masonry is a religion; lays claim to a religious character and to religious excellence; that the very purpose for which lodge meetings are held, namely "to purify the evil nature," is religious. "Masonry is a

branch upon the tree of religion." "The Grand Master of the Universe has intrusted to us the principles of the universe as working tools," says *The Builder*, a Masonic publication. As a religious organization Masonry also has and uses religious books. "God's Holy Book is revelation to us, the guide of life, the Old Testament for the Jews, the New Testament for the Christians, and the Koran for the Mohammedans." But the fundamental error of Masonry is that it classifies the Bible as equal with other religious books, while the Bible is the *only true* revelation of God and therefore above all others.

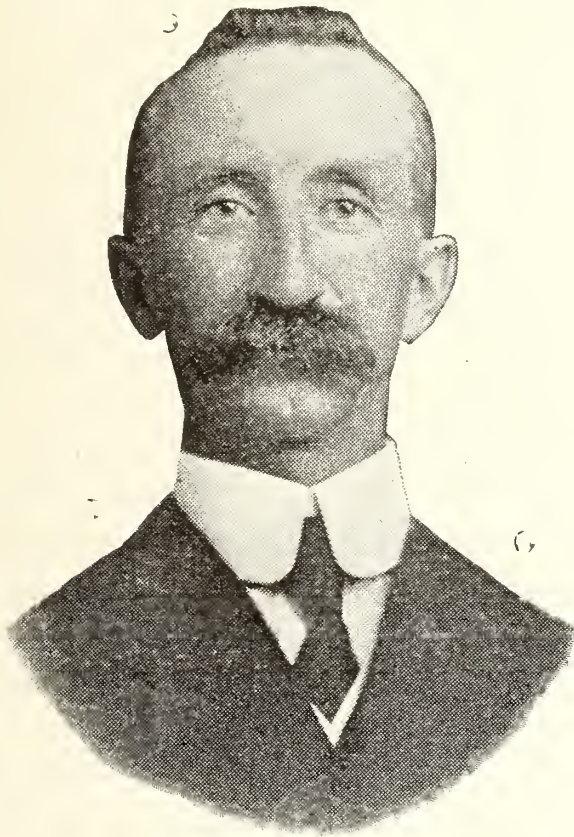
The Bible testifies of Jesus Christ, the Son of God, the World's Savior. But Masonry does not believe in the deity of Christ. Such belief would destroy Masonry. "No phrases or sounds shall be allowed in a lodge meeting that would arouse sectarian feelings," says a Grand Lodge Report of Texas. The Christian doctrine of repentance and faith in Christ Jesus is not found in the rituals. "Receive heaven as the master's wages." "Look forward to reward." "Do your best, be sincere, and go to heaven." This is the way to salvation officially taught by Masonry. Thus Masonry and other lodges have religion, and people join these lodges for the sake of religion. They want to be free to do as they please in this life and at the same time they want to find some relief for their conscience and in the end be pronounced forever blessed, and all this without repentance and faith in Christ Jesus. Such a religion of works, agreeable to human nature, the lodge offers, and that is the reason why many people join the lodge. But just because Masonry and lodgism is built up on such unchristian principles true Christians who are saved by faith in Christ Jesus alone should be careful and should not be attracted by a system which undermines all true Christian religion.

CHRISTLESS INSTITUTIONS.

BY WESTERN SECRETARY, SILAS W. BOND.

[An address at the Omaha Convention in October.]

It is a very great pleasure for me to meet with those who have the distinguished honor of being "workers together with the Lord Jesus Christ." It is indeed a "high calling of God in Christ Jesus" and I never feel like apologizing



to any one for being yoked up with Jesus Christ as His co-worker. If any one wants to know the truth about Him we turn at once to the Inspired Record and see what He says of Himself in such passages as "I am the truth," "I am the way," "I am the door," "by Me if any man enter in he shall be saved." "He that climbeth up some other way is a thief and a robber."

Then I hear Peter testify "Thou art the Christ." and Philip says "We have found Him of whom Moses in the law and prophets did write," and Andrew affirms "We have found the Christ." Even among His enemies the officers said to the chief priests and Pharisees "Never man spake like this man" and Pilate goes on record as saying "I find in Him no fault at all." John also quotes the Master as

saying plainly, "Without me ye can do nothing." There is absolutely no success in the Christ life or Christian activities without Him. Therefore it is my blessed privilege as well as duty to give Him the pre-eminence in all my labor for Him. Then how restful to know that when I let Him have His way with me, the responsibility is not mine but His, and I can cast all my care upon Him and rejoice always that He is more than equal to every emergency.

Ignorance of the Truth Never Excuses.

It is my duty however to carefully distinguish between what is working together with Him and what is working together against Him. Ignorance of the truth never excuses from responsibility when we have abundance of opportunity to know the truth. If then I am invited to join any institution whatever, as an intelligent Christian man I ought to know what that institution claims for itself, as well as what is its attitude toward Christ, the only door by which I may enter in and be saved.

It is not my purpose to say anything about the men who are in these institutions. I shall confine myself strictly to the institutions themselves and what the standard authorities claim for them.

Seeking the New Birth.

In the brief time allotted me I shall speak of only two of the societies which claim to be religious, viz. Freemasonry and Odd-Fellowship.

The standard authorities of both these societies are so clear in their statements that no one need be in error as to exactly what they teach. Thousands of the members of both lodges may not know what their institutions do stand for, and may even positively deny what their recognized authorities plainly state is the truth. Repeatedly we are told that neither of them claim to be religious organizations. Therefore, for Masonry, let us turn to Albert G. Mackey, Past General Grand

High Priest of the General Grand Chapter of the United States, the author of "Mackey's Masonic Ritualist," who says "Freemasonry is emphatically a religious institution. It teaches the existence of God. It points to the celestial canopy above where is the Eternal Lodge and where He presides. It instructs us in the way to reach the portals of that distant temple."

"The Masonic lodge is, then, at the time of the reception of the Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands without our portals on the threshold of his new Masonic life in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer world, he comes inquiringly to our doors, seeking the new birth."

Nothing could be more plain than that they do claim to be a religious institution. They do profess to be able to give the new birth and they attempt to instruct in the way to reach the Grand Lodge above, that is, Heaven.

"Slight" Modifications of Scripture.

Now let us see what they do with the Christ of the Bible and our only door to heaven. Again we turn to "Mackey's Masonic Ritualist" pages 271-272 where he says in a foot note "These passages are taken with slight but necessary modifications" and he quotes the fifth verse of the second chapter of the First Epistle of Peter "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God." If you will consult the reference in First Peter 2:5 you will note what that "slight but necessary modification" is. The passage is quoted exactly by Mackey except for the three closing words of the verse: "by Jesus Christ." The Holy Ghost makes it absolutely clear through the inspired writer that we can

only "offer up spiritual sacrifices acceptable to God by Jesus Christ" but Masonry entirely ignores Jesus Christ as the only medium of approach to God.

Masonic Laws Free from Sin.

Again let us turn to "Mackey's Masonic Ritualist" page 348, where II Thess. 3:6 is supposed to be quoted. We read "No we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly." Referring to the Scripture we read: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." Again we find that the "slight but necessary modification" is to eliminate the words "in the name of our Lord Jesus Christ." Just one quotation from Mackey's "Lexicon of Freemasonry," page 16, where he defines "Acasian" to mean "a Mason, who, by, living in strict obedience to the obligation and precepts of the fraternity is free from sin." Thus he declares plainly that no atonement of Christ Jesus is needed to make atonement for our sins, when the Bible definitely says "Whosoever believeth in Him shall have remission of sins." If a Mason by living in strict obedience to his obligation is free from sin, what need has he of the Christ? That is just what Cain said in effect when he brought the fruits of his own labor as an offering to God without any blood to atone for his sins, and God had no respect to his bloodless offering.

Is it not clear, therefore, that the Masonic lodge has nothing whatever to do with Jesus Christ the only foundation, "For other foundation can no man lay than is laid which is Jesus Christ (Ist Cor. 3:11)? Then, if the teaching of Masonry is that a Mason living in strict accordance to his obligations is free from sin, and excludes the name of Jesus Christ from the passages quoted from their ritual, my attitude as an honest, in-

telligent Christian must be for Him from the outside of the lodge and not against Him from inside of lodge. And the positive command "Be ye not unequally yoked together with unbelievers" must be obeyed by me. And that other equally positive command "Come out from among them and be ye separate, saith the Lord, and I will receive you," must be my rule of conduct if He receives me as a co-worker together with Him. He says definitely "Without me ye can do nothing." I am absolutely dependent upon Him for all my success in the heavenly race, as well as my only door into the mansions above. And I cannot as a Christian join, or belong to, an institution that rejects Him as my only hope of salvation from sin.

Whosoever Denieth the Father.

Again let us note carefully that Masonry proposes to "instruct us in the way to reach the portals of that distant temple" where resides the Great Architect of the Universe. But note that the Holy Spirit inspired the Apostle John to write "Whosoever denieth the Son, the same hath not the Father." Thus by cutting out of their ritual the Christ and denying that He is the only way of approach to God, it is absolutely impossible for the Great Architect of the Universe to be the God Jehovah of the Bible, or the Grand Lodge above to be the Heaven of the Bible. The Bible route is only by the way of Christ, and "he that climbeth up some other way is a thief and a robber." Therefore there is just one logical conclusion and that is that Masonic religion is not Bible salvation, and never can take its worshipers to the Bible heaven where the God of the Bible reigns supreme.

Regeneration by Odd-Fellowship.

Let us turn just a moment to Rev. A. B. Grosh's "Manual of Odd-Fellowship" the highest authority in the world on Odd-Fellowship, and see what this

standard author claims for Odd-Fellowship. On page 108 we read "We are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty." On page 109 he says "Odd-Fellowship is a miniature representation among a chosen few, of that fraternity which God has instituted among men," and on page 100 he states "what regeneration by the word of truth is in religion, initiation is in Odd-Fellowship."

Thus we see that Grosh's "Manual of Odd-Fellowship" forever settles the question as to Odd-Fellowship being a religious organization and since it is declared to be a religious organization we must judge it by the inspired Word of God, which says that "God so loved the world that whosoever believeth in Him should not perish but have everlasting life." God certainly inspired the Apostle John to write that grand "Whosoever" that has been the hope of a lost world for over two thousand years. Rev. Mr. Grosh is certainly mistaken when he claims that God instituted any fraternity whatever in the last hundred years for the "chosen few", and his statement that "what regeneration by the word of truth is in religion, initiation is in Odd-Fellowship" is radically false. Regeneration among orthodox Christians always stands for the "new birth" obtained by faith in the Lord Jesus Christ as his personal Savior. Initiation in the lodge is nothing more or less than a ceremony and may be performed by the most godless man in the city. "The Word of Truth" and "initiation" are not and cannot be the same. The religion of Odd-Fellowship is just as false as the religion of Masonry: both are religions of "good works" without any blood atonement and therefore as obnoxious to God as was the old Baal worship of Syria or the worship of the golden calves of Egypt.

I do not know how many here today

are members of lodges, neither do I know how many are truly saved from sin by the precious blood of Jesus, nor how many reject Him. But it is my privilege to fearlessly say that "there is none other name under heaven given among men whereby we must be saved." (Acts 4:12). I think I have never met a man who did not want to be saved. But I have met many who did not want to accept a salvation that would separate them from all sin as a free gift through faith in Jesus Christ.

No one ever counterfeits the old southern confederate money, nor any other worthless and spurious thing. So when we see in these last days so many substitutes for the only genuine salvation by faith in Jesus Christ it ought to arouse every child of God to examine carefully his own foundation, and then help every fallen brother to recognize the fact that none of these counterfeits can pass the inspection of the Almighty as an atonement for a single soul.

The Christian's Obligations to the Lodge.

The claims of its own friends have always and always will rank Masonry and Odd-Fellowship among the Christless and therefore false religions of the world. Many members do not know this fact and thousands of them do not recognize that in reading the Scriptures in the lodge, the name of Jesus is omitted as in the passages quoted. That places the obligation upon you and me as humble followers of the Lord Jesus Christ to show in every way possible that the old heathen worship of Baal, Ashtoreth and Molech were no more Christless than the modern worship of the Masonic and Odd-Fellow's symbols. Is it not therefore your duty and mine to come out from them and be separate and touch not the unclean thing if we are to be children of God and acceptable to our Lord and Saviour Jesus Christ?

Many a lodge man will tell you that he

is not depending upon his lodge for salvation and is not in the lodge for that purpose. But he is in a worldly institution from which the name of Christ is excluded and what right has he to be yoked up with unbelievers? Countless thousands have no other hope of salvation than the lodge offers. If they attend a lodge funeral the Chaplain, often a professed Christian minister, proclaims that the deceased brother has gone straight into the grand lodge above because he was an acceptable member of the lodge, no matter what his personal character and habits of life may have been. Often the most profane and godless man in the community is in the coffin and receives a like passport. This helps to blind the eyes of lodge members to the real truth that every man outside of Jesus Christ is a lost man. The presence and fellowship in the lodge of a Christian minister as an acceptable brother leads many to believe the lodge must be a good and right thing or the minister would not be in it. The Bible does not record the case of one man who allied himself with those old, false heathen cults who was well pleasing to the Lord. In every case the Inspired Record tells us that he did evil in the sight of the Lord in following after other gods. As God is no respecter of persons, will it not be true of all modern as well as ancient worshipers at christless altars, that the decision will be that they did that which was evil in the sight of the Lord and provoked to anger the Lord God?

That makes it absolutely necessary for you and me as Christian men to choose between the christless institutions and the only acceptable worship to God, and to take our stand clearly and definitely on God's side of the question. If you have never become entangled with this yoke of bondage, then rejoice and lift up your eyes to the whitened fields ready for your best service. Take your stand as a Chris-

tian man and help others to get free, or remain free, from all christless institutions. If for any cause whatever you have been led into any of these associations take D. L. Moody's advice and "Come out from the lodge. Better one with God than a thousand without Him."

THE SECRET EMPIRE THE FINAL ANTI-CHRISTIAN POWER.

REV. J. P. AURELIUS.

(Continued from the December number.)

The So-called Secrets of the Lodges.

The most effective way to oppose the lodges, their membership and propaganda is to reveal their secrets. All other ways have proved futile. We find that their rituals consist of pagan purities and nonsense interposed with some mutilated passages from the Bible or from other religious systems. The secrets of all lodges have been exposed. The sources of our information are the literature of the orders and the testimony of seceders, verified by the lodges' own keys in cipher called "Ecce Orienti," "King Solomon," and "Cabala," etc. Any intelligent person can learn to read these "keys" of secrets, without ever having had membership in any lodge. Fools learn only by their own experience, while wise men save themselves much trouble, expense, and pain by taking advantage of the knowledge of other men. We learn also a good deal by the public exercises of the lodges and finally and not least from the warnings of the Word of God. All outsiders may know and recognize all permanent signs, passwords and grips including signs of distress, etc. The lodges take advantage of a weakness in human nature, by investing with a charm things which if generally known would sink into disregard. So also the aid of the mysterious is resorted to in order to make their meetings attractive and stimulate applications for membership. All our revelations

of secrets are up to date. As an instance we will mention an example. Some years ago the Odd-Fellows made an extensive revision of their secret work. Not long after the new work had begun to be practiced in the lodges, it was published by Ezra A. Cok in Chicago. So we now have both the old and the new secret work made public. This is also true of other secret orders.

Captain William Morgan of Batavia, New York, was the first man to expose the secrets of the Freemasons in the year 1826. He was abducted and murdered by Masons September 10th the same year. He was a Freemason and a captain of the War of 1812. After his conversion to Christianity he wrote as follows: "The bane of our civil and Christian institutions is to be found in Masonry, already powerful and daily becoming so. * * * I owe to my country an exposure of its dangers." A Morgan monument stands in the old cemetery at Batavia, New York, erected by volunteer contributions from over two thousand persons residing in Ontario, Canada, and twenty-six of the United States. The monument is 38 feet in height, weighs forty tons, and is inscribed: "Sacred to the memory of William Morgan, a native of Virginia, a Captain in the War of 1812, a respectable citizen of Batavia and a martyr to the freedom of writing, printing and speaking the truth. He was abducted from near this spot in the year 1826 by Freemasons and murdered for revealing the secrets of their order."

The Deadly Wound Was Healed.

The effect of this tragedy was that 45,000 out of 50,000 Freemasons left the lodges, never to return. It seemed at the time that the "Image of the Beast," like the original Beast, was wounded to death, but its deadly wound was also this time healed. All lodge influence was almost destroyed from the revelations of 1826-

32, but Masonry crept back into public favor and power at the time of our Civil war, and now lately during the Spanish and World wars, when lodge agents followed the camps of the soldiers with field lodges, and succeeded in initiating a large number of our young men who were assured that if they should be taken prisoners, the grip and sign would secure favors from their enemies, and would even assist their promotion in our army and navy.

The Masons seem to be responsible for the last World war. It is reported by Hon. Gordon Stiles in *The Evening Star*, Washington, D. C., March 31, 1919: "Freemasonry plotted the downfall of the Hohenzollern and Hapsburg houses, is the statement of the former Kaiser. My statement is based on several letters written in the ex-Emperor's own hand which I have personally seen and read. They were addressed to Dr. Theo. Schiedmann of the University of Berlin, who for twenty years has been an intimate friend of William II. The whole affair, he writes, was engineered by the Grand Lodge of the Orient."

Degrading and Silly Masonic Initiations.

Now a few extracts of initiations of candidates in some of the most common lodges. In the first degree of Masonry the candidate has to be stripped of his clothes. A pair of lodge drawers are put on him, a hoodwink fastened over his eyes, a cable-tow is put around his neck, the left leg of the drawers is rolled up, etc. He is now prepared for the "new birth" in Masonry. Being led to the inner door of the lodge, he has to admit that he has long been in darkness and now seeks to be brought to light in this "Worshipful Lodge." The door opens, and he is received by the Senior Deacon on the point of the Compass pressed to his naked left breast. He is now led around the lodge room to different stations. A prayer is offered over him by the Worshipful

Master. He is led to the altar where he kneels upon his left knee, his right knee forming a square. The candidate repeats a horrible oath prompted by the Master, ending in the following words: "All this I most solemnly and sincerely promise and swear . . . binding myself under a no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours . . . So help me God and keep me steadfast in the due performance of the same." The hoodwink and cable-tow is now removed for the candidate has been brought to the light of the New-birth in Masonry. The third degree of Freemasonry contradicts the Bible. It is founded on a Masonic tradition touching Hiram, the widow's son, whom Solomon fetched out of Tyre. Freemasonry teaches that this Hiram was murdered by three ruffians that were "Fellow Crafts" (second degree Masons) because he would not give them the Master Mason's word. They buried him in the rubbish of the unfinished temple. On this false and silly tradition the Master degree is founded. The Word of God assures us that Hiram completed the work which he had undertaken in connection with the temple. In I Kings 7:40 we read: "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord," and also in 2 Chron. 4:2, "Hiram finished the work that he was to make for King Solomon for the house of God."

The candidate in the third degree is supposed to be Hiram having been attacked by the three ruffians. Represented as killed and shamming death, the Worshipful Master now heads a procession of Masons, who march three times around the pretended dead candidate; then they all kneel around him. The master offers a prayer, after which he steps forward, taking the candidate by the right hand

with the grip called the "lion's-paw," and with the assistance of the Senior Warden raises him to his feet. In Masonic language it is called: "From a dead level to a living perpendicular by the strong grip of the lion's-paw of the Master Mason, on the five points of Fellowship." The Master Mason's oath ends as follows: "Binding myself under a no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, that no trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly violate this my solemn obligation as a Master Mason. So help me God and keep me steadfast in due performance of the same."

The Filth of the Mystic Shrine.

The secret work of the Mystic Shrine department of Freemasonry is so silly and obscene that the writer cannot understand how any decent man can submit to ceremonies so offensive to good morals. I will merely mention a few headings of such ceremonies: "The Bung Hole Test," "Grand Salaam," "Sprinkling the Devil's Pass with the Candidate's Urine," "A Pretended Miscreant Woman in the Lodge," "Cutting a Crescent on Her Naked Breast," and "the Pretention of Drinking Her Blood," etc. Explanation of this and all other lodge secrets can be had from the National Christian Association, 850 West Madison Street, Chicago, Illinois.

Making a Horrible Impression.

In Odd-Fellowship the candidate is blindfolded. A chain is put across his shoulders, brought around under his arms and tied behind. He is led in a procession around the lodge room. He is finally halted before a coffin containing a skeleton, or imitation of one. On the other side of the coffin is the Venerable Warden provided with a long gray beard and wig

and a long black robe. At each end of the coffin are scene supporters in white robes holding lighted torches. The blinds are row taken off the candidate and the Warden in a tomb-like voice delivers a charge to him. He beholds all the other members in the lodge wearing semi-masks and black gowns. All this is calculated to make a horrible impression on him.

Knights of Pythias also make use of a skeleton in an open coffin. The skeleton is said to be the honored and revered patron saint Pythias. The preparation consists in the candidate having his clothes removed, a white robe put on and his eyes securely blindfolded. He has to kneel by the side of the open coffin. He places his right hand on a Bible resting on two swords across the coffin. A prayer is read by the Prelate, after which the Master of Arms removes the bandage. A terrible oath is repeated after the Prelate, and a dirge called "Initiary Anthem" is chanted by the members present.

Female Lodges, Side Shows for Men.

Female lodges have been organized by almost all secret societies. Thus we have the Eastern Star, Rebekahs, Rathbone Sisters, Pocahontas and others. The object of female side degrees is to induce women's influence in favor of all secret lodges. No woman can, however, visit or become a member of a lodge for men, but male members can belong and are encouraged to become members of the female lodges. Said lodges are a sham and cheat provided to close the mouths of female relatives of lodge men. The women's principal obligation is to always defend all secret lodges, but their lodges are always considered as side-shows to the real lodges. Female lodges are also a great help to the men when their lodges hold banquets, receptions and balls, etc.

In Mackey's "Masonic Lexicon," on page 25, we read: "Looking to the mixed sexual character of these lodges it is not surprising that everything is followed by

a banquet and on many occasions by a ball." This is often the case in our large cities. The late president of Wheaton College, Dr. J. Blanchard, visiting in Boston, wrote: "On the morning after such a banquet and ball *The Boston Journal* informed its readers that there were women of Boston and vicinity who danced with strange men from all parts of the country until four o'clock in the morning, their secret worship having closed at ten." Dr. Blanchard adds, "Every such 'Temple' as were those of old, is a spiritual brothel and women in Freemason and Odd-Fellow side lodges are as near the condition of the women in the old lodges of paganism as a Christian country will allow."

What protection do, for instance, Masons offer Eastern Star members? Their

password and sign will save a woman from the insult of a Freemason, as a Master Mason has taken an oath not to violate the chastity of the female relatives of Master Masons. But suppose the Mason was not a member of the female lodge, he would not know the sign or password of said lodge and could then have an excuse of perpetrating his devilish deed. A peculiar morality among lodge members! More might be added; but this is deemed sufficient to convince any unprejudiced mind that a Christian should not belong to any secret lodge.

Brethren in these last days of our Lord: Let us awake out of our sleep and cast off the work of darkness, and let us put on the armour of light (Rom. 13:12).

(To be continued.)

The Question of the Hour

By E. E. FLAGG
AUTHOR OF
"Holden With Cords."

"I am all right, Martha. It's Mr. Treworthy that's got the worst of it. We must see to him now. He has fairly given his life for mine."

And Martha, to whom the tidings had come that Nelson had been struck down by saloon ruffians and nearly killed—and to whom for an instant that took in a whole lifetime of buried hopes and sweet womanly joys which might never come to the blossoming, everything had seemed to spin around in one dizzy vortex of anguish—knelt down by Martin's bedside and kissed his rough hand with sobs.

"Oh, Mr. Treworthy, you must get well for our sakes."

Martin smiled.

"Supposing Nelson had been killed, had you rather—now think well—would you rather he'd been indifferent to the rum business, as so many folks are, and so saved his life?"

"No," said Martha, with white lips. "If the martyr's crown was waiting for him

I wouldn't be the woman to keep him from it."

"Then look here a bit. I reckon the woman I should have married, if she'd lived, and that I have been married to in my soul these twenty-five years, would have said the same thing."

"I think she would," responded Martha. She bent her head and kissed his hand again and this time there came over her a strange feeling as if for the moment there had been a sense of spiritual kinship and communion between her and Martin Treworthy's early love—the fair-haired girl who had slept so quietly for a quarter of a century under her low prairie mound.

But there was another to whom the tidings came in an exaggerated form, and that was Dora Deming.

She had not quite forgotten her brother Nelson—how tender and careful he used to be of his little sister in the years of his over-grave boyhood. A great change

had passed over Dora since that summer day of awful experience. Dacey's death, the way in which he had swindled the grange, and its utter and hopeless collapse in consequence, together with many unsavory details of his former career now brought to the light, had been the talk for days in circles wider than their immediate neighborhood; but no one dreamed of the brink of ruin on which Dora had so carelessly sported. It was all a secret between herself and God. Perhaps in the years to come, with her grandchildren about her knees, when the wonder and terror had faded out of her life and left her only the memory of the deliverance, she might tell them the story for a warning. But now the very thought of it made her shudder with a kind of nightmare horror as one might shudder remembering an incautious football on the sheer edge of some bottomless abyss.

"Mother," she said, after sitting a moment in silence with white cheeks and a great yearning at her heart, "I wish I could see him—just once."

"Well, child; I don't know why you shouldn't, returned Mrs. Deming. "He is your own brother."

And so the very thing came about in the most natural way in the world for which Martha had longed and sometimes even prayed—that she might see Nelson's sister—she had none of her own—and get acquainted with her.

Martha, like most plain women, loved beauty, and her heart went out **at once** to the sweet girlish face that looked up at her with such beseeching entreaty.

"Tell me!" gasped Dora. "Is he dead, my brother Nelson?"

"No, he is alive and well. You were told wrong. It was Mr. Treworthy, an old friend of his, that was badly hurt in trying to defend him. I have often heard Nelson speak of his sister Dora. He will be glad to see you."

"I heard of it only this morning," said Dora, with quivering lip. "It seems so dreadful."

"It is dreadful," answered Martha, taking Dora's little, soft, clinging hand in her's. Martha's hands were not very small, but there was power and character in every fibre. They were the kind that Joan of Arc might have had, or any of those heroic women of our early history who could rock a cradle or shoulder a

musket. "It is the same dreadful thing that has been going on so long. Only now it has come a little nearer. We grow callous. We read of rum's doings in every paper we take up till it gets to be an old story. We women who lead such peaceful happy lives need to have it brought home to us once in a while so that we may feel as we ought for other women. Don't you think so?"

Dora knew vaguely that her father had been a drinking man, and they had all been very poor and wretched in consequence, but she was too young at the time to retain any bitter personal recollections. She had not meant to be hard and unfeeling when in her bright, careless way she had protested that "such things didn't concern her anyway;" she had only been a butterfly happy in her painted wings and caring nothing for the worm crushed under foot. Something in Martha's face impelled her to be frank.

"I have not been interested in temperance—much. I have been selfish, I am afraid, but I wish I could help put down this dreadful drinking."

Impulsively Martha took off the bow of white ribbon that she wore and pinned it to Dora's dress.

"Then we are doubly sisters, for now you belong to the white ribbon ranks as well as I," she said "We will work and pray together, can we not? And oh, Dora! can't you love me just a little? I have always wanted a sister so."

Dora's cheeks flushed, and then with a little cry she put her arms around Martha's neck and clasped together in that close embrace Nelson found them.

* * * * *

Though there were a few days in which it seemed as if Martin Treworthy's natural vigor of constitution might re-assert itself, he had no such thought.

One night when Nelson was watching by his side, Martin seemed to rouse suddenly from a stupor and spoke his name with sudden, eager earnestness.

"Nelson, in my tin box on the shelf you'll find a paper that'll tell you what I want done with what I leave behind. And there's one thing—two things you must promise me."

"Anything within the bounds of possibility, my dear old friend," said Nelson, with a choking voice.

Martin raised himself up and his eyes gleamed with the fire of other days.

"You said a year ago you could see no hurt in the lodge. Do you see any now?"

"I see a world of Satanic mischief," responded Nelson, emphatically. "Fighting slavery taught you to hate. Fighting rum has taught me."

"Then take my place when I step out of the ranks. My life has been a rough one, but I can't say I ain't enjoyed it. I come of fighting stock. There was a Treworthy fell with Wolfe on the plains of Abraham; but my battle for the slave was a grander one than his. God grant that your's may be a grander one than mine. For I'm going, my boy, and you mustn't mourn for me nor feel bad—you nor Martha. There's only one thing more. When I am gone lay me by the side of *her*."

He said no more for a long time. Suddenly he raised his head and exclaimed joyfully, "I see Him—the leader on the white horse." And with his eyes riveted on that wondrous vision, the man whose greatest earthly pride was that he had once fought under John Brown went to join his captain.

A LABORER'S VIEWPOINT.

[We copy portions of a letter from a friend, and warm friend also of the CYNOSURE, not because we agree with all of his views, but because of his services to our Cause he deserves to have his views presented. We believe in labor unions, but not as now very generally administered by leaders with criminal records and whose leadership is maintained by their "Educational Committee" of sluggers. The great bulk of the labor union membership is enslaved and cowed into silent acquiescence.—EDITOR.]

Dear Mr. Phillips:

I am mining at present in a silver mine. It is hard work but mining is one place where you do not have to belong to a bunch of secret orders. The miners as a class do not care for such things—they consider them for the effeminate and let it go at that. I am pleased that the Masons are taking kicks at the Catholics for it is going to strengthen the anti-masonic forces. The Catholics made an awful mistake when they undertook to offset Masonic influences by building up a big secret order—the Knights of Co-

lumbus. If they had started in to fight Secretism they would have gotten somewhere. It is my guess that some day the Knights of Columbus will be a problem to the Catholics themselves. Maybe I am wrong but my guess is, that it will only be a question of time before the Order will consider themselves first and the Church will hold a secondary position.

Labor Unions.

I think you have made a big mistake in attacking labor unions in your magazine.

Few labor men consider labor unions perfect. All sensible laboring men realize the unions are anything but perfect, but they also realize that it is the only weapon they have. They do not organize with the intent of robbing society; of obtaining something not their due, but organize that they may obtain a sufficient part of what they produce to keep them from starvation and to properly clothe themselves and their dependents. The spectre of want is continually haunting a large part of the working class. A large part of the working class can only make enough to exist on when they are working steadily. Think then, what happens to them when they have sickness and during periods of industrial depression.

It is a condition forced on the masses by capitalism. How about manufacturers' associations, bankers' associations, jobbers' associations, commission men's associations, merchants' associations, Rotary Clubs, Kiwanis Clubs, Lions Clubs and goodness knows how many more associations, which consider it their business to study and perfect plans to keep the laboring man, who is the real producer of all wealth, in his place (as they see it). Do you wonder that the laborer organizes?

I do not believe the good things of this earth are meant for the few. The man who does hard labor can enjoy three square meals a day as much as the business or professional man.

I am sorry I am not near Chicago so I can drop in and have a chat with you. I have likely seen a good many phases of life that you have not run up against. I have been up against it for work, and

have gone hungry too; and I have traveled in "side door sleepers" and I have always been willing to work.

Treatment of Railroad Construction Crews.

Russia in its worse days I don't believe could show anything worse than the treatment accorded railroad construction crews when they put the line through from Eugene, Oregon to the coast. If a man protested they "waded into him" with a pick-handle.

Did you ever hear of the Taft Tunnel on the Chicago, Milwaukee & St. Paul Railway in northern Idaho? One spring, during the construction period, after the snow had left the ground there were found over thirty bodies of dead people scattered around "Taft." The snow is very deep there in the winter and they did not show up until it melted.

Some timber contractors in this section would have crews working for them all winter and in the spring none of their workers would have a cent coming. Padded accounts in the "commissary" balanced everything up.

Here is the way Uncle Sam housed a construction crew. The United States Government was building a ship canal around the rapids on the Columbia river above the Dalles, Oregon. They employed hundreds of men at Camp No. 2. Eighteen men would sleep in a room 6 ft. by 21 ft. Here is how it was done. Two men side by side, and three such couples in the first tier and there were three tiers high. Wood bunks, no springs or mattresses (mattresses not allowed for they made a place for vermin to hide), rough boards (not even planed), and one must furnish his own blankets or go without.

A Good Word for the I. W. W.

I have never belong to the I. W. W. but I give them credit for this much: they have done more than all other forces combined to better working conditions and living conditions in logging, construction and mining camps in the West.

The I. W. W. could do a lot towards informing the workers of the evils of the lodge system if you could get them interested. And if they became interested they would have no hesitancy in carrying the message. But I believe they would have to be instructed from a material standpoint. I once heard an I. W.

W. give quite a lecture against lodges of all kinds in the City Hall Plaza at Phoenix, Arizona.

Meeting the Ex-Editor of "The Menace."

I spent most of last winter in Colorado. While there I got well acquainted with a man who used to be editor of *The Menace*. He also was editor of a socialist paper at one time in Girard, Kansas. He was also a 32° Mason. You would expect that of an editor of *The Menace*. We were frank with each other and he used to get quite confidential at times. He had some fine thoughts and ideas. I asked him how he could have some of the thoughts that he expressed and be a good Mason and I explained my standpoint. He admitted I was right—always. He did not relate one thing, but it was one which I knew to be a fact, that several times in his career his connection with the Masons was the means of his making thousands of dollars.

I have been thinking out a plan that I believe would put the secret orders out of business if it could be gotten to the masses. Some day I will write you an outline of it and get your opinion of it.

RESOLUTIONS ON SECRET SOCIETIES.

We are under obligations to Mr. J. C. Young, of Degolia, Pa., for the resolutions adopted by the Erie Annual Conference, United Brethren in Christ (Radical), at its Annual Session, September, 1922.

Without fear of successful contradiction we affirm that the Constitutional stand of the United Brethren in Christ (1841) is right.

We believe that to a very large degree the low spiritual condition of Protestant churches; so many failures and perversions of Justice, through the bench, the jury-box, the witness stand, the sheriff's office, et al., can justly be laid to the extra judicial oaths so many in authority and others of lesser degree have taken upon themselves to favor they know not whom in the many secret orders that are inimical to the country and the general welfare. The religion taught by secret society rituals is not known in the ethics of Christianity. The Bible condemns it; morals have been perverted, criminals have been freed. One man, at least, was murdered, others maligned and pounded. No won-

der that St. Paul, speaking of the Eleusinian mysteries, active in his day (patterned after by the secret orders of this day), should warn the Corinthian and Ephesian churches to "Have no fellowship with the unfruitful works of darkness"; declaring it to be "a shame even to speak of" their workings. He asks, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" "What agreement hath the temple of God with idols?" Elijah on Carmel connotes the same thoughts in calling upon the Israelites to choose between God and Baal.

The United States Constitution furnishes no place for cliques and clans in which to hide and flourish. Its preamble reads: "We, the People of the United States, in order to form a more perfect union (not divisions into clans for special privilege); establish Justice (no favors to any pronouncing a certain Shibboleth), insure domestic tranquility." Daniel Webster declared that "all secret associations are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions and are dangerous to the general cause of Civil liberty and good government." The conditions during the past months in the coal and railroad strikes should open our eyes to the evils of secret obligations. Free citizens have been murdered for taking jobs others had left.

The father of his country, in his farewell address said: "The very idea of the power of the people to establish government presupposes the duty of every individual to obey the established government."

Evidently both Washington and Webster considered secret societies of their day to be parasites on the body politic. We claim that secret societies have no Christian standing; neither have they any rightful place under the United States Constitution. "No man can serve two masters," to-wit: The Government of "We, the people," and the secret clique. We deplore the fact that so many otherwise good people and kind neighbors are so compromised by the foresworn obligation, that under certain conditions they prove false to their country or false to

those they have bound themselves to, contrary to Lev. 5:4-5, etc. Secret society religion runs back to the abominations of Egypt and beyond.

It was the Judgment Day, and throngs of people were crowding around the Pearly Gates trying to convince St. Peter that they were entitled to enter Heaven.

To the first applicant St. Peter said, "What kind of a car do you own?"

"A Packard," was the reply.

"All right," said St. Peter, "you go over there with the Presbyterians."

The next in line testified that he owned a Buick, and was told to stand over with the Congregationalists.

Behind him was the owner of a Dodge, who was ordered to stand with the Baptists.

Finally a meek little individual came along.

"What kind of a car do you own?" was the question.

"A Ford," was the answer.

"You just think you own a car. You go over there with the Christian Scientists."

"Scrambled eggs," ordered a customer in a city market restaurant. "Milk toast," murmured his companion, who was not feeling well.

"Scramble two and a graveyard stew," sang out the waitress with the Titian hair.

"Here," corrected the second man, "I want milk toast."

"You'll get it, Buddy," replied the girl. "That's what they call milk toast down in Pittsburgh, where I worked."

The two customers held a conference and decided to "put one over" on the "fresh young thing" from Pittsburgh. The first one wanted a glass of milk and the second a cup of black coffee.

When the girl appeared to put a "set up" of the restaurant artillery in front of the men the second man gave the following order:

"A bottle of lacteal fluid for my friend and a scuttle of Java with no sea foam for me."

"Chalk one an' a dipper of ink," shouted the girl. She didn't even grin.

Flap, flap, flap, the girls are marching,
 Flap, flap, flap, they march along,
 With goloshes open wide,
 They essay the flapper's pride
 As they flabbergast the rubbernecking
 throng.

"Pa, why is a wife called the better half?"

"In order, my son, that she may not get the impression that she's the whole thing."

News from Workers

EASTERN SECRETARY'S REPORT.

BY W. B. STODDARD.

In this world where there is so much that is dark and unlovely the Christian naturally finds joy in fellowship with those who love the light. Last Friday evening I took part in a meeting in the Mennonite Church near Spring City, Pennsylvania. The speaker was C. Z. Yoder, Treasurer of our Ohio Anti-secrecy Association. His subject was "Christian Fellowship," the text being 1 John 1:3. The speaker dealt with the nature of our fellowship, how it was obtained, etc. He very forcefully called attention to the fellowship the Christian was not to have. "Have no fellowship with the unfruitful works of darkness." "What Communion hath light with darkness and what fellowship hath he that believeth with an infidel." "If we say that we have fellowship with Him and walk in darkness, we lie, and do not the truth." Could words make the truth plainer and yet how many in darkness claim to have the light.

Whatever the outlook, the uplook is always good. The Christian worker who does not look up and seek to lift up will not get very far. I am still favored in health, and opportunity. The work in the Pittsburgh, Pennsylvania, district last month was accomplished as planned. I had not seen Rev. H. W. Armstrong, now pastor of the Vandergrift, Pennsylvania, Free Methodist Church, for many years. He made me very welcome and gave me this pulpit for an address that brought blessing to some. At Leech-

burg, Pennsylvania, I found our old friend and co-worker Rev. Dudley W. Rose, who with his splendid wife is giving out the Gospel message in a needy field. While with him I listened to many voices coming through the air to the radio station brought from the four quarters of the earth. As we heard a voice from Kentucky, Texas, Washington, D. C., Chicago, Illinois, we could but exclaim, Oh wonder of wonders who would have dreamed a few years ago such a thing could ever be possible! To most of us the air transmission of sound is one of the profound mysteries. Christ told the disciples to proclaim his truth from the housetops. What an opportunity is ours of telling forth the good news with the devices of the nineteenth century!

Visits were made to several towns and cities adjacent to Pittsburgh where CYNOSURE subscriptions were obtained and meetings were in progress. At New Brighton, Pennsylvania, Brother Warboys of Chili, New York, was in the midst of a revival service. I found the Church of the Brethren at Washington, D. C., had grown so in interest and membership that a new church building was being planned. In the recent coming of Elder R. D. Wenger this church has a stirring pastor who is planning large things. He believes in the position taken by his church on the lodge question, and wishes the truth promulgated among his people.

A Sabbath with the Brethren Churches in Philadelphia gave opportunity for preaching in the Third Church in the morning and addressing the Brotherhood Class of men in the First Church in the afternoon. Rev. J. E. Braker is pastor in the Third Church and Rev. Alva J. McClain in the First. These men are among our staunch supporters. Brother McClain's sermon on the lodge question in tract form is being sent far and near to those who are learning of its excellence and is leading some to renounce their fellowship with works of darkness. At a Covenanter prayer meeting in the Third Philadelphia Church I heard a Miss Aiken who came from a Covenanter home near Bellefontaine, Ohio, and is now working with the Salvation Army. The recital of her experiences in France

were most thrilling as was also her singing in the sweet Scotch-Irish brogue. I always find help in attendance at such meetings. Rev. S. E. Greer is the new pastor of the First Covenant Church, Philadelphia. He has advocated our work for years in the West. We welcome him to the new field! Last Sabbath I spoke in the morning to an appreciative audience in the Spring City, Pennsylvania, Mennonite Church and in the evening at the Coventry Church of the Brethren. There were glad greetings of friends of former years who like myself had older grown. The evening audience was largely composed of young folks who we trust may be kept from the snares of this wicked world into which they have come and where they will be compelled to contend if they stand in the conflict.

I am now in the country in Berks County, Pennsylvania, where I find the people have little coal but a fair degree of good cheer becoming to the season. I go for work to Allentown, Pennsylvania, returning to Philadelphia where I am expected to speak in the Missouri Lutheran Church, of which Rev. A. W. Lange is pastor, on Tuesday evening, December 19th.

As usual I plan to spend the holiday week with the loved at home. How much we can do toward bringing the glad time when the Kingdoms of this world shall become the Kingdom of our Lord and His Christ is to be seen as we enter the New Year.

"LIZZIE WOOD'S LETTER."

I'm still on the job. The Devil doesn't want me to be but I'm here to stay. I have been attending the General Holiness Meeting of the Church of God in Christ. This meeting lasted twenty days—from the 25th of November to the 20th of December. There are nine hundred delegates, ministers and visitors at this meeting. I taught night and day and did not forget the sin that is damning the country, especially the secret societies.

I had four pounds of tracts that came too late for the meeting last summer at Kansas City, Kansas, so they came to me right in the opportune time for this great

meeting. There were people from all over the United States and Canada and our missionary from the foreign fields. I had my daughter with me. She went through the vast congregation and gave out the tracts. These tracts are such a mystery to some of the people. They do not know or understand why the men who send out these tracts are not killed by some of the lodgites, especially the Masons.

I chanced to meet the sister that handed out the tracts for me at Bogalusa, Louisiana. She told me all about it. She said a colored Baptist preacher had her arrested. The officers came and arrested her about eight o'clock on the morning I left. She said the black men placed her in the hands of the white men and they put her in jail; and after they put her in jail they asked her where she got the tracts. She told them I gave them to her. They asked her what did she know about the tracts. She answered, I don't know as much about them as the woman that asked me to give them out. Then they began to curse her and call her all kinds of names, and said to her, "Your old Negro from the North will never break up the Masons. We are Masons and we are K. K. K., and we were the cause of the Negroes being held in slavery in this country and you are down, you old black heart and we are going to keep you down. You Negroes shall never be anything in this country. We are going to keep you down."

They said I was "an old northern Negro." I said to her if that is their dream, I am sorry they waked up. I am no northern Negro. I am one of those that their fathers helped to make a slave in this free country. I was born a slave in the state of Arkansas and reared in the same state. I wonder, haven't they better sense than to think Arkansas is a northern state? I said to the woman, and you yourself was born and reared in the state of Louisiana. Do you think Louisiana is a northern state? I should say not, she said.

After they took her to trial the Judge said, You can't do anything to her. She has done nothing to be tried for yet. But he cursed her as the others did. She said they opened her handbag and took

part of her money and gave her one hour to leave town. They asked her if she was afraid to go to the place where she was rooming to get her suitcase. She told them no. They said, If you are afraid we will send an officer to protect you.

I said to her, God will judge such officers and judges as curse her and use all kinds of vulgar talk, and take away her money and then want to go with her to protect her!

She said the Judge said that the — white men of the North give these poor ignorant negro women these tracts to put among the people, who don't know what they are doing. I said to her I wish I had been there and heard him say that I am foolish and don't know what I am doing with those tracts. He would find out when I had explained the Scriptures to him.

I told her I was sorry she had to go to jail in my place. I said those white men are like Naaman (2 Kings 5:1). The officers are great men but they are lepers. That is the disease that spoils them. They need to go to God in prayer and get rid of their leperous hearts which puts a man on the outside of the City of God. I said, Like Elisha I would have told them to go and wash and be clean. I would like to preach them a little sermon on how to be delivered from that awful curse of secret leprosy. Like Naaman they need their sins washed away.

I saw an account in the paper not long ago where the Governor from the state of Louisiana went to the President to see if he would not stop the Ku Klux Klan in that state. They said they wanted to be governed by the law! Well if the officers themselves are Masons or Ku Klux Klan it will be pull Dick, pull Devil; the one that out pulls the other will win. Well since President Harding is a Mason he is in a house divided against itself and it will ultimately fall.

We are teaching our people to be law abiding citizens. We are teaching our people to live holy in this present world (Titus 2:11-12). We colored people are the best friends the white man has. All other countries protect their subjects except Christian America! What a pity

not to protect us after bringing us to this country. I am praying God's protection on this country. All nations that forget God will be turned into hell.

God bless the officers of the National Christian Association and all the members of the Association. God bless Brother Phillips.

Yours for the Cause,

MRS L. W. ROBERSON.

The Word of God calls upon us to be established with grace and not with the things of this world. We should be established in Christ and able to say, "My heart is fixed."

SOUTHERN AGENT'S REPORT.

BY REV. F. J. DAVIDSON.

My letter in the November CYNOSURE stirred the "Eagles" nest and caused a mighty rumbling in "Lodgeville" but the storm seemingly has ceased for a while. I am still somewhat indisposed physically but encouraged by His blessed truth to fight the good fight of faith. Praise His holy name.

Last Sunday, November 26th, lodge Thanksgiving sermons were preached in many of the churches, and the church that did not have these special sacriligious services was almost deserted.

I have delivered half a dozen sermons and lectures and made some fifty calls and had prayer and read and explained the Scriptures to many, and received some encouragement.

From press dispatches the lawn of the Governor of Louisiana was placarded by the Ku Klux Klan in Baton Rouge between midnight and daylight on November 28th because of his determination to unmask that deadly foe to civil government. On the same night two white men and three Negroes were terribly beaten by masked men while a large body of masked Ku Klux Klan battled with a number of laborers in an oil field near Shreveport. If this condition continues the life of Senators and the President himself will not be secure in Washington if they utter a word against these secret midnight marauders. It is time to suppress all secret organizations by law.

New Orleans, La.

Five Things That God Wants You to Know

FIRST—That *You Need to Be Saved*

Except a man be **born again**, he cannot see the kingdom of God.—John 3:3.

For **all have sinned**, and come short of the glory of God.—Romans 3:23.

There is **not a just man upon earth** that doeth good, and sinneth not.—Eccles. 7:20.

We are all as an **unclean thing**, and all our righteousness are as **filthy rags**.—Isaiah 64:6.

The heart is **deceitful above all things**, and **desperately wicked**; who can know it.—Jeremiah 17:9.

All we like sheep **have gone astray**; we have turned every one to his **own way**.—Isaiah 53:6.

SECOND—That *You Cannot Save Yourself*

Not by works of righteousness **which we have done**, but according to his mercy he saved us.—Titus 3:5.

By the works of the law shall **no flesh be justified**.—Galatians 2:16.

For whosoever shall keep the **whole law**, and yet offend in **one point**, he is **guilty of all**.—James 2:10.

There is a way which **seemeth** right unto a man, but the **end thereof are the ways of death**.—Proverbs 14:12.

Jesus saith unto him, **I am the way**, the **truth**, and the **life**; no man cometh unto the Father, but by **me**.—John 14:6.

THIRD—Jesus Has *Already Provided* for Your Salvation

Who (Jesus) **his own self** bare **our sins** in **his own body** on the tree, that **we**, being **dead to sins**, should **live** unto righteousness: by **whose stripes** ye were healed.—1 Peter 2:24.

For Christ also hath once **suffered for sins**, the **just** for the **unjust**, that he might bring **us** to God.—1 Peter 3:18.

Him (Jesus) who knew no sin he

(God) made to be sin on **our behalf**; that we might become the **righteousness** of God in him.—2 Corinthians 5:21 R. V.

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

FOURTH—Jesus *Will Deliver You* Out of Temptation

The **Lord** knoweth how to **deliver** the **godly out of temptations**, and to reserve the unjust unto the day of judgment to be punished.—2 Peter 2:9.

There hath **no** temptation taken you but such as is common to man; but **God is faithful**, who will not suffer you to be tempted **above** that ye are

able; but will with the temptation also **make a way to escape**.—1 Corinthians 10:13.

If the **Son** therefore shall **make you free**, ye **shall be free** indeed.—John 8:36.

If any man be in Christ, he is a **new creature**: old things are **passed away**; behold **all things are become new**.—2 Corinthians 5:17.

FIFTH—But God *Requires* a Separated Life

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the

Lord, and touch not the **unclean thing**.—II Cor. vi: 14, 15, 17.

Jesus said: I spake openly to the world; * * * and in secret have I said nothing.—John 18:20.

Be ye not therefore partakers with them [in secret societies]. And have no fellowship with the unfruitful works of darkness but rather reprove them.—Eph. 5:11.

There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

A DAILY PAPER IN HEAVEN.

BY REV. EDWIN D. BAILEY, D. D.

Suppose a daily paper were published in heaven, perhaps with the title, "*The New Jerusalem Journal*," and suppose we could get a copy of it, with what eagerness would we read it. Our city dailies would quickly fall into the background and we would grab for the latest movements of the Lord and His angels. Listen to some of the bold headlines of this journal as we might imagine them. Here are some of them.

Moses and Elijah have been Sent to Lausanne Peace Conference to help America keep an Open Door for the Gospel in Turkey.

A Great Company of Angels Have Gone to Comfort and sustain the Refugees who are fleeing from the Turks.

Neal Dow and Frances Willard Have been Sent to America with a great retinue of angels to help support the Eighteenth Amendment against the assaults of evil-minded men and Evil Spirits.

Moody and Sankey, the Wesleys, President Finney, P. P. Bliss, and a great company of Evangelists have gone to America to revive the Piety and Loyalty of the American People and Save the World from a Flood of Materialism.

"Ye are the salt of the earth," but the spiritual bankruptcy of "the salt" means the moral bankruptcy of "the earth"!

Does this explain the world's present demoralized condition? ("The darkest period in history," says a great Chicago daily.)

Does it explain the wave of lawlessness sweeping over America and the

world? (United States Solicitor General J. M. Beck calls this "The Age of Lawlessness.")

Does it explain the rapid increase of Masonry? ("Satan's Masterpiece for the destruction of the souls of men," said Rev. Dr. Nathaniel Colver, himself a seceding Mason, and an eminent minister and at one time Dean of the Chicago Baptist Theological Seminary.)

Does it explain the enormous increase of crime in the United States? (Four hundred per cent from 1912 to 1921.) (Few convictions. Judges, Juries, Witnesses under obligations to secret brotherhoods.)

Does it explain the amazing growth of the divorce evil? (A tremendous ratio, reaching in some sections from ten to twenty per cent of all marriages.)

Does it explain the terrible prevalence of social immorality? (Polluting an average of five out of every eight young men throughout the nation, says the health commissioner of a great city.)

Does it explain the growing industrial turmoil? (During the past nine years, ending with 1922, there have been 26,000 strikes, as against 25,000 during the twenty-five years from 1881 to 1906.)

If so, then indeed "judgment must begin at the house of God." If the moral rehabilitation of the earth is dependent upon the spiritual rehabilitation of the Church, *then let the latter begin at once!* For judgment of sin and confession of sin on the part of the Church mean purging, and purging means revival, and revival evangelization, and evangelization not only the salvation of multitudes, but the quickening of the moral conscience of the masses.

For the sake of Jew, Gentile and Church of God, the present all-but-extinguished spark of life in the Church needs

the united breath of multitudes of intercessors to fan it into *world-wide living flame!* Pray for revival!

Mark 1:15 "The kingdom of God is at hand: **repent** ye, and believe the gospel."

Luke 13:3 "Except ye **repent**, ye shall all likewise perish."

Acts 8:22 "**Repent** therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Revelations 3:19 "As many as I love, I rebuke and chasten; be zealous therefore, and **repent**."

FOUNDER'S WEEK CONFERENCE.

The annual Founder's Week Conference of The Moody Bible Institute will be held February 5 to 9, inclusive, in the Institute Auditorium, Chicago.

The list of speakers includes Rev. R. A. Torrey, D. D., Dean of the Los Angeles Bible Institute, for many years intimately associated with the great evangelist; Dr. J. Gresham Machen, of Princeton Theological Seminary; Dr. Leander S. Keyser, of Hamma Divinity School, Springfield, O.; Dr. Donald McTavish, of Toronto, evangelistic and conference representative of the Presbyterian denomination throughout Canada; Rev. W. S. Gottshall, president Menno-nite Home Mission Board, Bluffton, O.; Dr. Gordon Watt and Mrs. Watt, of Glasgow, Scotland; Rev. Charles W. Abel, of the London Missionary Society, for thirty-two years a missionary in New Guinea; and Dr. Maurice Frater, who in 1900 went to the New Hebrides to evangelize two savage islands.

EAGLES CLAIM VICTORY.

The Eagle Magazine claims that the Eagles in Rhode Island were successful in electing Governor Flynn and a majority of the house members of that state.

MASONRY OPENLY IN POLITICS.

In Oregon the Compulsory School Bill, which requires parents to send children between the ages of eight and sixteen years to a public school during the entire school year, unless the child is taught by parent or private teacher, "was the most

upsetting factor in the history of Oregon since the agitation over slavery," notes the *Portland Oregonian*. . . . We learn from Portland dispatches to New York papers that the Compulsory School Bill, sponsored originally by the Scottish Rite Masons and later by the Ku Klux Klan, was approved by the voters.—*Literary Digest*.

IN MEMORIAM.

Rev. George Anderson of Philadelphia, Pa., an evangelist, a publisher of tracts in honor of Christ Jesus and warning men of the fatal effects of Masonic worship, died of heart failure on December 6 while hastening to reach his train at the Reading depot. He was buried at Camden, N. J. We expect a more complete account of his life. His experiences as a Mason in Brooklyn, N. Y., were of unusual interest. He renounced Masonry and bore a faithful testimony in public as well as in private. Faithful among the faithless.

Rev. Wilbur F. Crafts, who died in Washington, D. C., December 27, 1922, after a shockingly brief illness, was a true type of the sincere, ardent reformer, a man without fear, aggressive in his methods, regardless of the effect of his endeavors upon the esteem of others, intent alone upon the attainment of his ends. And they were good and worthy ends, the suppression of vice and crime, the prevention of immoral practices, the stoppage of illicit traffic of all kinds tending to debase humanity. He was opposed to all secret societies and a friend for many years of the National Christian Association.

Prof. Charles A. Fischer, late of Hartford, Conn., is another warm friend of our Association whose sudden death was a severe shock. Though a young man, he was beloved by his College faculty and honored for his Christian character and services.

His body lies in the Wheaton, Ill., cemetery, while his wife and children are with his parents, Prof. and Mrs. H. A. Fischer of Wheaton College, to whom we offer, together with the bereaved wife, the sincere sympathy, we are sure, of the whole CYNOSURE family.

THE KU-KLUX OATH.

The obligation consists of four sections: 1. Obedience; 2. Secrecy; 3. Fidelity; 4. Klanishness. We will copy only the latter, Section IV.

"I—(pronounce your full name, and repeat after me)—most solemnly pledge, promise and swear that I will never slander, defraud, deceive, or in any manner wrong the Knights of the Ku Klux Klan, a Klansman, nor a Klansman's family, nor will I suffer the same to be done, if I can prevent it.

"I swear that I will be faithful in defending and protecting the home, reputation, and physical and business interest of a Klansman and that of a Klansman's family.

"I swear that I will at any time, without hesitating, go to the assistance or rescue of a Klansman in any way; at his call I will answer; I will be truly Klanish toward Klansmen in all things honorable.

"I swear that I will not allow any animosity, friction, nor ill will to arise and remain between myself and a Klansman; but will be constant in my efforts to promote real Klanishness among the members of this Order.

"I swear that I will keep secure to myself a secret of a Klansman, when same is committed to me in the sacred bond of Klansmanship—the crime of violating this solemn oath, treason against the United States of America, rape and malicious murder alone excepted.

"I most solemnly assert and affirm that to the Government of the United States of America and any State thereof which I may become a resident, I sacredly swear an unqualified allegiance above any other and every kind of government in the whole world. I, here and now, pledge my life, my property, my vote, and my sacred honor, to uphold its flag, its constitution and constitutional laws; and will protect, defend and enforce same to death.

"I swear that I will most zealously and valiantly shield and preserve, by any and all justifiable means and methods, the sacred constitutional rights and privileges of free public schools, free speech, free press, separation of church and state, liberty, white supremacy, just laws, and the

pursuit of happiness, against any encroachment, of any nature, by any person or persons, political party or parties, religious sect or people, native, naturalized, or foreign, of any race, color, creed, lineage, or tongue whatsoever.

"All, to which I have sworn by this oath, I will seal with my blood. Be thou my witness, Almighty God! Amen!"

Compare the well-known Master Mason's Oath with that of the Knights of the Ku Klux Klan which is published in this number.

The similarities in the Masonic and Klan oath are so great that it is probable that Emperor Simons of the Klan's Invisible Empire is also a Mason.

The murders and other outrages committed by the Klan in northern Louisiana, which has had so much of publicity during the past month, does not by any means prophesy the breaking up or end of the Klan. The murder of Captain William Morgan by the Masons in 1826 produced a great horror in the minds of the people of the North and 45,000 Masons left their Order. And yet without the change of an oath or a principle Masonry has crept back into power,

"Still as the breeze and awful as the storm."

A quarter of a century or more and history repeated itself in the ascendancy to power of a Catholic order in the coal region of Pennsylvania. It was locally known as the Molly McGuires but was a part of the Ancient Order of Hibernians. They were more powerful and lawless and committed more murders and other outrages in that state than the Klan has in Louisiana. They were prosecuted for murder and like the Masons learned that it did not pay to be defiant law-breakers. They reorganized and became powerful and so it will be with the Klan. The only proper treatment of secret societies in a government like ours is to forbid their existence. Daniel Webster said that they "are dangerous to the general cause of civil liberty and just government." But until the Millenium comes they will not be forbidden.

When Congress proposed to investigate the Klan a year ago or more, Senator Watson of Georgia, moved that the investigation include Masonry and other

secret societies. We are not quoting his words. Very soon the matter of investigation was hushed up. The majority of Congressmen are Masons, and realize it as a political asset. It is the only way to properly account for the course of such men as Roosevelt, Taft and Harding in becoming "joiners." It is not to be wondered at if our future presidents shall become members of the Ku Klux Klan.

This is the day of secret combinations which are preparing the way for the coming of the Antichrist.

KLAN WINS IN TWO STATES.

The Ku Klux' victories in Texas and Oregon, where the influence of the hooded organization is said to have elected a United States Senator in one instance (Texas) and a Governor in the other, indicates to *The Nation* that "the Ku Klux Klan has now passed out of the amusing stage and has entered the domain of practical politics to challenge our existing parties."—*Literary Digest*.

THE KU KLUX KLAN'S MESSAGE.

Richmond, Indiana, Sept. 23, 1922.

THE RICHMOND PALLADIUM,

Richmond, Indiana.

Esteemed Sirs:

Possibly explaining *The Palladium's* unfair attitude on all matters directly or indirectly pertaining to local members of Knights of the Ku Klux Klan is the threat of pro-klan advocates to withdraw patronage from local papers. This threat has been made by local K. K. and is not to be denied. For further information on this subject we are mailing you under separate cover a number of "*The Fiery Cross*," official state publication of the organization. You will find articles duly marked.

For your further consideration also we are communicating to you the fact that thirty-five hundred representative citizens of this city who are members of the local Klan are desirous of receiving fair play at the hands of your paper. These also represent the heads of 2,114 families. Of this number 1,863 are subscribers to your paper.

Threats to withdraw patronage are not made by the Ku Klux Klan, but for your unfair attitude the Klan has but one alternative. Without fair play on your part

you could not expect no more on ours and it is only natural for Americans to patronize those who at least offer a square deal.

KNIGHTS OF THE KU KLUX KLAN.

THE REPLY.

The above communication from the Ku Klux Klan threatens a boycott in sinister language, and withal reveals in unmistakable manner the cowardly, un-American methods whereby the Klan futilely hopes to gain its ends.

If anything were needed to demonstrate conclusively to the public how un-American in principle and practice is this organization, the communication would supply the facts.

The Palladium has at all times sought to be fair in every issue that presented itself. It adheres rigidly to the principle of printing unbiased news as it is, believing that the public should formulate its own judgment and act accordingly.

Whenever it has been necessary to declare itself editorially against a movement that is subversive of the best interest of the entire community, irrespective of political party, creed or race, *The Palladium* has taken its stand for what it believes to be right, boldly stating its position, and unreservedly adhering thereto.

It has declared the Klan to be based on a wrong theory, to be un-American in character and practice, and to be a potential mischief maker and an author of unrest and disturbance.

The communication which has been received by *The Palladium* substantiates its original position.

True Americans need no masks.

Editorial in *The Richmond Palladium*, September 26, 1922.

Editor *Palladium*:

I congratulate you with all my heart upon the courageous and patriotic reply to the anonymous letter of the Ku Klux Klan which appeared, along with this letter, in the editorial column of yesterday's paper.

The statement in this communication that there are thirty-five hundred representative citizens of Richmond who belong to this cowardly organization is no doubt a gross exaggeration. Let the members of the Klan remove their masks

and permit their fellow citizens to see their faces. Let them stand forth bravely and in their proper persons and be counted.

You deserve the thanks of the people for directing attention to the threat of a boycott contained in this menacing letter. After all, the "fiery cross" of this bigoted body is quite illuminating, for it throws sufficient light upon its methods to reveal the mask, the boycott and the anonymous letter as essential parts of its equipment.

The Christian gentlemen who are members of this Klan must greatly enjoy their association with an organization which employs such refined and civilized instrumentalities. Possibly, it never has occurred to their minds that when churches are made the recipients of ostentatious gifts of money, some one is "putting on the livery of heaven to serve the devil in."

The Palladium need not stand in fear of a boycott. These gentlemen who threaten to use this instrument may seem to flourish for a time, but just as soon as the people become thoroughly aroused and take an active interest in the matter, just as soon as they canvass the methods and grasp the purpose of the Klan, it will meet with the same fate as the old Know Nothing party, and go to pieces under the withering condemnation of an indignant public sentiment, for no movement which is founded in error and seeks unjustly to discriminate against men because of their race or their religion can long survive in a free country.

HENRY U. JOHNSON.

—*The Richmond Palladium*, September 27, 1922.

THE TRUE CHRISTIAN.

Some Leading Characteristics.

What follows to those who put their trust in God?

"Thou wilt shew me the path of life; in thy presence is fullness of joy; at thy right hand there are pleasures forevermore" (Psalm 16:11).

When will you be perfectly satisfied?

"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with the likeness" (Psalm 17:15).

What are some of God's manifold and marvelous blessings?

"For thou wilt light my candle; the Lord my God will enlighten my darkness. For by three I have run through a troop; and by my God have I leaped over a wall. As for God, his way is perfect: the word of the Lord is tried; he is a buckler to all those that trust in him. For who is God save the Lord? or who is a rock save our God? It is God that girdeth me with strength, and maketh my way perfect." (Psalm 18: 25-32.)

What is to be desired more than gold?

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether."

As a shepherd, what will the Lord do?

"The Lord is my shepherd: I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou annointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." (Psalm 23.)

Who is the King of Glory?

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." (Psalm 24:8-10.)

NO DISCHARGE IN THIS WAR.

BY PRESIDENT BLANCHARD, WHEATON COLLEGE.

It was in September or October of 1870 that I began my public testimony against secret societies. I had been studying the subject for a year at that time, and had learned the truths which I have been teaching ever since. As I look back upon these more than fifty years I cannot find myself to have been mistaken in regard to any essential fact respecting secret societies. That there are a thousand details of which I am ignorant is of course true, but the main lines are easily discerned by anyone who is ordinarily intelligent and willing to know and believe and speak the truth.

There was handed to me by our secretary last week a little book entitled "Masonry and Citizenship." It was written by the Rector of a church in Virginia, and has his picture as a frontispiece. If this picture fairly represents him and gives us a true insight into his character he does not seem to be the loving, gentle man that Jesus was, but pictures are not always to be relied upon and he may be much more like our Saviour than this picture represents him to be. His writing contains nothing particularly new. It is a restatement of old truths which have no bearing, half-truths and falsehoods which have a decided bearing in regard to the subject under discussion. There are fourteen titles in the book.

First—A little speech which President Harding made shortly after he had been made a high Mason.

Second—An address to a newly made Mason compiled from many sources.

Third—The Temple Builders—quotations from another Masonic writer by

the name of Rev. Joseph Fort Newton.

Fourth—An article on Speculative Masonry from a book by this same gentleman, Rev. Joseph Fort Newton.

Fifth—What makes a man a Mason? A chapter of extracts from various writers, none of them agreeing with the ritual, which declares that the obligation makes the Mason.

Sixth—The part Masons played in making the United States. This is by the author of the book, Rev. John L. Lanier. He puts after his name on the frontispiece 32^d which indicates his standing in Scotch Rite Masonry.

Seventh—There is an article ostensibly by Ex-President Theodore Roosevelt. I have no evidence that President Roosevelt did not write it—I suppose he did.

Eighth—Applied Masonry, by Eminent Sir W. D. Carter.

Ninth—The Blacksmith, taken from Rabbinical sources.

Tenth—Masonry and the American Federation of Labor, by Samuel Gompers, President of the Federation.

Eleventh—Industrialism today, an article by Judge Gary, Chairman of the Board of the U. S. Steel Corporation, with criticisms by the *New York Times* and the *Washington Herald*.

Twelfth—The future of America, by President Harding, Vice-Pres. Coolidge, Secretary Hoover, and others.

Thirteenth—The duty of Masons in the present crisis, by the author of the book.

Fourteenth—How Prayer makes the World what it is, by the same writer.

This book is another of the accumulating evidences that Freemasonry is making an appeal to the public—is fighting for its very life. All people who have studied Masonry know about its Christless prayers. They know about its bloody oaths. They know about its absurd and ridiculous ceremonies. Now, what has



Christian prayer to do with an organization of that kind? What has an organization of that kind to do with prayer? The writer of this book being a minister in a Christian church of course believes in prayer, or should believe in it, but the cursing oaths of Freemasonry and the ridiculous ceremonies through which it compels ministers and other people to pass do not seem to have any connection with prayer to the God of the Bible.

Grand, Grand, Great Grand.

Many years ago our large-hearted friend, Philo Carpenter, prepared a little tract with the above title. It was an argument intended to show that the titles of Freemasonry are essentially unchristian. Of course, it was easy to do that. Rev. Mr. Lanier's title as a 32° Mason is, as I remember, "Sublime Prince of the Royal Secret." Officers of the different bodies there are called "Sovereign Prince; Grand Pontiff; High Priest; Prince of Mercy; etc. All the organizations which are patterned after Freemasonry which have been organized by it, have the same habit. They call their bodies "Supreme" and their officers "Supreme Representative," "Grand" and "Great Grand," etc., but no Christian needs to be told that this method of applying titles to men is not only not according to the teaching of the Scriptures, but is a direct violation of its commands. Why should a man who is a preacher, or a blacksmith, or a farmer, or a grocer's clerk, or an office-seeker be addressed by titles of "Eminent Sir Knight" of this, that and the other thing! Of course we understand how vain men, whose intellectual gifts are not large and who enjoy regalias and titles, will be interested in such an organization, but what has a New Testament Christian to do with them? Nothing in the world. And why should a Christian minister put out a little book intended to popularize an or-

ganization which deals with unchristian and anti-christian titles of this kind?

What Are Lodges For?

When I began my study of and my public work against secret societies, I used, over and over again, to put this question to my audiences, and I asked it of lodge men and of people who were intelligent, who were not lodge men: "What does an honest man need of a secret society? Why should a man who doesn't contemplate shameful or criminal acts desire to be associated with those who are under obligation to conceal his transactions?" I never secured an answer. I do not know any answer now. I do not think there is any answer which can be given to a rational mind which is satisfactory. In those days I used to ask my audiences "Where is the hospital for the relief of suffering, built and maintained by Freemasonry or other secret societies? Where are the homes for the aged and helpless, built and maintained by these organizations? Where are the schools which they have founded? Where are the libraries which they have established? Where is there any institution whatever intended for the benefit of humanity which has been created by Freemasonry, Odd-Fellowship, and other secret societies?" The only answer to these questions fifty years ago was a dead silence. There were no such institutions intended for the help of mankind which these organizations had established. They had their lodges, their temples, their rituals, their oaths, their dances, their dinners, but they had nothing intended to uplift society. They did not teach the Word of God. They did not appeal to men to come to Jesus. They tried to get men to pay their initiation fees and dues, to swear their oaths, and to keep them. That was seemingly all they desired. Of course, no thoughtful Christian man could be interested in an

organization of that kind. Men of that type dropped out from it. Some years ago, Mr. Drummond, who was at the head of the Scotch Rite in the Northern Jurisdiction of this country, said that the Masonic Lodge was losing 30,000 men every year from non-payment of dues. This was absolutely natural that men who were trapped in the lodge by its loud pretenses and found it to be what it actually is should quietly stop paying dues and drop out.

There Has Been a Change.

At present there are lodge homes for the aged and for the young which I suppose could be counted by scores. Certainly there are many of them. There are hospitals which are maintained by these secret societies too. These secret societies, in place of simply having dinners and dances actually have lectures. I do not remember having heard of a concert given by them, but they are trying in various ways to do decent things which may be of value to society which will help them to justify their existence before these thoughtful, intelligent men to whom I have above referred. It is unfortunately the case that the claims which they make in their publications are yet so largely untrue that they awaken the gravest suspicions as to the reason why an organization, if it has real merit, should be continually making claims which are not true in order to secure popular favor. Take for example the recent renaissance of the articles respecting Washington as a Freemason. Persons who have read my booklet entitled "Was Washington a Freemason?" know all the essential facts in the case. He joined the Masons when he was a young man, naturally he was ignorant of its real character as other young men are when they unite with it. After he became prominent, the lodges wherever he went gave him invitations and tried in many ways to tie him up

with the order. These efforts were total failures. He declined their invitations generally. When he accepted them, as he did once in a great while, he did it very generally and in a very non-committal manner. He did not say a word that could be construed properly as an endorsement to the order and when he was an old man and the lodges had been trying to get him to be Grand Master this or that and some people supposed he was, he wrote to an inquirer that he was not the Master of any lodge and that he had not been in one more than once or twice for the last thirty years.

Now these facts are known. They are proved by his letters and are acknowledged by all intelligent and honest students of Freemasonry in America. But in these last days there is a perfect storm of claims on the part of persons who perhaps do not know any better, but who ought to know better, that Washington was an earnest and enthusiastic Mason. They tell us that he was a Master of a number of Masonic lodges; that he wrote a large number of letters recommending the order; that he attended its meetings repeatedly,—in other words, that he was, as I have said above, an earnest and enthusiastic Freemason.

Inventing Masonic Evidence.

In the study of this subject it is found that Washington's letter books do not contain any Masonic letters and that so far as reliable history is concerned he is not known to have had anything to do with these Masonic occasions to which he was so repeatedly invited. But now letters have been invented and are published and are declared to have been his. His signature even is put below them. This is a simple matter. Anyone can forge the signature of a well-known man if he desires to do so, and it is extremely difficult to prove negatives. It is easier to prove positive statements if they are

true, but to prove a negative is proverbially difficult. If I should forge a letter for George Washington today, should declare that he sent it to some Masons in Providence, R. I. 150 years ago, more or less, should give a copy of the alleged letter, should print his signature at the bottom of it and should declare that this letter was in the archives of this lodge at the present time, would it not be perfectly easy for me to get the lodge to hold the letter? Would it not be perfectly easy for me to forge the letter? And would it not be extremely difficult for anybody to prove that he did not write the letter? All that we could say would be there is no historic proof for this statement. The claim itself is new. Nothing has been known of it by any of the writers of Washington biographies. Even the honest Masonic biographers did not know anything about it. Hayden, who wrote "Washington and his Masonic Compeers" did not know anything about it. It is an invention, a forgery put into the archives of a lodge absolutely untrue, but this sort of work seems to be going forward very steadily and rapidly at the present time.

When Chief Justice Marshall, as I have said in "Was Washington a Mason?" was yet a living man in Richmond, Virginia, statements which were printed in Boston referred to him as a Mason which he, a living man, declared were entirely untrue. If men will commit forgery in the interest of an order on living men how perfectly easy it would be for them to do the same thing for men who have been dead for a number of years.

Members of the First Congress, Generals of the Revolutionary Army, Etc.

The claims made about these men used to be in substance that all these men were Freemasons. About the Generals of the Revolutionary Army the statement was qualified. We were told that they were all Masons excepting Benedict Arnold whereas the fact was that Benedict Ar-

nold was a Freemason, and after this had been proved over and over again it was finally admitted, and is now generally admitted. The signers of the Declaration of Independence, the fighters of our nation, were declared to have been almost or entirely without exception members of the lodges. Now, people who write books like this one that I am thinking about are more modest. They do not generally say everyone—they say a large majority, and sometimes they put in their names. For example, John Adams, John Quincy Adams, and Samuel Adams were all of them on record as opposed to secret societies. Everyone of them has been claimed by Masonic writers as a member of the order and as a defender and advocate of the same. It seems strange that men who have any desire to be considered men of truth and veracity should be harnessed to such a cart as this, but they have been and are, and as long as Satan is a liar the organizations which he founds and maintains will live by a falsehood so far as they are able.

Why Is This So?

If Freemasonry is a good institution why not show it to be so? Why should not our Masonic writers give us the oaths of Freemasonry from Blue Lodge to Encampment and Consistory and say, "These are the oaths of Freemasonry; these are the penalties which are assumed by men who take these oaths. These oaths are good oaths. It is good for men to take them and it is good for men to swear under the penalties that belong to them, and it is right to inflict these penalties on those who having taken the oaths do not keep them."

Why should not Rev. Mr. Lanier, who is the Rector of a church in Virginia, give us a discussion of the titles of Freemasonry and tell us what they are, tell why they are, and undertake to show if he thinks he can that they are perfectly consistent with the teaching of our Lord

Jesus Christ on the subject. I have never seen this attempted yet. I have seen writings saying that these absurd titles which are assigned by Freemasonry are no worse than titles which are given by churches, etc. If this were true it would not be a justification for these titles. What we need to know is whether or not they are according to the spirit and teaching of Jesus Christ, and if some lodge man like Rev. Mr. Lanier could prove that there were a thousand human organizations which give these lordly and ridiculous titles to quite ordinary persons as Masonry does, it would not get us one single step toward a justification of the proceeding. Just so, in regard to the penalties of the order,—throats cut across, tongues torn out, bodies cut in two, hearts cut out, skulls smitten off, men's heads cut off,—the agonies of hell fire depicted—and all these said to be less than the penalties which belong to lodge men who break their oaths.

Now these penalties are in accordance with the spirit and teaching of Jesus Christ or they are not. If they are, why should not Rev. Sidney J. Lanier, 32° Mason, show it, and if they are not, if they are evil and unchristian, why should he not acknowledge it?

What has his article on prayer that comes at the end of this little book to do with the Christless prayers of his lodge? We know the value of Christian prayer. We are told how to offer it. But that is not the question respecting Masonic prayers. The question is, "Have Christian men a right to belong to and support organizations which strike out the name of Jesus Christ from prayers and even from the Word of God itself?" This is the question which must be answered. To print a book with a lot of good and true statements about the labor situation in our country does not go to show that a man should belong to a secret organization—in fact all people who are fairly well ac-

quainted with the labor situation know that the labor movement in this country today is the menace to society and that it is so because of the secrecy with which it has been organized and carried on.

The Ku Klux Klan.

At the present time there is a great newspaper discussion respecting the Ku Klux Klan. It is one of the marvels that an organization of this kind which has a history written in blackness and blood should have come to be what it is at this present moment in our country. At the close of the war this secret organization was organized, and it whipped, shot, hanged, and burned men until there were about 15,000 murders definitely laid at its door, beside a great number of others about which the evidence was not perfectly sure. The national government was compelled to take this matter up, the oaths were exhibited in open court, and the men who had taken them who engineered and officered these bands of murderers and assassins were put in states prisons by scores. The organization then died out. At the present time without any repentance for the crimes which it committed against human society this organization has been re-established. It has begun to do the same kind of work. These secret members of a secret order who in doing their work are masked so that they cannot be known by those who see them, go about whipping, shooting and hanging people that they say have done something wrong. Of course, if these people have committed crimes and offenses they ought to be punished, and there are courts in which their guilt can be proven and there are officers who are ready to take them in charge and to inflict penalties called for by civil law, but these gangs of murderers wish to take upon themselves the punishment of alleged offenders. No one knows whether the people whom they whip, maim and kill have committed any of-

fenses or not. The secret society men have said that they have and have inflicted the penalties themselves, and then have slunk into their dens like wild beasts which come out in the dark and kill and then get back to their dens and hide.

Why the Ku Klux Klan Is Tolerated.

Every fairly intelligent man knows that there would have been laws prohibiting this murderous Order long ago, if it were not impossible to draw a law which would forbid and punish such an order as the Ku Klux Klan without at the same time forbidding such organizations as the Masonic lodge. The Masonic lodge has death penalties just as the Ku Klux Klan has. The men who are to inflict these penalties are designated in the one case as they are in the other. These penalties are to be inflicted upon men who have not been judged guilty of any offenses whatever. A secret gang of murderers have gotten together in some private place, have declared certain people ought to be whipped, shot, hung or burned, and have sent their murderers out to do the work, and they have done it, and then when it is done, true to the character of their order they declare that they had nothing to do with it, that the people who committed these murders or other outrageous acts were unauthorized persons who put on the uniform of the organization and committed the crime in the name of the organization.

Take the Country by the Throat.

When a gang of secret murderers put on the uniform of a certain secret society and go out and kill a man at night and then deny that their organization had anything to do with the murder, who is to prove that they are liars as well as murderers, and is it not time that Christian ministers should be ashamed to identify themselves with secret organizations which are "not necessary for any good purpose, and which may be used for any evil purpose whatsoever?" That is what

Wendell Phillips said to me in his little house in Essex Street, Boston, fifty years ago, and when he had said this he added "I really think that such organizations ought to be forbidden by law." certainly they should be! Certainly they are not forbidden by law, and as long as they are not, the black and bloody crimes which are reported now in our daily papers will continue to be committed by secret societies of one name or another. More than fifty years ago I said to the American people "If you do not take the secret societies of our country by the throat they will take the country by the throat." They have done it. They are doing it today. What a scandalous humiliation that the ruler of a secret labor union should stand before the capital of the United States and say to the Congress of this country "You pass this law that we want passed inside of twenty-four hours or we will paralyze all the institutions of a civil sort of this country between the two oceans"—and then to see the President of the United States justifying such a thing and urging Congress to obey the laws of this secret band of conspirators.

This article is a little too long, but it is no longer than the importance of the subject demands, and the present duty of all Americans, especially of all American Christians, is to come out from all secret societies. The duty of all American legislators, state and national, is to prohibit secret organizations, and every intelligent person knows that if this is not done the outrages on individuals and on society at large which have been so evident in these recent times will continue and increase. Lodges may give public entertainments; lodgemen may talk about labor and prayer; but secret orders will continue to do their deadly work and as Dr. Howard Crosby of New York said years ago, "Out of the darkness, dark deeds grow."

The Question of the Hour

By E. E. FLAGG

AUTHOR OF
"Holden With Cords."

CHAPTER XXXIII.

THE CONCLUSION OF THE MATTER.

A story, like a human life, must draw to its conclusion some time, and as very little remains to be said regarding the fortunes of the characters with whom we

The paper in Martin Treworthy's tin box made Nelson sole heir to his bit of city property, and paved his way for the purchase of what is now one of the best farms in the State. And in the hermitage, moved to more congenial surround-



MISS ELIZABETH E. FLAGG.

have traveled thus far, we will proceed to the inevitable winding up.

Martha and Nelson stand in the front of the greatest moral conflict the world has ever seen. It rages hot and heavy, a battle all along the line. They, no less than the old anti-slavery reformers, live in a time that tries men's souls.

ings, they spent the first years of their married life, which were gladdened by the advent of a little Martin Treworthy Newhall; and even when fortune prospered them and they built a new and commodious residence, they still sacredly preserved it, converting it into a kind of summer-house half hid with creeping

vines. And if the reader visits it once more, as we now invite him to, he will find the settee and the leathern armchair in their old places; even the pot of ivy and the vases of dried grass which Martha is at the present moment engaged in arranging. Nelson is watching one of the most glorious of summer sunsets, and as the radiant level beams convert the broad acres of wheat into a living lake of emerald, he hums softly, "Green fields beyond the swelling flood."

Martha came and stood behind her husband.

"It is almost like a bit of the New Jerusalem let down to earth," she said.

"It makes me think of Tom," he answered.

Martha's only reply was to lean her cheek on his shoulder, and they stood thus together for several moments in silence.

Nelson had not forgotten Tom, but though he had lost a brother he had found a sister. On the principle of the attraction of opposites, Dora had conceived for Martha that passionate attachment which a weaker nature often shows for a stronger one. She is happily married to one of the worthiest of her farmer suitors, consults Martha in all household difficulties with even more freedom than her energetic mother, and bids fair to develop into a model of a young American matron.

"Judge Howland! this is an unexpected pleasure," exclaimed Nelson and Martha both in delighted unison as a visitor suddenly makes his appearance—a tall, fine-looking man, whose decidedly familiar features convince us that it is indeed Stephen Howland, now privileged to write Judge before his name, and one of the foremost political leaders in the great party of national reform.

That Puritan couple have today no occasion to be ashamed of the Daniel they have given their country—and here pardon us one moment's digression. There is much bemoaning nowadays over the loss of the old spirit of integrity that characterized our forefathers, but if we would have sons of the Puritans filling again our legislative halls and judicial benches there is one way, and only one way, by which it can be accomplished—restore again the Puritan home.

"Business took me in this direction," responded Judge Howland, as he shook hands with his old client, "and I could not resist the temptation to turn aside and congratulate you on what I presume is no news. I hear your name prominently mentioned as candidate for a seat in the next legislature."

Martha's cheeks flushed with fond pride as she looked at her husband, who answered quietly:

"My highest desire is to be worthy of the honor. Then I can bear success or defeat with equal composure. But I want to know, Judge Howland, if you have any idea of the cause of your failure to be re-elected last fall."

"Yes, I have," slowly responded the Judge, "though I may not be acquainted with all the facts. I know my enemies got up a malicious story of bribery on my part, and one man even swore to my giving him a large sum of money to buy up votes with—a sum larger than my whole personal estate. The story was purposely started nigh on the eve of the election so as to give me no time to deny it till it had done its work in defeating me. Masons and Odd-fellows were the originators and propagators of the whole ridiculous charge. A public man, as soon as he displeases Masonry, is politically doomed."

"Well, now," said Nelson, "what is to become of the country when the reputation of no candidate for public office is safe; when he must fall down and worship before the brazen image of the lodge, or be cast into a fiery furnace of cowardly defamation and slander?"

"I don't know unless the moral sense of the nation awakes to what is now the real Question of the Hour. That question is not so much whether we shall put down this or that great evil—not even intemperance, blasting, gigantic iniquity though it be, but whether Christ shall rule our nation through Christian rulers, or Satan through the godless secret lodges. I do not mean to belittle the other great issues which are pressing upon us, but I do assert that this is the one grand issue which contains all others as in a nutshell. I do not wonder that men seeing the tremendous amount of misery and woe wrought by the saloon, and not seeing how this secret, irresponsible lodge power

backs up that and every other evil, should think the temperance question the most important. But how long is it since a Masonic clerk, by neglecting to record the minutes of the Constitutional Amendment passed in this State, killed all the hopes of the temperance men and women who had labored so untiringly for its passage? How often the County Commissioners and Excise boards are Masons standing in fraternal relations to the rum power? How often liquor cases are tried and juries fail to convict because there is a secret understanding with a Masonic judge or attorney? How many cases are put off on a frivolous pretext and never tried at all for the same reason? Temperance men and women must wake up to these things; they are waking. This grand party of Christian reform which has risen up to combat their secret enemy bears the destiny of the American race in its bosom over our stormy political waters as the Mayflower bore the seed for the nation's planting; and its platform embodies lessons experience has been teaching them through years of disappointment and frustrated hopes, and which once learned can never be unlearned."

Nelson was thinking of Martin Tre-worthy, who would have so rejoiced in this new party but died without the sight.

Judge Howland paused a moment, and then he said with slow and solemn emphasis:

"How long halt ye between two opinions?"—that is the question God is asking the American nation today."

The End.

How did David express his confidence in God?

"Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed; let them be ashamed which transgress without cause. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." (Psalm 25:1-6.)

REBEKAH DELINQUENT NOTICE.

Golden Star Rebekah Lodge.

Whiting, Ind., Dec. 20, 1922.

Cecil M. Crane.

Dear Brother:

It is made a part of my official duty to notify you that you are delinquent to the Lodge as follows:

For dues for the term ending Dec. 31, 1922, to the amount of \$1.00. Dormitory fee \$0.50; total \$1.50.

It is the earnest wish of the Lodge that you pay the amount at once and restore yourself in good standing; otherwise you deprive yourself and family of the relief the Lodge ever finds it a pleasure to give and the social enjoyments our fraternity is intended to afford.

We earnestly hope for your co-operation and participation with us in the work of relief and charity.

I hope you will hand me the amount before next meeting night.

Fraternally,

(Signed) FLORENCE HELMAN,
Secretary.

RESPECTFULLY DECLINED.

Whiting, Indiana, Dec. 26, 1922.

Golden Star Rebekah Lodge,

452 I. O. O. F., Whiting, Ind.

To the Secretary and Lodge:

I received your notice of delinquency in my dues. Early in 1922 I decided it was impossible to be loyal to Christ and belong to any secret orders.

I immediately separated myself from their fellowship as commanded in 2nd Cor. 6:14-18. I have renounced and denounced all secret orders for the following reasons:

1. They interfere with good citizenship.
2. They undermine Christianity and true morality.
3. They exclude Christ but use his teachings.
4. Their benevolence is spurious.
5. They are organized selfishness.
6. Good things should not be kept secret.

My money and influence go toward stamping out such institutions. With ill-feeling toward no member or members, I remain

Yours sincerely,

(Signed) CECIL M. CRANE,
450 Ohio Ave., Whiting, Indiana.

Dr. McFeeters' "America in the Coming Crisis"

BY CHARLES A. BLANCHARD, D. D.

I have known Rev. Dr. J. C. McFeeters for many years and I esteem him most highly as an earnest and faithful Christian man. This book which he has prepared is apparently intended to show that the world war, which we hoped had gone, is simply suspended and is certain to be renewed. Rev. Dr. McFeeters believes that the Lord Jesus Christ is ultimately to reign in this world. Several scriptures which clearly teach this he quotes with belief and approbation. All of us who are Christian people believe the same. He believes and in this book teaches that the way of the Lord is to be prepared by having America do her full duty in regard to Christian government. He thinks that the public acknowledgment of Jesus Christ as the Saviour and Ruler of the world will be a means to that end, that is, if Jesus Christ is thus acknowledged by America, His coming to rule the world will be hastened, and the dark days through which we have been and are passing will come to an end.

Rev. Dr. McFeeters is a post-millennialist, that is, he does not believe that Jesus Christ is coming to take to Himself His great power and reign, but he believes that the world is to be prepared for His coming by America and other good nations, and that when the world is prepared for the reign of Jesus He will come and sit upon His throne. Those of us who are pre-millennialists believe as he does that Jesus Christ is to reign but we do not believe that America or any other nation will prepare His way in such effective fashion that He will come and take His throne and occupy it. We believe that when He comes He will find faith largely wanting, evil widely prevalent, and the people longing for someone who may put an end to sin and bring in an everlasting righteousness. Some of our readers know that this is my own opinion. The writing of Dr. McFeeters' book intensifies my conviction that it is unquestionably true, and while I am anxious to have America do just as much good as she can and quite sympathize with Dr. McFeeters in his desires that our nation should be decidedly improved in character, I do not believe that Amer-

ica will bring in the millenium or that any other nation will bring it in, but that Christ will bring it in Himself. I therefore pray, not primarily for America, though I do pray for my country, but primarily I pray that the Lord Jesus Christ will hasten His coming and as John did, so I say, "Come, Lord Jesus, come quickly." And I comfort myself in this frightful time with His thrice repeated promise that He will do this. "Lo, I come quickly and my reward is with Me to give to every man according as his work shall be."

Scarlet Threads Running Through This Book.

"The world-war suspended; a new war on the horizon."

"Now we are under the truce of God."

"Who shall rule this world? Jesus or the devil?"

"The Lord is speaking in deeds that stun the world."

"The powers are mobilizing for the final battle."

"The devil determines the overthrow of the church."

"The Lord and His people will win."

"The decisive battle will strew the earth with ruins."

"Will America be on the Lord's side in the fight?"

"Let America's 60 million Christian patriots decide."

"Safety depends absolutely on right relation with Jesus."

Bound in cloth. Price \$1.00 postpaid. Address: J. C. McFeeters, Parnassus, Pa.

ELKS' FUNERAL SERVICE.

(Continued from December, 1922, Cynosure.)
Session of Sorrow.

The Lodge should be opened in the Lodge Room, in regular form. The method of arrangement should be left to the Esquire, who will act as Marshal. The regalia for funeral shall be a spray of amaranth and ivy, worn on the left breast, with the addition of crepe on left arm or on jewels. In cases where the jewels are not worn, a mourning badge can be used as substitute—the idea being to produce the effect of uniformity and organization.

The Lodge will form in Lodge formation, the Exalted Ruler at the head, Esteemed Leading Knight at the foot, Esteemed Loyal

Knight at the left side, Esteemed Lecturing Knight at the right side; Esquire and Chaplain, respectively, on the right and left of Exalted Ruler; Secretary and Treasurer, respectively, with Loyal and Lecturing Knights; Inner Guard and Tiler, respectively, on the right and left of Esteemed Leading Knight. All officers standing in front of members. The Esquire always acting as Marshal.

Opening Ceremonies.

Exalted Ruler—Brother Esquire, see that Lodge, No. of the Benevolent and Protective Order of Elks, is in position for the proper performance of our Funeral Ritual.

Esquire—Exalted Ruler, the Lodge is in position.

Exalted Ruler—My brothers, as no ceremony of a solemn character should be commenced without an invocation to the Deity, let us pray.

Chaplain—O Thou Grand Exalted Ruler of the Universe, Giver of Life and Death, Whose decree has called from its earthly tenement the soul of our departed worthy brother, grant us, we beseech Thee, the power to turn our minds from all worldly objects, and by the contemplation of this evidence of Thy power cause us more faithfully to fulfill our obligations of Charity, Justice and Brotherly Love, not only to our departed brother, but toward one another, so that at Thy summons our survivors may testify to our Fidelity. Grant, we beseech Thee, eternal happiness to the spirit of our departed brother, and forgive the trespasses of his life, so that he shall become worthy of a place in the Eternal Lodge of the hereafter, where we all hope to be reunited, nevermore to part. Amen. (All, Amen.)

Exalted Ruler—Brothers, we are here assembled to dwell upon the uncertainty of life and the vanity of all human pursuits. The solemn duty before us is of the broadest and most charitable nature that can actuate our gatherings; as we are taught that Charity extends beyond the grave, we are here assembled to commemorate the memory of one who has fallen in life's battle, whom Death has claimed for its own, and who now sleeps that sleep which knows no waking.

(Secretary calls name of deceased brother three times.)

In vain we call upon him; he has passed into the light which is beyond the valley of the shadow of death; the places

that have known him shall know him no more, and once more we are called upon to realize that in the midst of life we are in death; that He Who watches over all our destinies has the spirit of the departed under His watchful care, and on the last great day will again unite the chain of fraternal love so recently broken. My brothers, ere we consign forever the mortal remains of our deceased worthy brother to the bosom of our common mother, the earth, it is fit and proper that we should, as Elks, testify to his faithful adherence to the grand objects of the Order.

Brother Esteemed Leading Knight—

Esteemed Leading Knight—Exalted Ruler.

Exalted Ruler—From your station, what say you of our departed brother?

Esteemed Leading Knight.—As "Charity" is the motto of this station, I testify to his faithful adherence to the cause of "Charity."

Exalted Ruler—Brother Esteemed Loyal Knight—

Esteemed Loyal Knight—Exalted Ruler.

Exalted Ruler—What is just to our departed brother?

Esteemed Loyal Knight—As the Just deserve "Justice," so I pronounce him faithful in "Justice."

Exalted Ruler—Brother Esteemed Lecturing Knight—

Esteemed Lecturing Knight—Exalted Ruler.

Exalted Ruler—What do you, from your station, say of our departed brother?

Esteemed Lecturing Knight—By the fraternal ties which united him to us, I pronounce him faithful in "Brotherly Love."

Exalted Ruler — "Fidelity," my brothers, embraces all; and having been faithful in "Charity," "Justice" and "Brotherly Love," I testify to his having been an Elk, upright and firm, and worthy to receive from us such honors as are bestowed upon the faithful brothers who have preceded us to the Grand Lodge of the hereafter, there to receive from the Grand Exalted Ruler of All the final degree of Eternity.

Exalted Ruler—(Takes the boutonniere.) Brothers, here we have the amaranth, encircled by the clinging ivy. The

former, from its unfading nature, typical of the immortality of the soul. The ivy is the floral metaphor of devoted friendship—with us, the symbol of “Brotherly Love.” In token of our belief in the immortality of the soul, and emblematic of our brotherly love, we will each deposit the amaranth and ivy in the grave (or upon the casket) of our brother. Departed Brother, may your immortal soul enjoy an eternity of bliss in the presence of our Father in Heaven. (Deposits spray of amaranth and ivy.) Peace be with you.

All (repeating action)—Peace be with you!

Exalted Ruler—Brother **Esteemed Leading Knight**—

Esteemed Leading Knight—**Exalted Ruler**.

Exalted Ruler—Has Charity been duly observed in these obsequies?

Esteemed Leading Knight—It has.

Exalted Ruler—Brother **Esteemed Loyal Knight**—

Esteemed Loyal Knight—**Exalted Ruler**.

Exalted Ruler—Has Justice been done our departed brother?

Esteemed Loyal Knight—It has.

Exalted Ruler—Brother **Esteemed Lecturing Knight**—

Esteemed Lecturing Knight—**Exalted Ruler**.

Exalted Ruler—Has the principle of Brotherly Love been duly exemplified?

Esteemed Lecturing Knight—It has.

Exalted Ruler—Thus may we ever act as exemplars of our grand objects—Charity, Justice, Brotherly Love, and Fidelity—so as to merit the blessings of the Grand Exalted Ruler of All.

(Quartette or Brothers will sing.)

* * * *

But in *Charity* and *Justice*,

With *Fidelity* and *Love*,

We may meet our *absent brother*

In the realms of joy above.

Sleep today, departed brother,

In thy quiet, hallowed bed,

While the *amaranth* and *ivy*

Bloom eternal o'er thy head.

* * * *

Exalted Ruler—Brothers, having performed the proper rites in accordance with the objects of our order, I declare Lodge, No. of the Benevo-

lent and Protective Order of Elks, closed without further form.

—*Ritual of Special Services* for use of subordinate lodges, published by the Grand Lodge, B. P. O. E.

A SONG OF PRAISE.

BY J. W. MOSS.

Awake, my soul and sing the praise
Of thy almighty God,
Although my song be but the sighs.
I heave beneath His rod.

How often when o'erwhelmed with grief,
And almost in despair,
Something I could perceive still left
To show His love and care.
I've oft complained of thorns which in
My narrow path did lay,
When but for them I would have stood
Or loitered on my way.

When God was pleased to cast the gloom
Of midnight o'er my soul,
He left one star to shine from far
To guide me to the goal.

Then let me sing a song of praise
To Him whose hand is free
To help me from my sins to part,
However sweet they be.
Wheeling, W. Va., December 1, 1922.

MASONRY AND WOMEN.

BY AN EX-MASON, REV. J. K. MAC INNES.

All living organisms grow. There is a marked advance in the status of women under the Gospel in the twentieth century and that in the first century of the Christian Era. And yet the spirit of equality and fair play that was involved in the great doctrines of the Christian religion was as true in the first century as it is in the twentieth—it lacked volume only to make it workable. The first century aimed to rule by force, the twentieth by ideals. Thus we have the evolution of human freedom—from the absolute monarchy of Caesar Augustus, in whose reign and for several succeeding centuries, woman's place was in the home, and there meekly to obey the commands of her master or husband, to the equality of man and woman in law-making of the twentieth century.

No one can easily doubt that the different existing between these times is caused by the difference in religious conceptions. Roman gods were autocratic, cruel and licentious. So were the worshipers of such gods. Roman gods loved, courted and seduced the fairest goddesses, after-

wards enslaved them. So did Roman worshipers of such gods. Christianity came with its high idealism, calling upon both men and women to consecrate themselves to holy living—all equal before God, all guilty in His sight, all called upon to repent—that they might be cleansed and restored to right relations with their ideals and with society. In this new religion were men such as Peter, Paul, Matthew, but there were women too, received by the Founder on the same terms as the men, for example Mary of Nazareth, Salome, Mary of Magdala, the mother of John Mark, and others. In fact the first missionary of the good news was a woman who went into Sychar in Samaria constraining her acquaintances saying come and see a man who "told me all that ever I did." The influence of such examples and teaching begun in the first century, gave us woman suffrage in the twentieth century.

Seed thought ideals are powerful factors to destroy tyranny and to set humanity free. For this we would rejoice, if it were not that there are seed-thoughts and ideals still in the world that are downward in their tendency as well as seed-thoughts that are upward in their tendency. One of these downward seed-thoughts is found in the attitude of Masonry toward women. The sad part of this is that women do not realize this as a rule in our day. Time was when wives, mothers and sisters of Freemasons resented any cult or religion monopolizing the time or attention of their men, and closing the door against them. Women have no quarrel with Masonry on this score for Mr. Rob. Morris worked out, by twisting Scripture to suit his purpose, the scheme of Adoptive Masonry or the Eastern Star. No women can become a member of this order unless she sustain the relation of mother, wife, sister or widow to a Mason. Thus the O. E. S. or Eastern Star or Adoptive Masonry rests on the first three degrees or the Blue Lodge.

In the ancient Jewish religion women were accounted worthy of salvation because they were the mothers of men. They were included in the confession and absolution made by the head of the house, a man, on the great day of atonement. Mohammedanism and Mormonism follow

this rule and grant that woman can be saved on account of her relation with man—not because of her own intrinsic worth.

Christianity as we have seen places man and woman on the same level.

Now Masonry is not Mohammedan, Mormon, Jewish nor Christian and yet it is a religion, claiming to bring "to the light" to the "New Birth," "to the celestial lodge above."

What is the attitude of this religion toward woman? Is it that of the Jews, Mohammedan and Mormon or is it that of Christianity? We believe it is the former. It is very decidedly not the attitude of the Christian Church where women are welcomed and given such a large place in its work.

No woman can be received into a Masonic Lodge. Every Master Mason takes an oath that he will never be present at the receiving ("raising") of a woman into a Masonic lodge on the pain of death if found out. That is to say, Masonry considers the initiation of a woman into a Masonic lodge a criminal offense against Masonry, which every Master Mason promises shall be punished with death.

Does Masonry believe that women are saved? No, unless they are members of the "Eastern Star." Masons in their ritual continually refer to those who are not in the lodge as "the profane," this includes both men and women, also children. But men if they are outwardly moral and have the cash may join and thus free themselves from being in the class called "the profane." Women in the United States since about 1838 may join the Eastern Star and be saved. Therefore Masonry as a religion does not believe in the salvation of woman-kind except the few who in the past eighty years or so have become members of the Eastern Star.

We wonder whether intelligent men, and there are many of them in the Masonic Lodge, believe all this that their cult teaches regarding women. Do they believe that Mary, the mother of Jesus, and her sister Salome and Mary of Magdala and many others failed to come "to the light." "the New Birth" and to "the celestial lodge above." How sad that all women who lived before and since the Eastern Star was invented eighty or more years ago are the "profane," in the dark

therefore lost in limbo, in hades, except the few who became members of the Eastern Star—these are being saved by reason of their relation of mother, wife, sister or widow of Masons.

That is to say, Masonry teaches, both by direct statement and by implication, that women's salvation depends on their relation to men. This is precisely the Mormon and the Mohammedan teaching.

Masonry degrades woman. This may sound radical and foolish to many who know how chivalrous and clean are some Masons they know. I am not writing against Masons but against Masonry as I know from inside, both in the lodge and in the rituals and explanations of its rituals. Does not one of the three obligations of Blue Lodge Masonry compel the candidate to "promise and swear that he will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it," according to Dr. Bernard's "Light on Masonry," from which I quote word for word, taken from the third degree obligation. This is good, so far as it goes, but it does not go far enough. The oath does not include all womankind; only those who belong to and are related to Master Masons. The implication therefore is that the one taking such oath may violate the chastity of all other women who are not the wives, mothers, sisters or daughters of Masons. If a Mason must commit, as some do, a breach upon the chastity of any woman, why not on one of his own order? Why thrust him on women at large? Masonry does not regard womankind, only insofar as they can be of service to enlarge and glorify the cult.

In 1912 in one of the small towns of North Dakota, the seventeen-year-old daughter of the German minister, pastor of the little German Church, was seduced. A Mason was accused. The matter was hushed for the accused was rich, but his wife is a stranger to him since. The German minister I am told was the only man not a Mason in that neighborhood. This man is at large in good standing in his lodge for he did not violate or break the laws of Masonry.

How convenient this is as a religion!
—Calvin, North Dakota.

A Word to Bible Students

I sincerely hope to be instrumental under God in saving some young men, and especially students of the Christian ministry, from entanglements with what I consider to be a great delusion, to plead with them to separate themselves from the whole system [the secret lodge] as I would plead with them about any other moral or spiritual counterfeit. I plead with them to separate themselves from it because it is contrary to the Word of God; because it is dishonoring to Jesus Christ; because it is hurtful to the truest interests of the soul; because it has the stamp of the dragon upon it.

As my friend, the late A. J. Gordon of Boston, said: "We become unavoidably and insensibly assimilated to that which most completely absorbs our time and attention." One cannot be constantly mixed in secular society without unknowingly losing some of his interest in the divine society of God and of angels, where he belongs by his new birth. Our citizenship is in heaven, my Christian brothers, and we ought to be careful where we are living and refuse to be attracted by any system which is a rival of the blood-bought Church of the Redeemer.—**Rev. J. M. Gray, D. D., Dean of the Moody Bible Institute.**

Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me.

When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.—*Ezekiel 3:17-19.*

"As well hope to grasp a star by the hand as divine truth by reason."

The unselfish love of the Savior should make us discover ourselves as sinners. While we have time and space for repentance we should improve the time.

There is no occasion for the children of grace to be afraid that God will overlook any. However aggravated our sins may be there is room in the mercy of God for us.

Whatever makes men good Christians, makes them good citizens.—Daniel Webster.

"That which is highly esteemed among men is abomination in the sight of God."
Luke 16:15.

THE NATIONAL CHRISTIAN ASSOCIATION

OPPOSED TO SECRET SOCIETIES.

A few words of the history of the reform preceding the organization of the National Christian Association is in order.

The excitement caused by the abduction and murder of a Mason who had revealed the secrets of Masonry began in 1826 and continued for nearly twenty years. During this time Daniel Webster, Edward Everett, John Quincy Adams, John Marshall, William Wirt, William H. Seward, Millard Fillmore, Richard Rush, Thaddeus Stevens, Thurlow Weed and many other leading men condemned the secret lodges called Masonic in the strongest language which men can use. A deep distrust and a settled hatred of secretism took possession of the inhabitants of the non-slaveholding states. They had seen an unoffending citizen abducted and murdered by the Freemasons of western New York. They saw the fraternity at large protect and honor the murderers. They banished the Order from their midst.

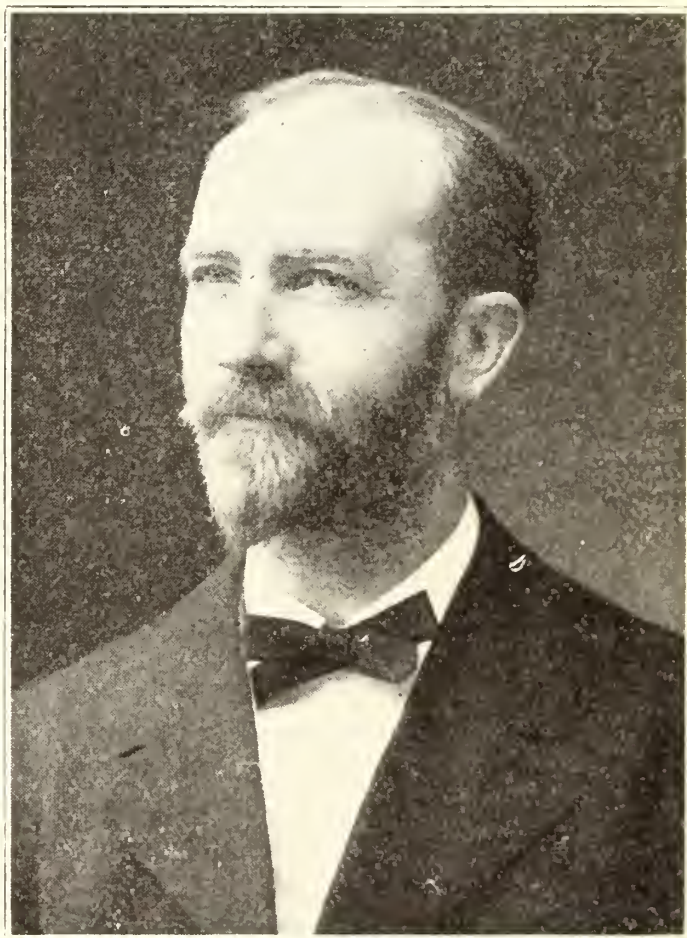
Camouflage as Odd-Fellows, Temperance and Mechanics' Unions.

As time went on those who knew of this outrage became fewer in number. The edge of popular hate was dulled by time. This enemy to humanity and religion seemed lifeless, and Christians do not prosecute the dead. From these causes and others, Freemasonry found a place and a time in which to renew its work. It made its second start under favorable circumstances. Prominent Masons while the order was under ban had entered the Odd-Fellows and the secret temperance orders. Mechanics' unions of a secret character had sprung up, and when Masonry began to revive, it was buttressed all around by these other secret orders. Camp lodges during the Civil War saw multitudes of young men initiated into Masonry. They were assured that falling into the enemy's hands the grip and sign would secure favors. Masons were quite fast filling the offices of the State. Solemn Masonic ceremonies were drawing men away from the churches of Christ. The Jesuits on the one hand, the Masonic organizations on the other, controlled by bad men and sup-

ported at least by the names of some who were good, advanced in parallel lines to disintegrate that Christian church which is the bulwark of our liberties, and to capture by secrecy and skill the government under which we live.

A Christian Standard Raised (Is. 59:19).

When the smoke of battles had cleared from our reunited country, our fathers asked, "What shall be done in view of the secretism that has come upon the land like a flood?" From our Free Methodist brethren, I believe, came the sug-



REV. J. F. HEEMSTRA,
President, National Christian Association,
1922-23.

gestion of a non-sectarian, inter-denominational and national Christian association, which should furnish a rallying point for all denominations and all Christians who had come to understand and recognize these foes of our civil and religious liberties—foes which had come upon us while the nation was in its death grapple with slavery. At such a time certain Christian men called a convention to meet in the City Hall, Aurora,

Illinois, in October, 1867. The attendance was large and enthusiastic. President Jonathan Blanchard was made chairman and delivered the principal address. Speeches of power were also made by Rev. I. A. Hart, a seceding Mason, and others. As a result of this convention a National meeting was held at Pittsburgh, Pennsylvania, in May of



"THE CARPENTER BUILDING"
850 West Madison Street, Chicago.

1868, and representatives of seventeen denominations were enrolled. At this time "The National Association of Christians Opposed to Secret Societies" was formed as a non-sectarian association which would furnish "a rallying point" for all Christians who had come to understand and recognize this great anti-Christ of our age.

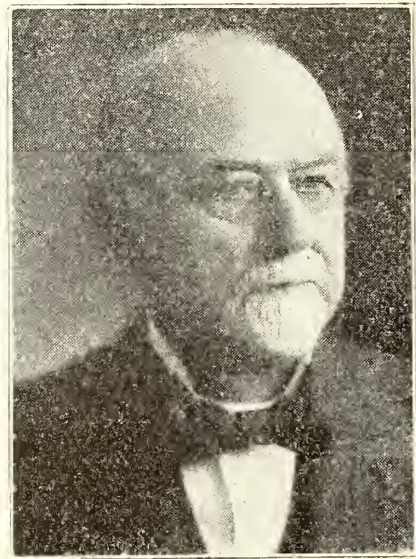
Association Becomes a Corporation.

Until the year 1874, the Association had no legal existence. It was at that time incorporated as the *NATIONAL CHRISTIAN ASSOCIATION*, articles having been filed with the State Secretary of Illinois and a Certificate of Incorporation issued. Hon. Philo Carpenter, of Chicago, one of the prime movers in this opposition to the lodge, and who at that time had given more money to aid in the work than any other man, offered to the Association a fine building at 850 West Madison Street, Chicago, worth twenty thousand dollars, so that its work of removing the obstacles to the coming kingdom of God might go on.

Annual meetings have been held in Chicago; Cincinnati, Ohio; Worcester, Massachusetts; Oberlin, Ohio; Syracuse, New York, and in many other places; in 1921 in Grand Rapids, Michigan, and in 1922 in Omaha, Nebraska.

These annual conventions have been addressed by so many gentlemen that it would be useless to name them all. Among them may be mentioned President Henry C. King of Oberlin College, Senator Pomeroy of Kansas, Frederick Douglas, Bishop Edwards of United Brethren, President H. H. George of Reformed Presbyterian College and Seminary, Bishop B. T. Roberts of Free Methodist church, Joseph Cook of Boston, President Jonathan Blanchard of Wheaton College, Rev. J. J. Daniels, D. D., of Swedish Evangelical Mission Church, and Rev. Prof. Th. Graebner of Missouri Synod Lutheran Church.

Charles A. Blanchard, now president of Wheaton College, was the first agent



WILLIAM I. PHILLIPS,
Secretary-Treasurer.

and lecturer, 1870-72. He was succeeded by the late Rev. J. P. Stoddard as secretary and general agent. William I. Phillips has been general secretary and treasurer for the past quarter of a century. At the present writing Rev. John F. Heemstra, Holland, Michigan, is the president of the Association and a worthy successor of the many who have preceded, among whom were President Blanchard, Bishop D. S. Warner and Rev. J. Groen. The present lecturers are Rev. W. B. Stoddard, Eastern secretary; Prof. Silas W. Bond, Western secretary; Rev. Francis J. Davidson, South-

ern agent; and Mrs. Lizzie Woods Roberson, representative at large. Five members of the board of directors of the National Christian Association respond to calls for lectures whenever possible.

THE CHRISTIAN CYNOSURE was started in 1868 and is the official organ of the National Christian Association and has this one general object: to give the news of this special movement and the arguments by which its position is maintained. It is sustained by its subscribers, not to make money or get friends or office, but because it maintains principles which they believe to be fundamental to our liberties and the Christian religion.

As a result of the movement inaugurated by the Association books have been printed and a large number of tracts issued, and by the aid of thousands of co-workers, millions have been distributed in this and many foreign countries.

Many More Than Seven Thousand (I Kings 19:18).

From this movement other publications, books and tracts have sprung and are springing up, and several able denominational journals are, together with these, pouring light on the one great fact that the secret orders are in their nature pagan and destructive of Christian civilization. These facts are imperfectly understood by the churches but they are beginning to understand the nature of the Lodge more clearly and to sympathize with the position of the National Christian Association which holds that the Lodge system denies Christ and worships Satan. The three fundamental degrees of Freemasonry on which all rites in all countries are based excludes Christ altogether. Templar Masonry is a vile parody on the death of Christ and travesty of the Christian religion. In the Rose-Croix degree (Scotch Rite) the presiding officer asks: "What is the hour?" His first assistant answers: "It is the instant when the veil of the Temple was rent; darkness shrouded the earth; light was extinguished; the pillars and implements of Masonry were broken; the flaming star disappeared; the cubic stone gave out blood and water; and the word was lost."—Des Champs, Vol. 1, p. 56.

This odious jumble of the Bible nar-

rative of the crucifixion with lying Masonic legends, like the caricature of Christ raising the dead, and mock regeneration of the candidate in the Blue Lodge, works double; it dignifies Masonry and degrades Christianity. And thus the whole lodge, from base to apex, is really one solid pyramid of blasphemous burlesque of the Christian religion.

Testifying Denominations.

Among the denominations which are committed by vote of their legislative assemblies or by constitution to the exclusion of Freemasons from church membership are the United Presbyterian, United Brethren in Christ, Seventh Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, Church of the United Brethren in Christ, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans, Church of God in Christ, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterian, Reformed Presbyterian, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed and the Christian Reformed churches, Pentecostal Church of the Nazarene, Christian and Missionary Alliance, and various independent churches, such as the Moody Church, Chicago; Wheaton College Church (Cong.), Wheaton, Illinois.

Some of the Evidences of God's Favor.

There are hundreds of ministers of the Gospel as well as many thousands of laymen who have been led to renounce Freemasonry and other secret orders. Such witnesses can now be found in all parts of the United States. The Church of God in Christ has in its membership nearly 40,000 seceders from secret societies.

It was Jonathan Blanchard, one of the founders of the National Christian Association, who said: "To meet this anti-Christ, to turn back the inky flood of ignorance, timidity and fear, which chloroforms now the press, the pulpit and the legislatures of the United States—in short, to tear off this political, moral and religious shroud, which, like the fabled shirt of Nessus, enfolds our entire globe, God has given birth and being to the National Christian Association and has thus far given it success." These statements

though made some years ago are true today as is ably shown by the Association's last annual report.

The vice-president of the Christian Reformed Synod, Rev. G. D. DeJong, at its recent meeting said publicly: "The National Christian Association *delivers the goods.*" The Association appreciates such

expressions and realizes that it is true because of the backing it receives from Christian members of some score of testifying denominations which stand back of this movement. May the Association continue to receive still stronger support, if possible, and one commensurate with the needs of the great field.

NOTATIONS ON MASONRY.

BY B. M. HOLT, FARGO, NORTH DAKOTA.

Grand Master F. W. Settlemier of the Grand Lodge of Oregon (1919), "sounds a timely warning against the neglect of the young Mason." "If a lodge would be a live wire and be well attended, holding the interest of the young Craftsman is an essential," says E. D. Vanderlieth, Grand Commissioner of Review for the Grand Lodge of Nevada, and continues, "Hold his interest for three years and most likely, you will have him tied." (Proceedings Grand Lodge Nevada, 1920, page 71.)

Yes tied and branded and with a ring in his nose. Tied with the cable-tow of secrecy, branded with a false religious philosophy and led about by the ring of foolish oaths of obedience.

"The Library of Masonic History, Volume IV, is a venture of Yorston, and as brother Sachse says, 'tis a pity it was ever printed'" says the Reviewer of the Grand Lodge of District of Columbia, and continues, "There [in this book] appears the name of John Adams on the rolls of three Massachusetts lodges, either of which would fit John Adams as to time and place, but President John Adams is on record as denying he ever was a member." (Proceedings Grand Lodge District of Columbia, 1919, page 419.)

President John Adams did "deny" and he also did just a little more, the which all well-informed Masons know; for example: "There is nothing in the Masonic institution worthy of seeking to be associated with it."

"I believe," says Grand Master A. A. Rose of the Grand Lodge of Texas, "it [Masonry] is God given and God sent, for the especial purpose of furnishing a

medium where Jew and Gentile, where men of all beliefs and no beliefs can meet as Brethren and work out the Fatherhood of God and the Brotherhood of man." (Proceedings Grand Lodge Nevada, 1920, page 87.)

Grand Master A. G. Burnett, of the Grand Lodge of California, "goes him one better." Mr. Burnett says: "The principles we teach are the only influence that can save and redeem the world, and their beauty and potency will yet be acknowledged by all mankind." (Proceedings Grand Lodge Oklahoma, 1918, page 225.)

"The United States had its origin in the cradle of Masonry," says Hon. Mr. Baird, a Past Grand Master of Masonry. (Proceedings Grand Lodge District of Columbia, 1919, page 423.)

The question then arises: who cared for our country until she got out of that cradle? The Ladies Aid, perhaps.

The Masonic Service Association of the United States (American Masonry combined) has for one of its objects to investigate and report on subjects of interest. For its sources of supply it takes (1) Masonic literature; (2) Non-Masonic literature, part of which is the literature of "Voluntary Propaganda Association". (Proceedings Grand Lodge Iowa, 1920, page 209.)

Well, here's hoping that they make good use of the CHRISTIAN CYNOSURE and LUTHERAN WITNESS *for their* "sources of supply."

"We would Christianize, if we could, every Mohammedan, Hindoo, Eskimo and Roman Catholic," says the Foreign Correspondent of the Grand Lodge of District of Columbia, "but as Masons we should be tolerant and should introduce no innovations," in Masonry. (Pro-

ceedings Grand Lodge District of Columbia, 1919, page 488.)

Very well, now let us see that you live up to your teachings for once.

In the Grand Lodge Proceedings of Tennessee, 1919, it appears that the Committee on Grievances "prints too much." "The names and offenses could easily have been deleted," says Past Grand Master Baird, and concludes: "Our reports probably get into the hands of our enemies very soon after they leave the press." (Proceedings Grand Lodge District of Columbia, 1919, page 492.)

In the first degree of Masonry the candidate swears a frightful oath, kissing the Bible and calling upon God to bind the transaction, and promises that he "will not write, print, point, stamp, strain, cut, carve, make or engrave" the secrets of the lodge, "nor cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter, or character, whereby the same may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained." I can only figure one way, and that is, that, in publishing these "reports" the Masons thus engaged have violated their "solemn obligations" and are, Masonically, subject to have their "throat cut from ear to ear" and "their tongue torn out by its roots."

"A man who has a higher conception of God than those about him, and who denies that their conception is God, is very likely to be called an atheist by men who are really far less believers in God than he." Albert Pike, 33 degree Mason, in *Morals and Dogmas*, page 643.)

In support of the foregoing A. L. Talbot of the Grand Lodge of Maine issues the following:

"God is eternally the same, but human conception of God is changeable, and has changed greatly within the last half century." (Proceedings Grand Lodge, Iowa, 1920, page 89.)

"Human conception of God" has always been "changeable." Many people who once believed on Christ Jesus have joined the Masons and now reject Him.

News from Workers

MASONIC CHARITY.

BY J. W. MOSS.

Masons are ever boasting of their charitable deeds in behalf of the widows and children of deceased Masons. I have never seen any of it.

When Mr. H——, a Mason of my acquaintance, died, eight Masons came from the town four miles away to his burial. He had appointed two non-Masons as his administrators.

Shortly after the funeral the administrators were dunned by the Masons for a hundred dollars for their attendance at the burial. This was refused. The men then went to the undertaker and asked him to add their charge to his bill and collect it for them. The undertaker refused. So they failed to secure their hundred dollars out of the estate.

Next came a big fellow from a distance, who claimed to be a Mason, and hung around a week or so. He also tackled the administrators and tried to persuade them to give up their job and let him have it, claiming that only Masons had a right to administer on the estate of a deceased Mason. He failed to get the appointment. Before he left, however, he said that though he disliked to do it, he would have to sell the farm of the decedent, a little over a hundred acres, as the deceased had gone on the bail of a man for four thousand dollars, and not a dollar could be gotten from the other man. The claim, if collected, would have taken the farm and left the family, the widow and half a dozen children, destitute. He finally went off and was never heard of afterwards.

A friend in Ohio, who was a Mason, became sick and died. He owned a good farm and was not known to be in debt. A brother Mason administered the estate. Besides the farm he sold every article out of the house. The widow and children never got a dollar. I visited the widow and incidentally made some remark on Masonry. She hotly answered that her husband was a Mason, and Masonry was all right. How like a woman!

Elm Grove, W. Va., December 5, 1922.

"LIZZIE WOODS' LETTER."

Dear CYNOSURE:

I have been holding a meeting for all Christians at my old home near Lexa, Arkansas. I was here sixteen years ago and told my neighbors then what lodges would do for them and how the secret society work would sap the life out of the church.

They fought me openly and also behind my back at that time. They only had two or three kinds of lodges then, but their leaders said to them: Organize. High Masons saw that they could make their living by introducing some new kinds of lodges and so they organized the "Royal Circle", the "Good Shepherd", the "Juganos", and the "Daughters of the Tabernacle", etc. The people jumped into them. They built their lodge halls right on the same lot with the church. As you pass along by them you will see a Baptist church and a two-story lodge hall built side by side, the little house of God leaning and ready to fall down—sometimes propped up with poles, but the lodge hall is two-story and kept in good repair.

These poor farmers make their crops of cotton and corn and use the proceeds to support the Grand Master, the Noble Father, the Chancellor Commander, the King and Queen of the Royal Circle, and hosts of other grand daddies and mam-mies.

The grand educated hobgoblins get themselves in favor with the preacher and give him a few dollars. He then will sell the whole flock of God to them. He will then stand in his pulpit and tell the people about these great secret societies and how he got it from the Bible and how the men and women of olden times were in this secret order. All the foolish sheep of his flock then rush into it. The prayer meeting goes down and the church is left spiritually desolate.

This is the condition in the community: they have church services twice a month and no prayer meeting at all; there are no family devotions. Both the members and deacons of the church go to the place where they make whiskey. They call it "gosh". They spent all Christmas in drinking this stuff. On the last Sabbath of the old year the pastor went to

the man that sells "gosh" and bought a bottle of whiskey for himself and then went to the house of one of his deacons and they spent the day in shooting at marks, and then at night in the church had a meeting that they called Watch Night Meeting. I asked one of the sisters, "What are you watching for—the devil to come and take you?" She answered: "The devil has got us already. We have no prayer meetings like our old fathers and mothers used to have. The lodges have got the day here. Everybody is faithful to attend their lodge meetings, but don't care for the church. The church is dead."

She said the same was true of both the white and colored churches, and that a white man told her a few days ago: "There is nothing to the white churches. I know how to tell enough lies at home. I don't have to go to church to learn from the preacher how to tell lies." This man went on to say: "If the sinner don't stop sinning he will go to hell, but the preacher tells the church people that they can go to Heaven even if they do sin, because 'we are bound to sin'. I don't see it. The sinner is drinking 'gosh' and we Christian folks are drinking it. The outsider tells lies and we professed Christian people tell about as many. Now if that will send the sinner to hell, where are we going?" His wife said, "To hell."

"I reckon," said the man, "that it does no man any good to join the modern church. I remember when old people, white and colored, used to delight in going to the church and pray. The colored people are now crazy about their lodges and they will borrow money all the year from the white man to pay their assessments and dues to the lodges, and at the end of the year they are not even able to pay their debts."

Oh, the poor people down here are in an awful fix; their corn cribs are empty; their cotton crops were short; they have not got meat enough to run them through the year because they did not raise corn enough to feed the few hogs that they have. The lodge Grand Master and the King and Queen get the most that they make and the poor people having gone away from God are serving idols and the curse is on them (Deut. 28:15-37).

I went to see a lady friend of mine and while at her house her husband told me that he had quit the church. "I am through with them," he said. "I stay home. I go to my lodges and that is enough for me."

"I told you," said I, "about sixteen years ago that you would lose interest in the church." He replied: "I have got to look out for myself. I am the one that confiscated those rituals when you were here."

"Well," I said, "what did you get out of it? The committee you sent to the white people told you that if you ran me out of the country, or if I was hurt or came up missing, they would kill every Negro that belonged to the lodges. How did you feel when you learned that they would not help to kill me?" He laughed, but did not reply, and after I got through showing him the sin in secretism he said, "Thou almost persuadest me to be a Christian."

I held meetings in the little Holiness church at Rondo. The people filled the house and stood outside at the windows. One night I taught them of the sin of secret societies and gave out tracts. Some of the men got mad. One Mason went out and said: "That woman is going too far. Somebody ought to stop her right now." But no one said a word to me. Some of the people said: "The lodges have the day and the Church is dead. The people, both white and black, do not get along nice together as they used to when we had praying mothers and fathers."

I read 2 Corinthians 4:2 and showed them how ministers ought to renounce the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of truth commending themselves to every man's conscience in the sight of God, and if the gospel be hid it is hidden to them that are lost. My heart was sad to see the condition of the people.

In times past our people said, we need educated ministers, and now they have them but they are educated without having the Holy Spirit to lead them. The preachers are in all kinds of secret societies that the devil can invent and many of the girls are being made harlots. They

are carried off to the Grand Lodges and to dance halls.

A man said to me that the Ku-Klux-Klan is about to take control of this country; that the white people who don't believe in it have asked President Harding to break it up. "What did President Harding say?" I asked. "He said he could not break it up at once. It would take time." I asked, "How much time? Till he could sign the bill against them? That is the way President Grant broke it up in 1876." "Well," he said, "President Harding is a Mason. He knows what to do with them." "Yes," I said, "and the Ku-Klux are Masons also, and when President Harding starts that it will be Greek eating Greek." "Well," he said, "I hope it will be broken up." "Yes," I replied, "I also hope you Masons will be broken up before the whole country falls into the same condition that Russia is in."

This man said, "The churches are in a bad fix. They are helpless and we have got to do something to help ourselves." "Help yourselves to what—Hell? That is what you are helping yourselves to. God says, "Come out" (2 Cor., 6:17), your preacher says "Go in". Has your preacher got any Heaven to put you in? He tells you about the Grand Lodge above, but you just spell that H-E-L-L—and check your baggage for that place, for there is where you are booked for. You put every bad thing on the church and blame it and yet you lodge members and church members are all in fellowship with the Devil." "Well," he said, "our preacher told us to get into the lodges to protect our families." I asked him if the lodges had protected them from riots. Did it keep your son from the lynch pole and from the stake? All of you, both white and black, are Masons. Do you get along any better together than you used to? God help you black Masons and white Masons is my prayer. Amen.

LIZZIE W. ROBERSON.

SOUTHERN AGENT'S REPORT.

The God of Mercies has blessed us to see another New Year.

While the Church of the living God has marched steadily heavenward and

many souls have been born into the Kingdom. Satan's emissaries have been equally on the alert, deceiving men and women and leading them to destruction. The Secret Empire, the most despicable and dangerous of all Satan's agencies, is expanding throughout the country, disrupting homes, breaking up families, defiling society, perverting governments, corrupting courts, bribing jurors and causing general consternation. I am sure the readers of the CYNOSURE have been amazed at the revelations of Ku-Klux-Klan barbarism in the northern part of this state. From 1869 to 1887 the Ku-Klux-Klan, Know Nothings, White Leaguers, White Camelias, Bulldozers, and what-not hung, flayed, riddled with bullets, and burned at stakes thousands of Negroes all over the South, with no one convicted for the atrocious crimes. Juries and officials from time to time would render verdicts: "came to his death at the hands of unknown parties," but since the revived Ku-Klux-Klan have begun mobbing and lynching southern white men, both national, state and municipal governments have been aroused and prospects seem encouraging for the suppression of this particular mob.

If the several states and the national government of this great country don't take drastic action against all secret societies and prohibit their existence, it is only a question of time when the country will be plunged into civil war.

Can not the ministers and churches conceive of the wickedness and outlaw attitude of all oath-bound secret societies?

I have taken a bold and public stand against oath-bound secret lodges since 1883. My home has been set on fire five times; was burned out twice, my church has been set on fire twice and burned down once. My life has been threatened dozens of times. I have been shot at and chased for no crime other than preaching against the evil practices of secret societies. Although physically weak now, I am as strongly opposed to the lodge today as I was thirty-nine years ago.

The Secret Empire has declared that it would impede the growth and success of my little church here, but my God is a man of war and He has never lost a

battle. In the name of our God we will set up our banner and in His name we shall succeed. .

Wishing a Happy New Year to all the faithful of the Lord, I am yours for a pure Gospel church.

(REV.) FRANCIS J. DAVIDSON.

New Orleans, Louisiana.

EASTERN SECRETARY'S REPORT.

BY W. B. STODDARD.

Dear CYNOSURE:

My message is this time from Elizabethtown, Pa., the center of a section of country rich in natural resources. The early settlers were of the "plain people." Their industry and natural thrift is everywhere in evidence. A strong college has come forward in recent years, and the number of well-trained young men and women are going forth in ever increased numbers.

The lodges have not been slow to see the advantages of such a country and are bringing Moose herds, Red Men's tribes and Masonic homes to enjoy the blessings here found. In the Masonic home many dollars are being expended. The Moose have property in the center of town and are erecting their "Temple". I am told that the constant visitation of the death Angel at the Masonic home brings a solemnity that sends some of the inmates for consolation to the churches near at hand, but the atmosphere there is Masonic rather than Christian. The Friday evening dance with all its attendants is the regular thing.

I am finding plenty of opportunities here for the presentation of my message. 'Phoning my desire to the college, the president brought me in his auto in time to speak in the morning devotiona! period to the large body of teachers and students assembled. Addresses were welcomed in the "plain churches." In the A. M. yesterday I spoke to the Sabbath School and the larger congregation of the Brethren in Christ. In the evening in what is known as the United Zion Church. The expressions of sympathy and good will were not few. Added to several new subscriptions to the CYNOSURE, contributions aggregating some seventeen dollars were given.

I also got in three addresses on Sab-

bath, January 7, in Lancaster City. The elder of the church of the Brethren kindly gave me his place in the morning and I was thus able to reach the large congregation assembled there. With those bringing expressions of appreciation at the conclusion of this service, came a lady who addressed me about as follows: "I am told you are a Catholic, and I told them I was going to ask you. Are you a Catholic?" This, of course, was somewhat amusing, as Catholics are not usually found conducting Protestant services. What lodge people may say it is hard even to guess. One was reported to have said that I was a "disguised Jesuit Priest".

I found in the Vine Street Mennonite Mission a regular "Beehive" filled with little folks. It was hard to get them quiet long enough to make much of an impression with my address. They knew, of course, that when they did wrong they naturally tried to hide it, and would conclude that those who swore to hide their doings were of a similar kind. At the evening service in the Brethren in Christ Mission on Manor Street I found the "Sword Drill" and other exercises very ably conducted by the Sister in charge. The "Sword Drill" consisted in seeing who could find certain passages the quickest. Your representative gave the address to the older people.

Dropping in to see our good friends at Landisville, Pa., I found special meetings in progress in the Church of God. Six had decided for Christ, and others were considering. The pastor kindly requested that I give a "Gospel Message," which I endeavored to do. Not forgetting to tell the audience that while the Elks called themselves "The Best People on Earth," they did not conduct themselves in a godly way. While visiting in York, Hanover, Menges Mills, etc., in York County, Pa., I learned of many lodge activities. Some men came in an auto to Spring Grove, set up a cross, which they proceeded to burn, and told the astonished people they were one hundred per cent American, and had come to stay. It was thought that most of the people were not favorably impressed with this "blindfolded Americanism."

During my holiday week at home I was able to catch up a bit with my reading and writing. Some owing me on CYNOSURE subscriptions have paid as promised. There are others who should do so.

I found that friends at Mount Joy, Pa., still remember the blessing of our Convention there. New names were added to the CYNOSURE list.

In my last month's report I referred to my intention to give a lecture in the Marteni Lutheran Church, Philadelphia, Pa. This lecture was not so largely attended as it should have been. A return is requested with promise of a larger attendance. Much kindness was shown your agent by pastor and wife of this congregation. I found our Allentown, Pa., holiness friends active in their meetings. Opportunity for my message was given in two of these churches. Attention was called to the preparation of an exegetic book for students of Theology by President Haas of the Muhlenburg Lutheran College. He will, among other good things in this book, show how to oppose organized infidelity, such as is found in lodges.

The Mission conducted by Mrs. Stine was reported in a flourishing condition. They oppose the lodges. The soon return of our Lord is the special study there. Meetings in what is known as the Plain (referring to the country) Church near Lansdale, Pa., gave opportunity for me to join with Bishop Minninger and Preacher Clement in a message to the large congregation who came together on a stormy day. The text was, "Come unto me all ye that are weary and heavy laden and I will give you rest." It is a fine text for an anti-lodge message.

At the Zion Mennonite Church, Souderton, I found the pastor exceedingly kind. Although the calls for contributions were much multiplied, the collection at my service was turned to the support of our work.

I am headed westward in travel and hope to visit colleges, missions, churches, etc., in the Altoona and Johnstown, Pa., sections before returning home. I may follow friends to the south next month. Coal is still short and the cold increases. Let us follow as God shall lead.

Wheaton Coll. 1972

STANDARD WORKS ON SECRET SOCIETIES

Sermons, Addresses, Tracts
and Exposures of Secret Rit-
uals of Knights of Columbus,
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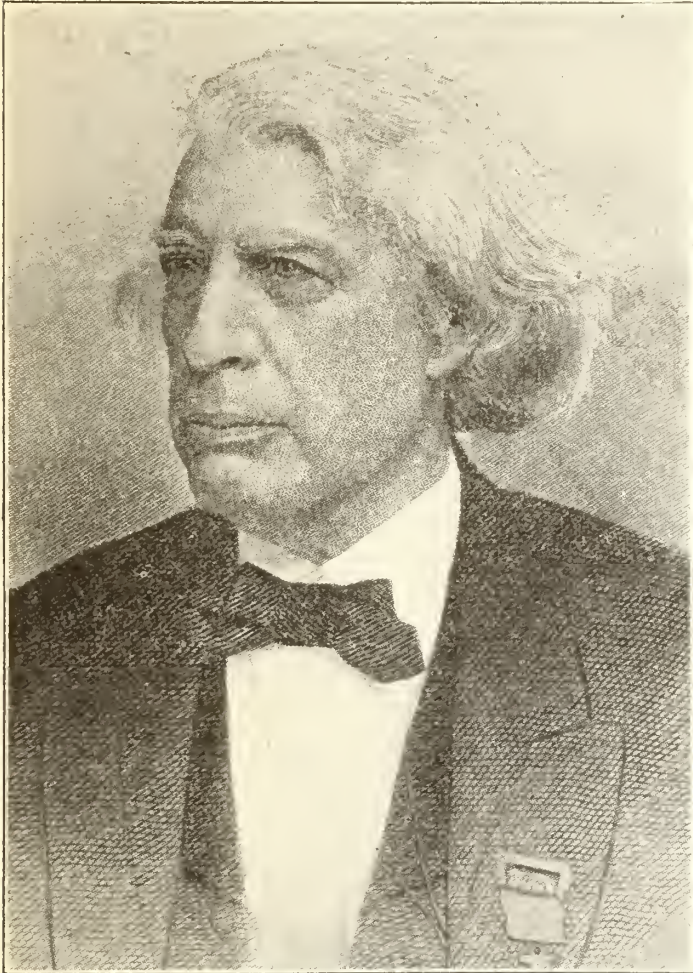
There is none
other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20



A. G. Mackey, M. D., Author of "Mackey's
Masonic Ritualist," "Lexicon of
Freemasonry," Etc.

"Our illustrious Brother, Albert Gallatin Mackey, is no more! He died at Fortress Monroe, Virginia, on the 20th day of June, 1881, at the venerable age of 74, and was buried at Washington on Sunday, 26th, 1881, with the highest honors of the Craft, all Rites and Orders of Masonry uniting in the last sad services over his remains.

"The announcement of his death has carried a genuine sentiment of sorrow wherever Freemasonry is known. His ripe scholarship, his profound knowledge of Masonic law and usage, his broad view of Masonic philosophy, his ceaseless and invaluable literary labors in the service

of the Order, his noble ideal of its character and mission, as well as his genial personal qualities and his lofty character, had united to make him personally known and widely respected and beloved by the Masonic world."—National Masonic Research Society, *The Builder*, December, 1922.

VOTE RIGHT.

Vote out the politicians
Who make the laws for greed
To sit back at its leisure
And, working people, bleed.
Vote in the men who work for
True justice and fair play;
And for the toiling millions,
Drive misery away:

And bring to them a haven
Of sweet and pure delight;
Where life, for all, is seeming
To be arranged all right.
No more let hardest workers
E'er be the poorest paid;
While, from their toil, the millions
Are, for the bosses, made:

Vote for the politicians
Who'll see just laws are made,
So, for whate'er they're earning,
The people will be paid.
Let's stop the selfish grafting
And robbing of the poor:
For we have had more of it
Than people should endure.

'Tis time that God was ruling
This fruitful land of ours,
And not greed's selfish bosses,
And military powers.
Let's go to work and help him
See that the Golden Rule,
Henceforth, is put in practice
In business, homes and school:

Then peace and joy will follow
And, happiness, we'll find,
When we all learn how blessed
Is being good and kind,
And living for the pleasures
We can, to others, give;
And cease, for selfish motives,
To, any longer, live.

—MARTHA SHEPARD LIPPINCOTT.

BIBLE THOUGHT FOR TODAY

GUARD YOUR THOUGHTS: Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things.—Philippians 4:8.

Jesus Said: Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

The Feast of Harmony: Better is a dry morsel, and quietness therewith, than a house full of sacrifices with strife.—Proverbs 17:1.

Warning to Meddlers: He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.—Proverbs 26:17.

Picture of Peace: The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them.—Isaiah 11:6.

No Respector of Persons: Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

God's Thoughts: I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil. . . . And ye shall seek me, and find me, when you shall search for me with all your heart.—Jeremiah 29:11, 13.

God Rules Within: I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.—Ezekiel 36:27, 28.

If: If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways:

Then: Then will I hear from heaven, and will forgive their sin, and will heal their land.—2 Chronicles 7:14.

If: If thou draw out thy soul to the hungry, and satisfy the afflicted soul;

Then: Then shall thy light rise in obscurity, and thy darkness be as the

nonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones.—Isaiah 58:10, 11.

Riches Do Not Satisfy: He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?—Ecclesiastes 5:10, 11.

Ruler Over All: Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou are exalted as head above all.—1 Chronicles 29:11.

The Lawyer's Question: Master, what shall I do to inherit eternal life?

Jesus' Answer: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. This do and thou shalt live.—Luke 10:25, 27, 28.

Use Heavenly Banks: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is there will your heart be also.—Matthew 6:19-21.

Remember the Poor: If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.—Job 31, 16, 17, 19, 21.

BLUE GEESE.

Twenty-two goslings were initiated into the New York City Pond of the Ancient and Honorable Order of the Blue Goose at the Hotel Adelphia. The neophytes came from Philadelphia, New York and nearby towns. Membership is composed of insurance men.—*Public Ledger, Philadelphia, Jan. 16, 1923.*

DOGS ELECT NEW CHIEF.

Members of the Executive Council of the Blair County Kennel of the Ancient Order of Yellow Dogs gathered in Altoona, Pennsylvania, on January 29th, 1923, and placed in nomination the one who is to be their Chief Cur for the next biennial term. The newly elected officers were installed, it was claimed, in accordance with their ritual which had been deciphered from hieroglyphics unearthed in ancient Egypt in the year 8896 B. C. This ritual is said to have been subscribed to by the early rulers of the Kingdom of Yellow Dogs. As soon as the weather permits many unlicensed curs will be gathered, according to the *Altoona Mirror*, January 20th, 1923.

ROYAL RIDERS APPEAR.

A new secret society, which claimed affiliation with the Klan, came to light yesterday, when a letter signed by "The Royal Riders of the Red Robe," backing the demand of the Leif Ericson Klan of Paterson, New Jersey, that German should not be restored to the course of study in the Paterson high schools, was received by the Clerk of the Board of Education of that city, with a similar letter from the Betsy Ross Council of the "Ladies of the Invisible Empire." The "Royal Riders," according to their letter, were incorporated under the laws of Oregon, and their members are all foreign-born, naturalized American citizens. Dr. Haywood denied that either organization was affiliated with the Klan.—*New York Times* of November 28, and reprinted by "The Scribe" (Jewish) Portland, Oregon, December 8, 1922.

THE ORDER OF RAINBOW.

Since the most successful organization of the DeMolay for boys, the feeling has been general throughout the country that

some such organization for girls should be started. In accordance therewith, "The Order of Rainbow" was organized at McAlester, Oklahoma, on April 6, 1922, starting with seventy-six charter members, being sponsored by members of South McAlester Chapter O. E. S. The Order may be sponsored either by a Masonic Lodge or a Chapter of the Order of the Eastern Star, or by both.

The ritual, having to do with the symbolism of the colors of the rainbow, is made very attractive and the assembly setting for the conferring of the degree is possibly one of the most beautiful in all secret work.

The object of the organization is to impress upon the girls of America their place in the home, the community, the church and the nation, and girls between the ages of 14 and 18, from Masonic and Eastern Star Homes, together with their friends and associates, are eligible to membership therein.

The organization is meeting with wonderful success and now has Assemblies in about fifteen states in the Union and many chapters and lodges throughout these states are interested in the institution of Assemblies, as the subordinate bodies are called.—*Quarterly Bulletin*, Iowa Masonic Library, July, 1922.

Read the testimony of Miss Ella M. Drake of the Eastern Star with the Masons as set forth in our tract number 32 and pity the girls from fourteen to eighteen years, who come under the influence of such "sponsors."

DRINKING A COLLEGE EVIL.

In December last some two hundred delegates registered at the Hotel Pennsylvania, New York City, representing every principal Greek Letter Fraternity in the United States. The Chairman of the Conference was F. H. Nymier, a member of the Theta Psi of the University of Illinois. He pointed out two big problems of colleges to-day—poor scholarship and intemperance—and urged the Fraternities to lead the way in correcting these evils. That is good! Turn the light upon the Fraternities. "The light that shines the farthest shines the brightest nearest home." The fraternity members need help in respect to both problems.

The Shriners of Philadelphia have forbidden the K. K. K. members from entering the LuLu Temple of that city. The reasons given are that the names of the members of the Ku Klux Klan are concealed. How can these Masons then know whether the K. K. K. enters their temple or not? Another serious objection of the Shrine is that the K. K. K. hold their meetings in "out-of-the-way places," and therefore "has no place among our free, patriotic institutions."

After the "Pot" has called "the Kettle black" what if the Kettle should retaliate and point to the Mohammedan Fez and the scimitar—a fit emblem of the bloody Turk—and obligations taken in the name of Allah—what, then, ought the Shrine to have a place among our free and patriotic institutions?

SHRINERS AT INDIANAPOLIS.

The Shrine Directors' Association of North America prepared new features for the initiation of candidates. It is said that their business is to "blaze new trails across the desert to Mecca" and to invent, devise and work out new feature acts that will be "interesting" to the Neophytes and at the same time please the members. These new ceremonies are used later in the different local temples. The Shriners met in Indianapolis, Indiana, February 15, 16 and 17, 1923.

Some people, in answer to the difficulties in which the K. of C. so frequently find themselves, declare that they should draw the veil of secrecy from their organization. But this is impossible. To do that would mean the destruction of the "Order." Man is drawn on by the mysterious and unknown,—by things veiled in secrecy. "*Omne ignotum pro magnifico.*" And yet the only mysteries that can satisfy men here below are those of our holy religion. What, then, is the justification for an organization like the K. of C.? None, at least so far as their secrecy is concerned. We need a well-organized body of Catholic laymen in this country, but the K. of C., as at present constituted, will never supply that need.—*The Fortnightly Review*, Jan. 1, 1923.

In 1921 at the meeting of the International Masonic Grand Lodge, held in England, there was said to have been nine thousand delegates in attendance. There is no United States Grand Lodge of Masons but there has been organized since the World War a United States "Masonic Service Association," which is said to be a combination of Masons to combat everything that is un-American. Its published principles are: "Religious freedom, equality in law, equal opportunities for all,—starting with the public schools—the dignity of labor and charity."

The real object seems to be to enable the whole Masonic power of the United States to be yielded as a unit in any case where such influence may seem important to the Masonic Empire.

K K K LETTER TO PROSPECTIVE MEMBERS.

Imperial Palace, Invisible Empire,
Knights of the Ku-Klux Klan.
(Incorporated)
Atlanta, Ga.

Dear Sir:

Your inquiry has been received by the Kligrapp of the great Wizard and he is instructed to propound to you the following necessary interrogatories. Upon the receipt by us of this sheet with all the questions below properly and truthfully answered by you, if same is satisfactory, we will impart to you the information you desire. Without delay you will fill in, sign and return this sheet by early mail. You will find stamped envelope enclosed for this purpose.

Very truly yours,
Knights of the Ku Klux Klan.
By

The questionnaire which accompanies the above letter reads as follows:

1. Is the motive prompting your inquiry serious?
2. What is your age?
3. What is your occupation?
4. Where were you born?
5. How long have you resided in your present locality?
6. Are you married, single or widower?
7. Were your parents born in the United States of America?

8. Are you a Gentile or Jew?
9. Are you of the white race or of a colored race?
10. What educational advantages have you?
11. Color of eyes, hair, weight, height?
12. Do you believe in the principles of a pure Americanism?
13. Do you believe in white supremacy?
14. What is your politics?
15. What is your religious faith?
16. Of what church are you a member (if any)?
17. Of what religious faith are your parents?
18. What secret, fraternal orders are you a member of (if any)?
19. Do you honestly believe in the practice of real fraternity?
20. Do you owe any kind of allegiance to any foreign nation, government, institution, sect, people, or person?

I most solemnly assert and affirm that each question above is truthfully answered by me in my own handwriting and that below is my real signature.

Signed.....

Inquirer.

Printed by the Ku Klux Klan.

THE STAATSVERBAND.

We take the following from *The Fortnightly Review* (Catholic) of October, 1922:

The writer referred to the ritual of the Staatsverband to emphasize the general trend towards mummery. The writer has before him a copy of the (German) Ritual of the Staatsverband, known as "Aufnahme-Modus." This ritual contains the pledge on pp. 2 and 3. On page 2 we read:

"I promise to observe *strict secrecy* toward all non-members in regard to business and transactions of the society."

On page 6 the Ritual contains the following: "If the parish priest is present, or a member of the D. R. K. Staatsverband of Wisconsin, the president shall request him to conduct the *ceremonies* at the installation of the new officers." (Italics mine.)

The Staatsverband of Wisconsin did great and noble work for many years, before some of the leading members con-

ceived the idea of "We, too, must have a ritual."

Regarding the remark of Mr. Schmitz, that it (the Ritual of the Staatsverband) contains some wholesome Catholic thought "that should be carefully and thoroughly studied and digested by said writer," permit me to say, that *these self-same wholesome Catholic thoughts* were impressed upon me long before they were incorporated in the Ritual of the Staatsverband.

A CATHOLIC EDITOR.

A SCRIPTURAL COMMENT.

"Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." (Romans 1:22-23.)

"**Corruptible Man**" — Red Men; Shriners; Dokies; Pocahontas; Daughters of the Mosque, etc.

"**And to Birds**" — Owls; Eagles; Orioles; Blue Goose, etc.

"**And Four-footed Beases**" — Elks, Moose, Camels, Beavers, Lions, Bears, Yellow Dogs; Pink Goats; Hounds; White Rats, etc.

"**And Creeping Things**" — The Great SnaiX (Serpent); Fleas(?).

An evangelist called our attention to the illustration and illumination of the above text from Romans in the names of various lodges.

A consciousness of danger is always orthodox and a storm at sea is an eloquent persuader of the inspiration of the Bible and the efficacy of prayer.

They should never be trusted with God's business, who cannot attend to their own.

Rev. C. P. Carcuff, pastor of the Wesleyan Methodist Church at Dundee, Iowa, wrote: "Of the CHRISTIAN CYNOSURE I wish to say, its value far exceeds its weight in gold. It is concise and yet so comprehensive. I don't know of any other periodical its equal in my judgment."

The Christian and the "Cable-Tow"

Man or Mason—Which? Christ or the Cable-Tow?

The Believer is Barred from the Bondage of this Brotherhood Because of its:

Myths:

1. The Myth of "Antiquity".
2. The Myth of "Abiff".
3. The Myth of "Apostolic" Sanction.

Associations:

1. They are forbidden.
2. They are factitious.
3. They are fraught with danger.

Secrecy:

1. It is "Un-Christian".
2. It is "Un-American".
3. It is "Unsafe".

Oaths:

1. They are "Veiled" to the applicant.
2. They are "vengeful" to seceders.
3. They are "valueless" (extra judicial).

Needlessness:

1. Christianity cannot use it.
2. Civilization does not need it.
3. Common decency gets on well without it.

Religion:

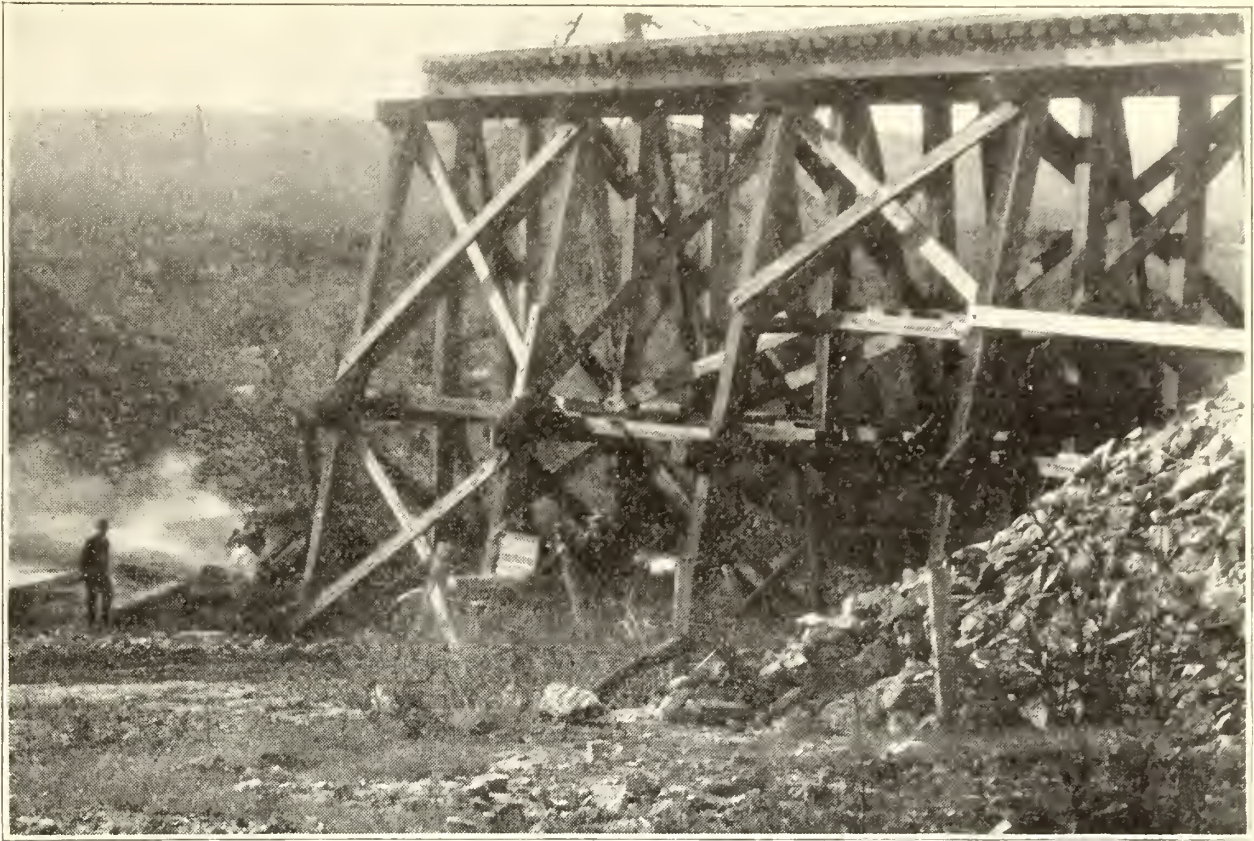
1. It Extols God presumptuously.
2. It Exalts man preposterously.
3. It Excludes Christ purposely.

Yoke:

1. Is heavy on the Christian's Conscience.
2. Is hampering to the Christian's Conduct.
3. It is hard on the Christian's Coin.

"Free Mason" or Free Man—which?

ADAM MURRMAN, HARVEY, NORTH DAKOTA.



This bridge was 131 feet long, 33 feet high and double decked. The loss was \$3,800 besides stopping the trains for five days. There were nearly a dozen other bridges, great and small, burned, some of them even larger than this. Two of the men who burned this bridge confessed.

CRIMINAL UNIONISM UNMASKED AND UNHORSED

DR. G. A. PEGRAM, HARRISON, ARK.

History of M. & N. A. R. R.

The Missouri and North Arkansas Railroad has never paid expenses but one year since 1907, and that was in 1917, when the road curtailed operating expenses by economizing on repairs, but that very economy caused greater expenses later on. The annual deficits increased year by year until in 1912 it was \$122,969.00. The same year a receiver was appointed, and the road was operated under Federal Court, and continued to be so operated until it came under government control. The government increased the wages to the standard basis of all the large lines. The M. & N. A. R. R. had never paid standard wages until it came under government control, for it could not afford to do so.

Despite the great amount of traffic and after the war, the government later found that it could not pay the standard wages, as their financial statistics show that during 1919 they lost \$638,656.08 in its operation. The road could not pay this loss when it was turned back, as it was

losing \$40,000 per month, so a proposition was made to the employes to accept a 20 per cent reduction in their wages. This they refused. The Court then instructed the receiver to reduce their wages 20 per cent, and the employes went out on a strike. They struck in spite of the fact that it was the understanding that if the receipts of the road at the end of the year warranted it, they were to receive the standard wages; but if not, they would continue to receive such wages as the income of the road would justify. This offer was fair to both parties; for in the nature of the case the road could not pay more than it received; neither should employes have expected more than they made. Nevertheless the old employes rejected this offer, and insisted on the standard wages all along, no matter what the income of the road might be. This of course was unreasonable and impossible.

When the old employes rejected those equitable terms, their former positions were given to other men seeking work,

who thought the terms fair, and accepted them. Some of the old employes who recognized the reasonableness and justice of the terms, kept their old positions, and still have them. Local residents friendly with the road accepted positions at the company's own offers. Others willingly entered the road's employ because they saw the need of the road to the community and to their own homes. With these new forces the road continued operations.

Incensed at the road's refusal to accept their own unreasonable terms, the strikers began their petty system of opposition, hindrance and sabotage. They committed all manner of depredations, mostly by destroying or injuring the tracks, by burning bridges, pulling spikes, greasing rails, etc. This finally reached such a pass that the road stopped operations for nearly a year. Meanwhile the local population suffered for want of transportation, and the farmers for lack of a market for their produce. Thousands nearly starved. Wives and children cried for bread and many of all classes went in rags.

The road changed hands, and resumed operations. Positions were offered to the old employes at wages agreed by Railroad Labor Board which was slightly below the standard wages. They refused again, and insisted on the standard wages, no matter what the income of the road might be. The road then offered these positions to non-union men. Hundreds were glad to get a chance to earn an honest living for suffering wives and children.

It was necessary to put the road into a safe and usable condition. A loan of \$3,500,000 from the U. S. Government was negotiated for. This was granted on the condition that the road be put into a condition to meet all reasonable charges. As it was understood that the road could not meet expenses and pay standard wages, they agreed to the loan on the condition that the wages be reduced to that point where expenses could be met. Most of the previous deficits were made because of the bad management under and by the unions, who wanted to run the road simply for their own benefit. Their subsequent conduct

has proven conclusively their lack of interest in the road or its success, or in the territory it serves.

For some years the law has forbidden railroad employes being on duty more than sixteen hours at a time, making eight hours a working day. It also allowed time and a half for all overtime. The writer has been told repeatedly that trains have been held on a side track until just before the sixteen hours were up, and then run in, so that the men might draw time and a half for doing nothing. When a minor part of the machinery got out of order—something that any machinist might adjust—no employe on the train was allowed to do it. They would hold the train, send for a specialist and wait for him to come out no matter how far it was, nor how long it might take. This specialist of course received extra pay, and so did the trainmen receive time and a half for their overtime—for simply waiting.

Employes in the railroad shops made articles for themselves of materials belonging to the road, and on time belonging to the company. Numerous small buildings may be seen here and there scattered over town, built of material which still shows its source and character. This is not mere supposition; for often the owners will acknowledge that it was taken from the railroad shops or grounds.

It was these things which brought the road into bankruptcy. Not the bad management of its officials, nor because there was not sufficient traffic and travel in the territory supplied by the road, to pay its expenses. It was solely because of the soldiering and bad management of its union employes, and their petty thievery of materials and of time from the road.

When the road resumed operations, former employes insisted on their old positions with their former pay. They declared they could not live on less than that, nor could they afford to work for less. Some said they could not manage to live on less than \$300 per month, and yet ever since these employes went on on strike some have been living on their strike benefits only, which were from \$35 to \$100 per month. Others supplanted regular laborers, such as carpenters and brick workers, and offered to

work for about half the pay these men worked for in order to get their jobs; and in many cases they did get them.

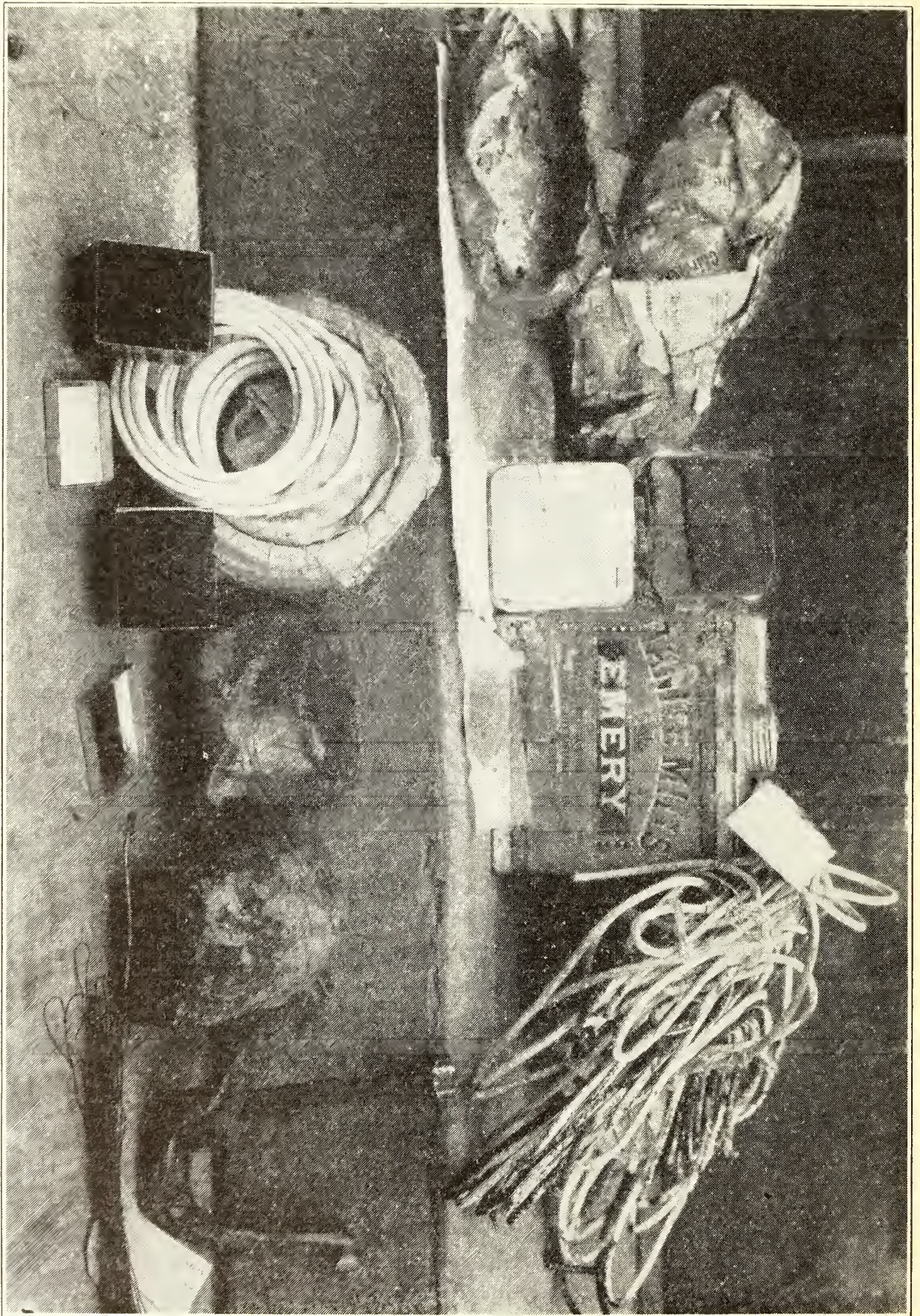
When the strikers refused to work at reduced wages, they declared that "scabs" could not run the road, and should not if they could. When the road renewed operations again, the strikers did everything they could do to intimidate and hinder both employers and employes. Personal attacks were made on shopmen, trackmen and trainmen. Strikers maliciously tried to destroy shops and depots, tanks and trains. In some instances they succeeded, and consequently both employes and property were sometimes injured, and the latter frequently destroyed. Employers, employes and travelers all had to be on their guard against this danger continually.

Shippers and travelers were continually annoyed, hindered and misdirected. Travelers were told that the road was not running, that it was going to stop, that trains were called off, that engines were crippled, that trainmen had quit—in fact, every conceivable tale was told to keep both travel and traffic from patronizing this road. This diversion of both passengers and freight from the road caused great inconvenience to its would-be patrons, as well as loss to the road. Even when passenger trains were waiting at the station, travelers were urged not to board them, as they were liable to break down, and scab workmen could not possibly repair them, so that travelers would likely be stranded on their journey, or would reach their home or destination with great difficulty and delay. The writer knows whereof he speaks, for he had to meet these difficulties more than once himself. Every union man of whom he ever asked any information, lied to him in one way or another. He inquired in four or five different cities before he reached the road, and at no place was he ever favored with any satisfactory or definite information. The strikers had sent out false reports to all other railroads to keep traffic and travel from this road. Of course the majority of the other roads being run by union men, they helped to circulate these false reports. He could learn absolutely nothing until he finally found some of the trainmen

and officers of the road. Misled by such false information, even widows with little children have been known to take taxis across the country for 60 or 80 miles at great expense, which they could have saved, had they only known that the railroad was running. But what do such heartless villains care how much poor women and children suffer financially, or physically?

Local residents saw all these injustices while those living at a distance did not. Friends along the road assisted the company by contributing their moral support and their trade. Informed business men and patriotic people—the best people along the road's territory and also adjacent territory were staunch supporters, defenders and boosters for the road. With their help, and in spite of all hindrance, the road has been winning, is still winning, and some say, it has already won out.

Union leaders and sympathizers said that scabs could not run the road—that they did not understand the work like union men did. To make their allegations appear true, they did everything they could secretly to cripple the machinery, and hinder the road, and then attributed it to the inefficiency or trickery of the scabs. However, the scabs were soon found to be not only as efficient and as skillful as the union men, but more faithful and reliable. They did the work, which before required twice as many union men to do. Road officials soon found that they had made no mistake in trying to run the road with non-union labor, and they frankly said so. This of course incensed the strikers, who increased their efforts at sabotage to prevent the operation of the road. At the same time they did all they could to throw dust into the eyes of the public, and make them believe it was the "other fellow." Spikes were pulled, loosening rails on dangerous curves; spikes were driven between rails, switches were turned, bridges were burned, often damage was done around dangerous curves where the danger could not be seen till the train was near. Emery dust was put into locomotive cylinders; acids into boilers; screws of important parts were loosened—one such instance nearly



Instruments of destruction found in some of the strikers' houses. At the left is blue vitriol in two packages. Next is two boxes of carborundum powder. Next "Emery." Below at left is unused fuses in coils. At each side are two boxes of dynamite caps. Next are two bombs wrapped in gunny sack, tarred and rolled in coal dust so that at a glance they would look like lumps of coal. Next is a crooked derailing device. Below is a roll of telegraph wires which had been cut out to prevent getting messages of trouble. These articles condemn the strikers.

caused a man to be scalded to death. Acids were put into some water tanks, and holes were bored in others and air hose was frequently cut. Both employers and employees had to be continually on the watch for danger, not only to the property, but also to themselves and to the passengers.

Meanwhile the strikers continued to tell the public that it was not the strikers who were doing this, but the scabs, that they might get the sympathy of the public, and make it indignant at the non-union workers. They even accused the officials of the road of hiring their employees to do this. They seemed not to know that the officials would not dare to do such a thing, as such plots would sooner or later become known, and would send them to the state prison. They also forgot that they had declared that the "scabs" should not run the road even if they could.

Affairs were going fine, and the road was soon making a small profit, with which to make still further improvements, and to repay the government loan. The strikers saw that their case was lost. They determined to make another effort to cripple the road, and win their case. A national meeting of their brotherhoods was to be held in Chicago. At that time it was to be determined whether they would continue the strike, and pay these local officials large salaries to manage the strike. Official correspondence from union headquarters which was found after the hasty departure of the fugitive officers, revealed the fact that head officials urged them to get busy, and do something to help win the strike, adding that they could not do it by sitting around. Strikers and sympathizers said that something was going to happen soon, which would be worse than ever, and would stop the road. These statements revealed their purpose as well as somewhat of their plan. Four or five bridges were burned in one night, and at widely different places. This showed collusion among the strikers, and a concerted plan of action at different places. Some of these bridges were very high and very long, whose burning would cause great danger to travel, and also great loss to the railroad. Here and there at different intervals more

bridges were burned. As these burnings were scattered on different divisions, trains had to stop running for nearly a week.

Investigation was therefore made. Oil cans were found, which were soon identified. It was also learned when and where they were last filled. Automobiles were also seen at these places, and these were identified. In other instances, the tracks of automobiles were seen even when the cars were not, and were photographed and identified as the tracks of certain cars. Peculiar tracks of men's shoes were found, of which casts were made. These casts were found to fit certain men's shoes. One man was found with such shoes on his feet. Other incriminating circumstantial evidence was found, which wove an irrefragable net about these criminals. The evidence became so clear, glaring and incriminating that escape seemed impossible. Let not the reader forget that none of this evidence pointed toward the "scabs" as the perpetrators of these crimes, but all pointed toward the strikers. Not a single "scab" was found to be implicated.

The Public Are Aroused.

The public became thoroughly aroused, for mails, express, freight, business, visits and all travel was hindered. Some of the citizens' mail was delayed, and more was lost. Goods ordered "Rush" were delayed, or not received at all. Fruit and vegetables, stock and chickens, bought for shipment was left on the hands of the shippers. Other produce prepared for shipment was not brought to town, but was left on the producer's hands. Sales were lost even though the goods did not spoil. Men away from home had to cut across the country for 50 to 100 miles, for which they paid excessive taxi rates. These things caused anxiety at home and trouble and indignation abroad.

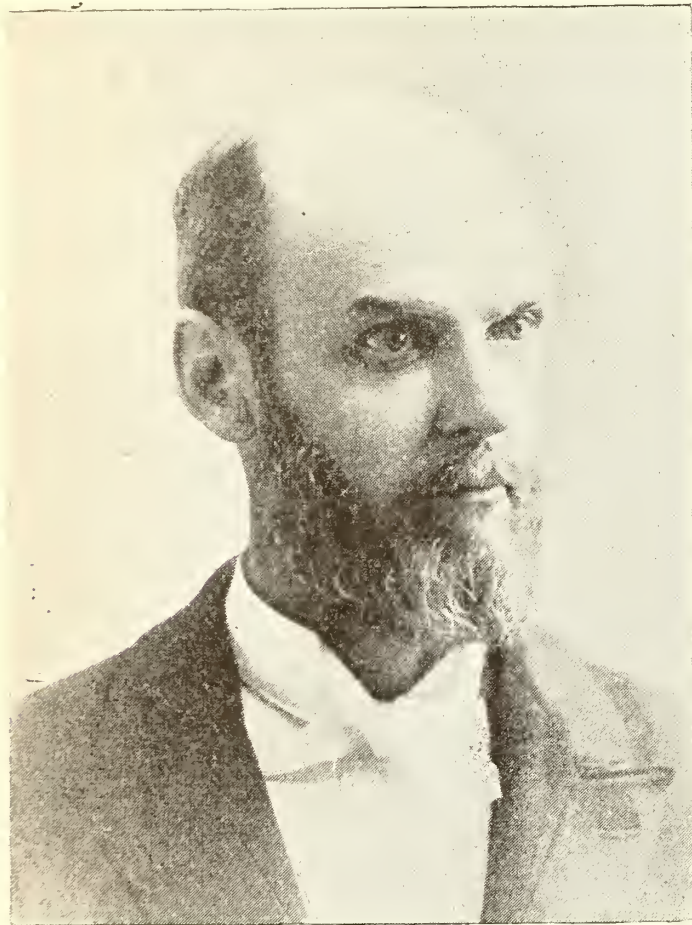
Patience soon ceased to be a virtue. Indignant citizens determined to stop these depredations forever. Grim-visaged and determined men all along the road boarded and crowded a train bound for Harrison, the headquarters of the strikers, and also headquarters for the railroad.

(To be continued.)

THE STATE AND OATH-BOUND LODGES—THE KU KLUX KLAN

REV. J. M. FOSTER, BOSTON.

There are in the United States approximately seventy-five distinct major secret orders, with over 100,000 lodges, and 12,000,000 members. The Free Masons



have upwards of 15,000 lodges and something over 2,000,000 members. The Ku Klux Klans of 1866 have recently been revived, not as a Southern institution only, to keep the citizens in black from exercising their constitutional rights, but as a nation-wide order of masked men, terrorizing by night Jews, Roman Catholic and colored citizens, at the expense of law and order. Has the state any duty to perform with reference to this gigantic power, which is growing at the rate of 300,000 members per annum?

This leads to another inquiry. **What is the nature and province of the state?** I answer:

1. The state is not a voluntary association. A man may join a voluntary association or not, just as he elects. But has he this option in civil society? He is born into the state and is by nature subject to its laws. The corporation and

the nation differ as greatly as the artificial and the natural. The corporation is the creature of the state, is responsible to the state; and appeal can always be had from it to the state. But the state is the creature of God, accountable to none but Him for the use it makes of the great powers with which He has invested it. "It is something monstrous," said Thomas Arnold of Rugby, "that the ultimate powers in human life should be destitute of the sense of right and wrong"; and that comes only from a sense of responsibility to God.

2. It is not a social compact. The atheist Hobbes of Malmesbury originated this idea. Denying the existence of any fixed standard of right, and consequently that there could be any such thing as virtue or vice, this spectacular philosopher resolved all law into one, the will of the legislature. But who were his disciples? None but the godless, the dissipated, the scorners of all that is sacred. The heart of England was shocked at its blasphemy. It was stoutly resisted by the great thinkers of the seventeenth century as undermining the foundations of civil society and absorbing justice in the consciousness of power. After the Long Parliament, Hobbes fled to Paris to escape the evils of his own doctrines. The clearest assertion of this doctrine was in France, and its highest development was in the *Contrat Social* of Rousseau. But the dissemination of this doctrine cost that nation the Reign of Terror. There can be no doubt that this theory had its influence in the Convention which framed our national Constitution in 1787, for, as Franklin said, with three or four exceptions, the members thought prayers unnecessary. Such a convention would be expected to give us a constitution that does not acknowledge Almighty God as the source of all authority and power, nor the Lord Jesus Christ as the divinely appointed Ruler of Nations, nor the Bible as the fountain of all law. But the American people never have voted and never would vote to reject the higher law and Lawgiver.

3. It is God's moral ordinance. It is that settled order of things which is manifestly in harmony with the divine will. It has its necessity in the constitution of our nature, and its authority in God's word: "The powers that be are ordained of God." It is clothed with authority and powers which transcend all human institutions, and thus becomes the heaven-ordained and heaven-commissioned agent representing the divine authority among men.

I. **The being of the state is from God.** The Creator has established divine institutions among men for specific purposes. The *family* is a divine institution. Marriage is an ordinance of God. It is God's appointed method of restraining vice, fostering virtue, multiplying the human race, and developing the better sentiments of the human heart. It has its necessity in the very constitution of our nature, and its authority in God's word: "They twain shall be one flesh." The *Church* is a divine institution. It is "the kingdom of heaven" among men. Its organization is from God. "Upon this Rock I will build my church." Its authority is from God. "I will give to thee the keys of the kingdom of heaven." Its constitution is from God. "Unto them were committed the oracles of God." Its laws are from God. "Teaching them to observe all things whatsoever I have commanded you." Its commission is from God. "Go ye into all the world and preach the gospel to every creature." Its duties as the witness for the truth have been enjoined.

"Ye are witnesses, saith the Lord." The state is another divine institution. It is the arrangement, the appointment, the contrivance of heaven for man. It is the divinely appointed custodian of the rights of the people. It exists for the punishment of evildoers and for the praise of them that do well. It guards the family. It protects the church.

God has appointed these three institutions in which the man is to be developed to the full growth and proportion of perfect manhood, to the measure of the stature of the fulness of a perfect man.

But the secret oath-bound lodge is a mere human device. It lays upon its members obligations, with the solemnity of an oath oft repeated, that are incon-

sistent with loyalty to these divine ordinances. A man who performs all his duties properly in the home, the church, and civil society has no time or energy or means to devote to the secret lodge. It is a matter of unlimited experience that the good lodge member neglects his duties in one or other of these divine institutions. What is inconsistent with God's appointed order ought not to exist.

II. **The powers of the state come from God.** The state wields tremendous powers. It has the power to levy taxes, to institute a tariff, and to regulate that mighty factor in our commercial life—the currency. It has the power to organize schools, to enter the homes, take the children, place them in schools and educate them, without asking the leave of the parents. It has the power to draw out all the physical, mental and moral forces of the nation in self-defense, just as a sword is drawn from its sheath. It has the power of life and death. This does not reside in the individual. No man has a right to take away his own life, much less to employ another to do it for him. No company of men, even one hundred millions, has the right to execute the criminal. And yet the state every day exercises a power which does not reside in the individual or the mass. Where does it get this power? The answer is: "Power comes from Almighty God." As the Savior said to Pilate, "Thou could'st have no power over me at all except it were given to thee from above." In the 82nd Psalm rulers are called "gods," because they represent God on earth. In the 13th chapter of Romans rulers are called "God's ministers." They are clothed with authority from Him, and they administer His law. Civil government is the arm of Jehovah administering the affairs of His government among men. But secret oath-bound lodges are intruders upon this divine prerogative of the state.

The Society of Jesus.

The Society of Jesus was organized by Ignatius Loyola in 1540. It is secret and oath-bound. The *Encyclopedia Britannica* says: "Jesuitry is a naked sword, with its hilt at Rome and its point everywhere." Every Jesuit is bound by oath to poverty, chastity, and obedience. Coligny was brutally murdered by the

Jesuits on the night of St. Bartholomew, August 24, 1572. William the Silent, Prince of Orange, was struck down by Girard, a Spanish Jesuit, July 10, 1584. A Jesuit assassin, Ravallac, stabbed Henry IV, May 14, 1610. The disloyal oaths caused the Jesuits to be expelled from Prussia, Italy, Austria, France. Many went to South America, a few to England. An old order of the Masonic craft existed there (England), imported from Syria, whence it had come from the East. The Jesuits joined this order. They secured the protection of princes for the craft, and hence were called "Free." Charles I, Charles II and James II joined the order, with many princes, though they never lifted a mason's tool. Hence the term "Accepted." The banishment of Charles II seems to have suggested to these Jesuits the first three degrees of apprentice, fellow-craft and master mason, the blue lodge. The grand lodge was not organized in London until June 24, 1717, in the Apple Tree Tavern. But these Jesuits went with the banished King Charles II to France and organized lodges there with the purpose of securing the restoration of Charles II to his throne, which succeeded in 1660.

From the members of these lodges who had taken the first three degrees, they organized another order called the Illuminati. This was nothing but a school of atheism and anarchy. It grew with wonderful rapidity. The French nation was honeycombed with it. The whole people were prepared for resisting authority. Mirabeau, the profligate and disappointed politician, and the Duke of Orleans, his silly tool, were at the head of this secret order. They issued the mandate. The dynamite exploded. France was deluged with blood. The French Revolution was enacted. Anyone wishing to trace the steps of this tragedy should read "The Conspiracy in Europe," by John Robinson, A. M., Professor of Natural Philosophy and secretary to the Royal Society of Edinburgh.*

What the Jesuits had done in France through the Masonic lodge, they may do in the United States. We know that Jesuit priests are in 100,000 confessionals in our country, and these are so many telephones, bringing them into speaking

communication with our homes, offices, schools, churches, courts, and legislative halls. Many of our great cities are in the hands of the Jesuits. Some of our legislatures are under their power. The Jesuits at Washington have a way of bringing Senators and Representatives to their way of thinking. The daily press of our country is largely under their hand. They are making a deadly assault upon our public schools. The time is near when our government will be compelled to follow the example of the continent and expel the Jesuits.

The Jesuit priests have a Black Pope. The Roman Church has a White Pope. Clement VIII issued a bull against the Free Masons. The Jesuits then seized the reins. "The proverb in Rome is that there is a Black Pope and a White Pope. The Black Pope is at the head of the Jesuit Order. The White Pope at the head of the Roman Church. Whenever they disagree, the Black Pope has his way, and whenever they agree they rule the world." Pope Clement XIV abolished the Jesuit Order July 31, 1773, but it still continues doing business. In the United States, the Jesuits and Masons being *non grata persona* to the Roman hierarchy, "The Knights of Columbus" were organized in New Haven, Conn., February 2nd, 1882. All male members of the Roman Church, over sixteen years of age, in good and regular standing, are eligible. They are an host.

In Rebold's "Masonic History," page 50, it is stated: "The Pope at one time gave to the Masonic corporations special diplomas, making them free from all local laws, royal edicts and other obligations to which other inhabitants of the country had to submit."

*He belonged to the lodge in Scotland. He took forty-five degrees in Paris. He was made the custodian of the papers of the French lodge. He traveled extensively in Europe and collected documentary evidence from many lodges. He clearly proved a "conspiracy against all the religions and governments of Europe, carried on in the secret meetings of Masons, Illuminati, and Reading Societies," and published these in a volume of 390 pages, in 1798. He divided the book into four chapters: 1. The Masonic Schism; 2. The Illuminati; 3. The German Union; 4. The French Revolution.

Scotch Rite Masonry.

Chevalier Ramsey, a Scotch Presbyterian, became a Jesuit. He started the Scotch Rite Masonry. In 1754, assisted by De Bouneville, he formed a "Rite of Perfection," with twenty-five degrees, in the Jesuit college of Clermont, France. In 1761, Stephen Morin, a Jew, added eight degrees, making thirty-three degrees, and called it "The Ancient and Accepted Scottish Rite." Above 33 degrees they continue rising to 187, each requiring more paying and more swearing of drastic oaths of secrecy than before. I know of no reason for limiting the degrees except endurance. In 1801, John Mitchell and Frederick Dalcho opened a "Supreme Council of Sovereign Inspectors General," in Charleston, S. C. In 1813, a new and separate "Supreme Council" was organized in New York City. The territory north and east of the Ohio and Mississippi Rivers was allocated to the Northern Masons, all the remaining territory to the South. Fifty years later, Stephen A. Douglas, in his Kansas-Nebraska bill, made the very same division—the one standing for freedom, the other for slavery.

The Civil War and Masonry.

In 1860, the Secession of thirteen States and the War of the Rebellion were hatched in the Southern lodge. Alexander H. Stephens, vice president of the Southern Confederacy, called it "an empire whose cornerstone was to be slavery." And Jefferson Davis, the President, in a speech to his Congress in Montgomery, Ala., in February, 1861, called their move: "the reconstruction of the Union, with New England left out." "The boys in blue" went South to crush the rebellion and brought back the Southern lodge with them. Dr. Jonathan Blanchard, former president of Wheaton College, said: "The 250,000 slave holders in the South nursed rebellion for 30 years in the lodge before the Civil War. The South never would have seceded but for the discussions, oaths, obligations of obedience, in those secret lodge rooms. The ten lodges in the District of Columbia all went for secession. Albert Pike took about fifty Cherokee and Choctaw Indians and initiated them in Federal Lodge, No. 1, in the District of Columbia, before he could get them to scalp

our dead and wounded troops at the battle of Pea Ridge. And those ten lodges had so filled the city of Washington with rebels that when the great souled Lincoln arrived there, he said to Senator Pomeroy of Kansas, 'In case of a rebel attack here, I know not whom I can trust.'

"The newspapers of that day stated that the 'Raids on Kansas' were organized and paid for by 'the Blue Lodges (the first three degrees) of Missouri.' And when ex-Senator Pomeroy, then the Free State leader of Kansas, arrived at Kansas City, he was told by friends that he would be killed if he attempted to go up the Kansas River, unless he joined the Masons; but if he joined the lodge, Masons who were running the raid on Kansas—though they would murder him as a simple citizen of the United States, they would save him if he joined their lodge."

Gen. C. H. Howard, after touring the South, said: "The Ku-Klux-Klansmen kept their robes, masks and disguises in the closets of the lodge rooms of the South. Those disguises covered the murders of thousands of union men and women throughout the South. And Freemasons kept the garments of them that killed them while our soldiers were fighting, the lodge leaders, who made Masonry their trade, kept on initiating. They told our troops that if they joined the lodge they would get favors from the rebels. They thus initiated thousands and sent them back on the return waves of that war which the lodges South had hatched."

Mystic Shrine.

The Mystic Shrine is the Mohammedan branch of Masonry. It was organized in Cairo University, Egypt, June 14, 1837. It was introduced in America June 6, 1876. It was decreed by Masonic authorities that Knights Templars and thirty-second degree Masons were alone eligible and the oaths were to be administered on the Mohammedan Koran instead of the Bible.

The Masonic authors agree that their system is a perpetuation of Baal or Sun worship. The Worshipful Master is a representative of the Sun. In Sickles' "Free-Mason's Guide," page 66, the following is stated: "The Worshipful Master represents the Sun at its rising, the

Senior Warden the Sun at its setting, and the Junior Warden represents the Sun at Meridian."

"The Ancient Mysteries" of Masonry are Baalism. The Speculative Masonry is heathenism of Mediaeval Europe, grafted on Roman Catholicism. Is it possible that President Harding, a thirty-third degree Mason, and the Jesuit priests, in the White House, represent Ahab and Jezebel, with the whoredom and witchcraft of Baal and Ashtaroth, which were the undoing of the Northern Kingdom of Israel! "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds are they without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars to whom is reserved the blackness of darkness forever." (Jude 11-13.)

(To be continued)

RELIGION OF FREEMASONRY.

BY DR. OTTO PHIL, NUREMBERG, GERMANY.

I have read with great interest the article published by Brother Morcombe in the *Masonic Bulletin* of Neuchatel, Switzerland. I fully share the opinions expressed therein and beg to add, that the three lodges . . . under the obedience of the Grand Lodge of Germany as well as some lodges in the North are defending the idea of a Christian Freemasonry.

But it is clear that the old duties [Old or General Regulations for government of the Craft] of 1723 can alone be taken as a rule and according to that constitution all religions are recognized and all confessions meet in a conception of God.

It has never, until now, been proved that a Christian Freemasonry had existed previous to the year 1723.

The exclusively Christian Masonry has been introduced in Sweden about the year 1750 and it has had no connection either with the Essenians or with the Templars. If, according to King Ar-

thur's legend, the last of the Templars has transmitted the secrets of Masonry and if these had a Christian character, where have these documents been kept from 1312 to 1750 and who has taken care of them?

According to the old duties [Old Regulation] the faith in God has been an ethical conception. God—Religion—Ethics. The whole mankind meets in a religion based upon divine morality. The conclusions arrived at by Brother V. Kern include also the idea of a universal religion. The notion of a universal religion is gaining ground at present.

Masonry is nothing else than an organization perfected for the purpose of propagating this idea. I have more fully developed this subject in a paper entitled "La Maconnerei, une religion" which was published by Fichte, Fichtenstrasse 43.

Masonry has nothing equal to it, otherwise it would have no reason to exist. Ethics (morality) are the most sublime degree of religion. All religions must meet in the idea of morality. We must retreat successfully from metaphysics and find divinity in universal morality alone, this being the kingdom of God on earth.

The fundamental idea of religion is ethical; this is the first origin of the universal idea. Morality is to be found at the basis of every religion. They have spread under the form and title of "religion" but today we designate them by their true name. "Open your souls to the Divinity and it will descend from its high throne," says Schiller.

Religion is concordance of moral principles. The old duties of 1723 piously conserved, have already proclaimed this. That is why they have remained the foundation stone of the Masonic edifice. There is no Freemasonry outside of these duties. The Masonic symbols bring unity, dogmatic views bring divisions. The duties [Old Regulations] do not in any way exclude a Christian Masonry for it is also inspired by morality.

The chief aim of universal Masonry is the creation of a kingdom of God on this earth, based upon morality. Masonry must therefore never deviate from the religious and moral foundations. We may name this principle "God—Ethos"

(divine morals) and no person will be excluded from the benefit (the influential circle) of Freemasonry.

If Masons assert that there can be no Freemasonry except a Christian one, they are wrong—wrong in a historical way to begin with and wrong because they assign too narrow limits to Freemasonry. In raising a Christian dogma they are working to their own prejudice.

In Masonry Christ is only the apostle of universal morality; he is not the founder of Christianity and still less the creator of a church.

Masonry is not opposed to any faith; on the contrary, it embraces all faiths in a universal morality, that is to say, in a divine morality.

This is the universal religion spoken of by the old duties [Old Regulations]; the religion of which Masonry is inspired; the religion "in which all men agree."—*The National Trestle Board*, September, 1922.

ELKS FUNERAL SERVICE AT GRAVE.

(To be used when the Session of Sorrow has been performed in the Lodge Room, or at the residence of the family of the deceased Brother.)

(When the body shall have been lowered into the grave, the Esquire will quietly redirect the Lodge formation, officers taking their stations, the same as during the performance of the regular ritual.)

Exalted Ruler—My brothers, we are assembled at the last stage in life's pilgrimage with all that is mortal of our departed brother, and ere we consign it to the close embrace of mother earth, let us invoke the support and counsel of the Grand Exalted Ruler of the Universe.

Chaplain—O, Thou Grand Exalted Ruler of the Universe, Thou dost teach us in Thy Holy Word that Thou dost not willingly afflict or grieve the children of men; but in Thy wise providence Thou has seen fit to pluck from the fruit of Thy planting, and to visit us with a keen personal sorrow in the death of a beloved brother. May this cloud which now hangs heavily about us be dissipated in sunshine and calm, and those who mourn be sustained and

comforted in Thy unfailing goodness and mercy. Bless us in the benevolent and protective work of our Order, and so direct us in observing and advancing the principles upon which our fraternity is founded that we may ever wear the badge of Thy fellowship, the crown of Thy approval. For Thine is the Kingdom, and the Power, and the Glory, for ever and ever. Amen. (Brothers responding. Amen.)

Exalted Ruler—Brother Esteemed Leading Knight, how should we write the faults of our brother?

Esteemed Leading Knight—Upon the sand.

Exalted Ruler—Brother Esteemed Loyal Knight, how shall we record his virtues?

Esteemed Loyal Knight—On the tablets of love and memory.

Exalted Ruler—Brother Esteemed Lecturing Knight, what should be the covering for his grave?

Esteemed Lecturing Knight—The broad mantle of Brotherly Love.

Exalted Ruler (depositing a forget-me-not in the grave)—And as Fidelity requires a fitting symbol, I place the last floral tribute of Elkdom with the remains—the tender flower of remembrance, the sweet forget-me-not.

Sleep, then, my brother, in the assurance that thy name will ever be remembered, and that we shall meet again in the land of endless calm. My brothers, the Lodge is closed.

—From *Ritual of Special Services*. Published by the Grand Lodge, B. P. O. E., 1912.

An Alexandria dispatch to *Washington Star*, dated Dec. 30, says: "A delegation of members of the Ku Klux Klan, it is announced, last night visited the Del Ray Methodist Church and presented \$25 to the pastor, Rev. J. R. Wood.

Lodge Orphanages, Old Peoples Homes and offerings to church pastors help—"see how much good they do. Their principles must be good." Robin Hood was popular in his day with the poor. He robbed the rich and gave a portion to the people.

President Harding and Organized Secrecy

BY PROF. W. A. MAIER, ST. LOUIS,
MISSOURI.

If the chief executive of our nation should openly urge the citizens of our country to become Baptists; if he should give to the newspapers statements showing the benefits of becoming associated with this denomination; and if he should, speaking officially, as the president of the United States, reveal himself as a propagandist for this church, what a storm of protest would sweep our country! The Methodists would charge him with abuse of his office; the Presbyterians would claim that the separation of church and of state had been violated; the Episcopalians would declare that he had unfairly discriminated against their church; the Seventh Day Adventists would insist that this was an unwarranted interference in the religious liberties of free people, in fact, there would be indignant protests by practically all religious bodies of our country, and we would hear threats of removal from office and intimations of impeachment.

Is it not strange, however, that President Harding can openly appear in the role of recruiting agent for organizations which are really religious in character and practice, and that he can publicly and officially champion the cause of such organizations, a procedure which practically results in an effort to enlist members from the citizenship of our nation—without one word of protest from the Protestant churches or without even a mild expression of disagreement with the wisdom and prudence of his policy and actions?

We refer to President Harding's recent utterances at Masonic and other fraternal initiations, and similar celebrations. Last fall, for example, President Harding wielded the trowel in the cornerstone laying of the Masonic temple in Atlanta and

after defending the purposes and requirements of Freemasonry he stated: "I want to tell those outside the order that there isn't anything in the ritual or the oath that any free, righteous, and just American couldn't subscribe to and be the better citizen for it." More recently, when initiated into the Order of Eagles, he wrote the following on a page of the ritual: "Here's an obligation that any real man ought gladly to subscribe to. It is the expression of the highest fraternity." When joining the Order of Red Men, he was equally emphatic in his praise of this particular organization.

We hold no case against our president for joining any and as many lodges as he wishes. In a country where church and state are supposed to be entirely separated, our chief executive can hold to any religious conviction which is not detrimental to the state. He may be a Christian Scientist, a Catholic, a Unitarian, a Swedenborgian, a Jew, and in his private life he may affiliate himself with whatever organizations he desires. Yet when, as rulers and princes in Europe have done for centuries, he puts a premium on any religious organization by endorsing its principles and purposes, he is exhibiting a partisanship which cannot help the best interest of our country.

This is particularly the case in regard to the endorsement of Masonry, for here the president has taken sides against millions of the free citizens of our country, who, considering Masonry to be what it expressly admits to be, a religious organization, are opposed not only to its creeds, but also to any unwarranted and unconstitutional approval of these creeds on the part of the nation's leader. President Harding, has, in effect, taken sides against our church, against the large num-

ber of smaller religious bodies which are opposed to lodge secrecy, as well as against the Catholics, who are extremely hostile to the Masonic orders. And in doing this he has, we believe, overstepped the bounds of his office.

In addition, we submit that President Harding's praise for Freemasonry is in the most direct opposition to the declarations of statesmen whose 100 per cent Americanism is just as unquestioned as his. While President John Quincy Adams called the Masonic oath something "of which a common cannibal would be ashamed," and did not hesitate to say: "No butcher would mutilate the carcass of a bullock or a swine, as the Masonic candidate swears consent to the mutilation of his own body for the breach of an absurd and senseless secret." President Harding sees no reason why American citizens cannot subscribe to this oath. Our president also speaks of the contributions which Masonry is making to the welfare of our republics, but soon after Charles Sumner went to Congress he declared: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and slavery; and they must both be destroyed, if our country is to be the home of the free, as our ancestors designed it." We search in vain for the much vaunted patriotism of secret fraternities, and find that the Masons were never more prominently associated with the history of the United States than when their intrigues murdered Captain Morgan and when, as a result, a large anti-masonic political party was formed which enrolled thousands of Freemasons who resigned from the order in disgust and abhorrence.

President Fillmore was right when he declared that Masonry "bids defiance to every government which it cannot control." But with our congress made up

of fifty-eight Masonic senators and 273 representatives, with a Masonic president whose lodge inclinations are stronger and more outspoken than those of any of his predecessors. Freemasonry does not bid defiance to the present administration; it controls it.—*Walther League Messenger*, October, 1922.

News from Workers

OUT OF BONDAGE.

BY S. F. PROCTOR, A SECEDING MASON.

(Continued from the June, 1922, issue.)

Prof. W. U. Balkman failed to meet me for debate as arranged at Mt. Carmel. When the next issue of the local paper came out we found a short notice from the editor stating, "we received an article from Prof. Balkman but owing to the length of it and it being too personal, we declined to publish it." Although Prof. Balkman's article went to its proper place, the waste basket, I was getting in earnest and lectured four miles west in Greasy Valley where I had a large crowd and good attention. I then filled three appointments across the Arkansas River in Johnson County. It was very easy to spot the Masons in the audience as many eyes were turned upon them.

I was again summoned back to court as a jurymen for the January term. I went to the Sheriff and got his consent to lecture in the court house. I had it well advertised for Tuesday at seven p. m., January 10, 1892. I had a large crowd and good attention. At the close I said, "I will lecture again to-morrow night and give my Masonic experience including my trial and expulsion from the order." The Masons got together and decided to appoint a committee to give me warning that I must not give that lecture. A rumor reached me that the court house was not lighted on Tuesday night so I went on alone earlier to light up the house.

Masonic Committee Threatens.

Soon a man came to me and said, "I have come to advise you as a friend that you had better not lecture here tonight. I tell you it is dangerous. The Masons say it must be stopped." I said, "You

are a stranger to me. What is your name?" "Campbell, is my name," he said. "Do you belong to the Masonic fraternity?" I asked. "No," he replied, "I was just advising you as a friend." "Very well," I said.

As he passed out a smoothed faced young man came in, stretched himself out on a chair by the stove, threw his coat back so I could see the butt of his pistol and he said, "When are you going to open up?" "Just waiting for the crowd to gather," I said.

Then he asked, "Are you selling books that expose Freemasonry?" "I have a small book the title of which is 'Freemasonry at a Glance.'" "Can a man study that book and go into a lodge?" he asked. "No it is only a glancing view of the important points of the Blue Lodge work," I said. "Who is the author of that book?" he asked. "Edmond Ronayne of Chicago."

"He also publishes the 'Handbook of Freemasonry' that makes the secret work of the lodge just as plain as our alphabet," I said. "Can a man study that book and go into a lodge?" he asked. "No, unless he would swear to a lie." "Could he if he would swear to a lie?" "Yes," I replied, "if he will go where he is not known." "What does that book cost?" "Fifty cents." "It looks foolish for a man to pay \$30 for initiation at the lodge if he can buy the same secrets for fifty cents," he said. "That's the way it looks to me. What is your name?" I asked. "Fitzgerald, and I live in the northern part of town," he replied.

As he passed out in stepped another man who said, "I came to warn you that you had better not lecture here tonight. I have heard the Masons talking all over town to-day and they say that your lecture has got to be stopped and if it is not stopped you will not be able to get away from here, and I would hate to see that happen to you."

"You are a stranger to me, what is your name?" I said. "Modlin is my name. I live here in town." "Do you belong to the Masonic fraternity?" I asked. "No, I was just advising you for your own good," he said. "Very well, sir," I said.

As he passed out he met two of my

friends coming in: Handy White a member of the grand jury and Jimmy White, his cousin, who lived here in town. I took out my day book and wrote each man's message and my answer. I soon learned that all three were Masons!

I opened the meeting with an appropriate Scripture lesson as follows:

"The Lord is my light and my salvation, whom shall I fear: the Lord is the strength of my life; of whom shall I be afraid: When the wicked even my enemies and my foes came upon me to eat up my flesh they stumbled and fell. Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple. For in the time of trouble he shall hide me in his pavilion, in the secret of His tabernacle shall He hide me: He shall set me up upon a rock. And now shall my head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord" (Psalm 27:1-6).

Would Break Up the Meeting.

The crowd was not as large as the night before but we had good order until I began to show, by quoting two sections of the Royal Arch obligation, why we cannot enforce the law against a Mason.

"I furthermore promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if within my power whether he be right or wrong. I further promise and swear that I will keep all the secrets of a companion Royal Arch Mason as secure in my breast as they were in his, murder and treason not excepted."

While quoting this obligation some made quite a noise with their band horns and some threw stone and coal against the wall at my back, but I raised my voice loud enough to be heard around and square.

I wrote a letter to the Judge to call his attention to the threats they had made against my life. I said, "I have not been able to ascertain whether you belong to the Masonic fraternity or not, but even if you do, could you not lay aside your prejudice long enough to look down with disdain and contempt upon such conduct in this free America where every man is guaranteed the right of free speech?"

Please answer by the time I return to the jury on Monday."

Soon after I entered the court room Monday morning I heard my name called. I looked at the Judge and he was motioning me to come to him. Without a word he handed me the same letter I had written to him but he had written on the outside fold: "Let your own conscience answer your inquiry." I took my pencil and wrote just under it, "Bless God my conscience has answered this question long ago. It was your conscience that I wanted to investigate this subject."

I happened to have a friend present when the Judge read my letter. He had not read very far when he stopped and remarked "Well, well, this man is opposing Freemasonry, the next best thing to the Church." When he had read further he said, "This man writes a very good letter and his deportment has been very good on the jury, but I tell you he is cracked somewhere. I am sorry for him."

Circulate Report I Was Insane.

This being the opinion of our District Judge, the Masons decided that the best way to defeat what I was saying about Masonry would be to circulate over the country the report that Proctor had lost his mind and at times he was "plum crazy." I soon caught on to it; one of my neighbors, Mr. Springer, stopped in at Mr. Horn's about sixteen miles east of us, and Mr. Horn said, "Where do you live?" Mr. Springer replied, "Near Ellsworth." Mr. Horn said, "Are you acquainted with that man Proctor up there?" Mr. Springer said, "Yes, I live close to him." Mr. Horn said, "It has been reported all over this country that Proctor has lost his mind." Mr. Springer replied, "I had never heard that." Mr. Horn said, "Is he selling books that expose Freemasonry?" My neighbor said, "Yes, a small book 'Freemasonry at a Glance.'" Horn said, "What is he doing that for. To speculate on?" Springer replied, "The books sell for only ten cents each. Not much speculation in that, I guess."

Soon after hearing this report one of my brothers-in-law and I were passing Mr. Horn's place. I was anxious to have a talk with him so he could judge for

himself about how crazy I was. We found him near the road. I said to him, "We have had a big rain and I don't suppose we can cross Shoal Creek this evening." He replied, "No, you can't ford Shoal Creek this evening." Having his attention I said, "Have you heard about that man Proctor losing his mind?" He replied, "No, I haven't heard anything of it." I said, "One of his neighbors brought the report up there that you told him that it had been reported all over this country that Proctor had lost his mind." Then he said, "Why, Mr. Proctor I never said any such thing." After a hearty laugh I said, "I did not think you knew me." He replied, "Yes, I was at Paris when you lectured there. It must have been my brother that said that." "Sure enough," I said, "I did lose my mind several years ago, but it was that old carnal mind which Paul said was not subject to the law of God neither indeed can be, so I thought I had better get rid of it." Mr. Horn looked so foolish I drove on. I soon learned that his brother was not present when Mr. Springer had the conversation with him in his own home.

Shortly after my lectures at Paris, Rev. Mr. Hamilton, pastor of the Methodist Church at Paris, announced in one of the papers that he would preach a sermon in behalf of Masonry. I was summoned as a state witness for the August term of Circuit Court for 1892 and while passing through the gate to the court house, Rev. Mr. Hamilton was standing with a crowd of men at the corner of the square to whom he said, "Yonder goes old Proctor, laying around here trying to get on the jury. Don't you know they won't have him on the jury? I would not believe him under oath." Mr. Lee, a friend of mine, was present and said, "I am a neighbor of Mr. Proctor's, sir, and want to tell you his neighbors believe him, and I would believe him before I would many of these Masons." Rev. Mr. Hamilton replied, "Oh, I did not mean to insult you. I had reference to his violations of his Masonic obligation."

My first meeting with Rev. Mr. Hamilton was during the fall when I drove into the Square with two bales of cotton. My main buyer came and cut my front bale, took out a sample and while he was

taking sample from my back bale, I noticed another man taking a sample from my front bale. As he was a stranger I said, "Hello, have we a new cotton buyer in Paris?" He said, "Well, yes, and a preacher. Hamilton is my name." I replied, "This is that terrible man Proctor you have heard so much talk about; the same man who you said was laying around here trying to get on the jury during the last court, a thing I have never done. I am the man you said you would not believe on oath."

He said, "You ought not to accuse a man of so much without knowing whether it is so or not." I replied, "I have a right to believe it is so as one of my neighbors was present and heard you say it." He said, "Oh yes, you are the same man that gave away the secrets of Masonry right up there in that court house." I said, "So you know how I gave away the secrets of Freemasonry, do you? Do you know what they expelled me from the lodge for? Simply for stating that William Morgan and Edmond Ronayne had published the secrets of Masonry?"

He replied, "I was expelled from the Knights of Pythias for reporting a man for living in adultery. The good men want me restored, but the bad element don't want me."

I said, "It is the bad element that rules in these lodges."

He changed the subject and said, "I suppose you are a minister of the Gospel. What denomination do you belong to?" I said, "I do not belong to any denomination." "Oh, yes," he said, "You are one of these Comeouters."

In 1894 I moved to Wood County, Texas, where were a number of my old Alabama neighbors. My oldest sister with a large family lived there and her brother-in-law, W. A. Bellomy, an old schoolmate, was also out there. He and I attended the Masonic lodge together from 1872 to 1879 at Scottsboro, the county seat of Jackson, Alabama. He had reached the Master's seat in the East out there at East Point, Texas. He began to get uneasy about his craft and said to one of our nephews, "Your Uncle Sam is fooling away his time opposing Masonry. He's not keeping anyone out of

the lodge." Our nephew replied, "I know he is; Pa had taken one degree before Uncle came and he has never taken another. Then there are my brothers Tom and Jerry and sister's husband, who would all have joined but for him."

Then Mr. Bellomy began telling the neighbors that he could "take Proctor's own books and whip him like a child." I soon learned that there were others trying to defend the old Mother of the secret brood.

I was preaching once a month at Shady Grove, Cedar Point and Persimmon Grove. On Sunday, April 5, 1895, at the close of my service I called attention to a statement that was made by two leading Baptist preachers at their 5th Sunday Convention in March at Coldwater. They both asserted about the same thing in setting fourth their church. They asserted that their church "was the only true church of Christ and getting into it was just like getting in a Masonic lodge; that man had to take all the initiatory steps before he was entitled to the privilege of the lodge and the same was true of getting into the church." I said to my congregation, "What grieved me most was that they compared getting to the only true body of Christ to getting into a Masonic lodge; they thought of course that you people did not know how men get into the lodge but I will tell you how in the words of ex-president John Quincy Adams, who said that when they go in they are "first hoodwinked and haltered, then led around like an ox to the slaughter or a fool to the correction of the stocks; they then bow at a Christless altar and take an obligation the penalties of which a common cannibal would be ashamed of."

(To be continued.)

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

Sebring, Florida, Feb. 12th, 1923.

My report is sent from Florida for the first time. I arrived in Orlando, Florida after dark and permitted a man, whom I met on the train, to take me about that I might see that city in the moonlight. There was no charge and no lodge grip required. I was told booze could be secured but none was offered me. How do you like Florida is the first question?

The weather is much like June in Illinois. The birds, flowers, etc., are all here. The new convert is generally enthusiastic. That is the way I feel? The places look like the pictures one has seen. Orange orchards loaded with the sweetest fruit are everywhere. I purchased nice ones for one cent each in Orlando, and ate others free of charge in orchards nearby. If the garden of Eden was more beautiful than parts of Winter Park, Florida in February, I should like to have seen it. God and man have worked together in places here with marvelous results. The snake got into the garden of Eden and there are snakes as well as alligators here. They tell me the King Snake whips the rattle snake. They fight like lodge people do. In the present political controversy in Orlando I am told one lodge man published the sins of his opponent, also a lodge man, in great fashion. The people don't know always what great sinners they have among them until two want the same office.

The number of our Northern friends one meets in Orlando, and in this city, and en route are too numerous here to mention. Get a list of CYNOSURE subscribers and you will have the names of many of them. The Covenanter Church of Orlando gave my message a kindly hearing, and an offering to aid our work, although they need money to build the new church edifice which is contemplated. Checks sent to Rev. W. J. McBurney, R. D. No. 1, Orlando, Florida, will be used right. I found in Orlando growing churches of the Christian and Missionary Alliance, and the Missouri Lutherans. That they subscribed for the CYNOSURE goes without saying. Of course they did!

I heard an evangelist preach, in the main, a fine sermon in the Orlando Methodist Church. His text was "There is a way that seemeth right unto a man, but the end thereof is death." If he had not illustrated the text before giving it, I should have thought better of his judgment in selecting such a verse: he announced that he was "a joiner, a Mason and Odd-Fellow and a member of every other lodge he could find time to join."

En route from Jacksonville, I found a mouse trying to share my lunch, when I

returned to my seat on the train, and our bus ran over a snake en route to Haines City.

I found the Church of the Brethren centrally located at Sebring and a Bible Training School being conducted in it. President Otho Wenger, president of North Manchester, Indiana, College is in charge. He insisted on calling your representative doctor though I told him not to do so. College presidents have "a way unto themselves." The various discussions at this school gave your agent an opportunity to make known his views regarding many matters. A more thorough investigation of the lodge is called for later. The text for the morning sermon yesterday was suggestive of the uses of two life essentials, salt and light. It is the Christian salt and light that makes Florida worth while. Take out the Christian influences and this delightful spot will return to be the home for snakes and alligators as it was ten short years ago.

The Bible is as true in this part of the country as anywhere else. "To him that hath shall be given." "The rich and poor meet together." This is Florida as well as Chicago. A man paid \$22,000 for an orange grove last year. He could sell now for \$35,000, and says there are \$8,000 worth of the citrus fruit on the trees. Likely it is so. A packer of fruits in this town told me he sent two hundred carloads north last winter. This winter he will ship 350 carloads and he expects to double that next year. The oldest orchards here are but ten years of age. The land is largely covered with orchards from one to three years of age. The new roads are helping this country; white men with guns are seen guarding colored men who in striped clothes are doing the work.

Following my report for last month I went to Huntingdon, Pennsylvania, where by invitation of the Pastor I spoke at a service in the Church of the Brethren and led the devotional service for the students in the college chapel. This college has grown and I was told is now filled to its capacity. There had been a recent parade of the men calling themselves "Yellow Dogs" through the streets. "Men" with false faces to represent various dogs were barking, etc. Those liv-

ing on the Hill did not seem favorably impressed with this Dog show, if it was only for fun. What is the judgment of the men who would seek his fun in this way?

A stop over Sabbath at Altoona, Pennsylvania, permitted my speaking in Mennonite Missions. I found others there wishing to aid our work. Bishop Jacob Snyder, though much engaged with office work, showed a live interest in our Cause. Friends at Martinsburg and elsewhere in the Valley helped the good Cause by subscriptions to the CYNOSURE. In the Stahl Mennonite Church not far from Johnstown, Pennsylvania, I found a Winter Bible School with some sixty students and four regular instructors. Others like myself were incidental instructors. The farmers were called over the 'phone to join the students and listen to my lecture. Many took the CYNOSURE. Others would have done so had I seen them.

The rapidly falling snow reminded me that I must get home lest I should be "snowed in" and miss the Florida trip. I hope to report in my next, visits to Lakeland, Tampa, St. Petersburg, Sanford and Jacksonville in Florida.

I may make stops in Virginia en route North. What one gets out of the world depends on how much he puts in it. There is much of light and joy in this country but it is not without sadness and despair for some.

SOUTHERN AGENT'S REPORT.

Surely the mills of the Gods grind slow but exceedingly fine. The lodge henchmen have resorted to every unscrupulous means to stifle truth and conceal their wicked doings, but with all of their misrepresentation, vituperation, persecution and every imaginable evil, their own doings are revealing their sins. The exposing of the murders by the Ku Klux Klan in Morehouse Parish in this state and other startling revelations have aroused the entire country against secretism as never before since the murdering of Captain William Morgan in 1826. Thus the constant preaching of the CHRISTIAN CYNOSURE against the wickedness of all oathbound secret lodges is bearing an abundant precious fruit to the

glory and honor of God and the betterment of fallen humanity.

The negroes of New Orleans held a celebration January 1st, 1923, of the emancipation of the slaves under President's proclamation of 1863 by the sainted Abraham Lincoln. After the adjournment of the meeting, Rev. Mr. Eason of Philadelphia, Pennsylvania, one of the most learned and prominent negro preachers of the Methodist Episcopal Church and a conspicuous visitor to the meeting, was waylaid and shot by three negro men, supposed to be hired slaves of the I. N. U. lodge representing the Marcus Garvey black star line.

Rev. Mr. Eason was an ex-Supreme Officer of the I. N. U., but he had relinquished his membership and had begun a tour of lectures around the country exposing the Garvey scheme which must have aroused their vengeance. Mr. Eason was a star witness against Garvey in a lawsuit in New York for fraudulently using the United States mails.

Two suspects have been arrested and are held pending further investigation. God grant that the guilty parties may be apprehended and given full penalty of the law. All oathbound secret bodies are dangerous and must be prohibited by law or eventually the lawfully constituted authorities will be powerless to inflict punishment upon the members of the secret empire.

Twelve negroes have been arrested here in an I. N. U. meeting charged with having knowledge of the shooting of Rev. Mr. Eason on the night of January 1st and for inciting to riot and imitating the Ku Klux Klan. They were holding a secret lodge meeting when the officers raided their hall and placed the leaders and several members under arrest. Church members and sinners mixed together.

There are a few negroes who seem anxious to organize negroes into Ku Klux Klans, but for what purpose it is hard to understand except it is to emulate the white men and torture and inflict inhuman punishment upon those of their race who do not agree with their fiendish and barbarous methods of dealing with their fellows. Dr. J. C. Barr, one of the

most influential and widely known Presbyterian preachers of the South and for a number of years pastor of the rich and cultured Lafayette Presbyterian Church of this city, has seen fit to boast in an interview with a newspaper reporter here that he is a Ku Klux Klan and sounded the praises of the order and commended it as worthy of support by good people. Think of a minister of the gospel applauding such a murderous institution, but secretism, like politics, makes strange bed fellows. When the true ministers of the gospel and the Christians throughout the civilized world arise in the power of Jesus Christ against all sin the secret Empire with its bloodcurdling oaths and death penalties must fall and Christ and His word become pre-eminent in all things.

I have been able to continue sounding the alarm to my poor blinded and deluded people against the unfruitful works of darkness and the wickedness of the secret lodges in particular, which swears husband against wife, wife against husband, parent against child and child against parent to conceal and never reveal the secrets of a fellow lodge man, when committed to them as such. I have preached since my last letter at St. Mark's Fourth Baptist, beautiful Zion Baptist and Central Baptist churches and made some fifty visits to homes where I read the Bible and had prayer and discussed the lodge.

There is a negro woman here who claims a special gift from God to heal diseases, bless garments, water, milk, candles and bind up the brokenhearted. Two of the members of my church (Central Baptist) became perfectly carried away with this woman and refused all medical aid for a season but instead of being healed their conditions became worse. One of them has been confined to her bed five weeks with no relief until she called a physician and gave up the healer. She is now much improved. The other one has also begun to use physician's remedies and is somewhat improved. This woman claims to appear in the sun and in the moon and shout and reveal herself to her disciples visibly. She also claims power to stop the sun and cause it to go into darkness at her own sweet will. Despite these extravagant pretensions, thousands are flocking to this

woman daily to be healed and she has built a house for that purpose. "Mene! Mene!! Tekel!!! Upharsin."

REV. F. J. DAVIDSON.

—New Orleans, Louisiana.

LETTERS FROM FRIENDS.

From Winnipeg, Canada, we received the following encouraging words from our friend, Rev. F. E. Allen: "The work of the National Christian Association is greatly needed. The church has suffered greatly from the effects of secretism. I am glad to see the American people aroused to the evil of the Ku Klux Klan. Would that they could see the undemocratic, anti-Christian influence of Masonry and other kindred organizations. May God bless you in the work."

Elder John Zuck of Clarence, Iowa, writes: "I wish to say that I am glad that you found time to write an article for our paper—*The Gospel Messenger*—published at Elgin, Illinois. I am now in my seventy-ninth year and I am glad for what you are doing to shed the light of the gospel where darkness and idolatry prevail. The Lord bless you in your work."

A CYNOSURE reader in Missouri writes: "Your magazine with the Omaha Convention addresses in it was 'bully.'"

While in a barber shop in Elizabethtown, Pennsylvania, our Eastern Secretary, W. B. Stoddard, overheard a conversation as follows: No. 1—"Guess I'll go home now and see if I can't make some money! I'm going to get your wife to join the Maccabees." No. 2—"I don't think you will succeed. I joined two lodges and if I had it to do over again I would stay out." No. 1—"I think your wife will join all right; the Maccabees are not like the Moose and such lodges; it's just like joining the church to join the Maccabees!"

From a minister in Colorado we received word that a "Little over two years ago I had a lodge fight in my congregation. Result: Not a single lodge member in my congregation to-day."

"Is the so-called 'Woodmen Accident Insurance' in any way affiliated with the 'Modern Woodmen of America' or any other secret society, order or lodge?"

Can any one furnish the CYNOSURE with the information asked for?

From a Massachusetts correspondent comes the following: "I watch the newspapers very closely for signs of Masonic activity in this vicinity, and have noted within the last year four cases of murder—still unsolved—in each of which it is mentioned that the victim was a Mason. In one case the victim's throat was cut from ear to ear. No motive assignable in any case; many false clues followed and finally silence. To one who has not lifted the lid of Masonry there is nothing striking in these cases, to others they are very suggestive."

We are always glad to hear from friends who write us regarding our conduct of the CYNOSURE. Friendly criticism offered in the right spirit is always welcome. A good friend writes giving his impression that the CYNOSURE of late has not been putting proper emphasis on the necessity of "repentance" and turning from sin of the one who is desirous of being saved.

This friend is Armenian in doctrine, we judge, and is evidently not a theologian, and it is not the province of the CYNOSURE to teach theology, as such. We hold, however, as we always have, that the Word of God teaches repentance, confession and the forsaking of all sin. The seceding lodge man should not only forsake his lodge but make public confession of his sin, and "bring forth therefore fruits meet for repentance."

"If the foundations be destroyed, what can the righteous do?" Psalm 11:5.

While the Lodge may not originally or intentionally have been considered a religion, it does set forth the idea of one Supreme Being and places on its members duties, in their view, moral and religious, and holds out the hope of an eternal felicity in a future world. But it does not pretend to be Christian. It does

not even acknowledge Christ; but, we may say, rejects Christ altogether. It is the "some other way" which our Lord mentioned.

The secret room, the guarded doors, the limited charity, if charity we may call it; the evident selfish motives behind the whole system, if admitted and incorporated into Christian men's beliefs and so into their lives, would be nothing less than a subversion of the whole Christian system, so far as their lives and characters are concerned.

And, "if the foundations be destroyed, what can the righteous do?"

REV. W. H. DAVIS.

Wheaton, Illinois.

59 Pickney St., Boston.

Jan. 31, 1923.

Brother Phillips:

The enclosed is a copy of a tract sent to President Harding and his cabinet; the justices of the United States Supreme Court; the 96 senators and 435 representatives in Congress; the 48 Governors; and the Presidents of Universities, Colleges and Theological Seminaries and Editors of monthly magazines and weekly journals. (Read the "tract" in this number: "The State and Oath-bound Lodges.")

The earnest caution of many of my friends which has been given me against attacks in the dark; the letters from furious partisans of the Masonic lodge and other benevolent secret orders and the many reproofs coming from neutrals, who deplore any disturbance of the peace; and especially the indignation of my co-laborers in the Anti-Roman contest, who have joined the Ku Klux Klan for the purpose of driving Rome from politics—are sufficient evidence that my oft told story is new and timely.

I have just read a story entitled "The Fool's Errand," by Albion W. Tourjee. He was a Yankee living in Detroit. He entered the Union Army as Captain early in 1861. He was discharged as Colonel after General Lee's surrender April, 1865.

Colonel Tourjee bought a plantation of 10,000 acres in the South, moved into

the palatial residence of the ex-slave holder and employed the ex-slaves as his hands.

He divided the land into small farms and built a cottage on each one and sold these little farms on trust to the former slaves. He also loaned them money to buy horses, cows, wagons, plows, etc. It worked.

But the South would not allow such conduct. They called him a "Carpet-Bagger," scallawag, black abolitionist, etc., etc.

The Ku Klux Klan sent him threats, which he ignored, except to print them in the country paper after paying advertising rates for their insertions. The hooded night-riders came, took the negroes from their beds, whipped them, and burned their cottages; houghed their horses and cattle, etc. Then the reign of terror began all over that country.

The facts which are being disclosed in the trial at Bastrop, Louisiana, correspond to what this story by Colonel Tourjee reveals.

Pax vobiscum. Yours fraternally,
(REV.) J. M. FOSTER.

This letter is so interesting that we wish to give our CYNOSURE readers the pleasure of its perusal.

A WORKING PASTOR WRITES.

The Elks and Eagles seem to be causing a great deal of trouble. I have gathered quite a little material on them from the CYNOSURE and other sources and have sent them the material with the request to copy it and to return it to me. We must get out tracts against these pestiferous orders. Our people must be posted regarding the character of the minor orders. Frequently the lodge solicitors deliberately lie about the character of their organizations. They know enough about our position now to understand that most of our people will refuse to join a lodge. So they tell them: "We are not a lodge. We are a social and beneficiary organization. We have nothing whatever to do with religion." And in that way get some to join. Once they have joined and paid in their money, it is difficult to get them out again. If we had tracts dealing with some of the prin-

cipal minor orders, Eagles, Elks, Owls, Knights of Pythias, quoting their ritual, or their official documents, I believe that we could keep many a one out of these lodges.

Testimony does do some good. Unless the pastors will testify in public against the lodges it is practically impossible for a congregation to maintain its position. Even now I fear that some congregations are being honeycombed with lodge members, who are keeping their membership secret until they feel strong enough to hold their own in a congregation. But public testimony will not only keep many a one from joining, but will keep the lodge element down, if there should be any members with secret affiliations in the church.

Only this morning I had a letter from a brother in Illinois. He decided to preach a sermon against Masonry and advertised it in the newspaper. Sunday morning came and a large delegation of the most prominent Masons and Eastern Stars came into his church. They took their places in a body and he admits that he shivered in his boots. But committing the whole matter to God he determined to go through with his part of it. The sermon created a storm of discussion and abuse among the lodge element in the village. They were very angry. A few days later the pastor received an anonymous postal stating that if he did not stop preaching that kind of stuff he would be sent back to Germany where he belonged. The letter was signed "Seven men of your congregation who are not yet Masons." As a matter of fact, this pastor is thoroughly American. He does preach German sermons occasionally, but the German is difficult for him. But that postal card is characteristic of the lodge element. They cannot deny the charges against them, so they become abusive.

But to continue the story. The pastor could not, of course, answer the communication, but the Lord did. Within a few months seven men, most of them fathers of families and some of them lodge men, requested instruction in the Word of God and, leaving their lodges, subsequently joined the church. One of these was a Mason, another belonged to

the Knights of Pythias, a third was a member of some other secret order. Two of the lodge men were publicly baptized. You can imagine the effect upon the pastor and his congregation. As a result of this blessing, the congregation stands back of the pastor to a man on the lodge question and the pastor writes: Definite testimony never hurts.

Our church is denounced by the ignorant, says this pastor, but "it has gained in the respect of the thoughtful." Naturally, the pastor does not regard this as a personal victory, but gives all glory and praise to God.

A MAINE MINISTER'S QUESTION.

A pastor in the state of Maine wrote: "I wish to learn how it is that so many ministers join secret orders and why it is they do so and feel all right about it. I notice that they sometimes defend themselves—in the same way that so many do for not joining the church—that "there are ungodly men in the lodges of course just as in the church."

I think that ministers join the lodges to secure influence over the men in their community, but when they wear their lodge pins as openly as their Christian Endeavor pins and seem to be happy in doing so, and seem to be very successful too in some instances as soul-winners, it becomes a great mystery to us less "popular" workers.

I am making a special study of the matter—not to make unduly a hobby of it—but to ascertain exactly what the Holy Spirit has to say about the matter. If the time has come that a Christian Worker, on behalf of the "universal brotherhood" idea so much emphasized in these days, should join brotherhoods of various descriptions—to play for the good will of all secret orders by saying "I have traveled toward the East" and "if I had the time I would join every secret order in town," I wish to know it.

Here in the East there seems to be a real "revival" or crusade of joining secret orders going on among the ministers, both big and little men. I have a feeling of pity for so many who not knowing what they are doing are "joiners." Probably they pity me more than I do them.

I still preach the real old-fashioned

Gospel to the orders on annual occasions. I do it kindly but firmly and without discussion of the lodge on such occasions. I preached the other Sunday to the Knights of Pythias on "Christ died for our sins according to the Scriptures," my subject being "Christ our Substitute and Saviour." Though I attend their funeral services they well know that I have openly given reasons why I am not a member of any fraternity.

In personal work I have persuaded a number to give up their lodge work and membership for membership and service in the church. It is a great study how to face the problem, especially as some of our Christian leaders smile upon us in pity when they learn that we have done ever so little in this direction. I pray that the time may come when we can do more and that our great leaders here in the East will cease playing in public for the patronage of secret orders of various kinds. I believe in kindness toward the thousands who have gone into these things blindfolded for they need spiritual help.

I feel as others do that the Christian churches by their worldly methods have brought on themselves much tribulation. We have catered to the world by false teachings and false methods until we must face the fires of refining tribulation and pass through them before we can see a new world-wide awakening which shall be one of the waves of spiritual power preceding the return of Christ. His return will bring to an end this age with judgment and will usher in a new age in which He will reign and supervise His kingdom actually from the river unto the ends of the earth.

He may not be on the earth all through the coming age, but as he ushered in this age with its characteristics so will He usher in an age of unprecedented victory when churches will be united in one, and lodges will have no further excuse for existence and will not exist in any extent, if at all, during that period.

Inasmuch as Satan is to come forth for a final trial, however, with great defeat at the end of that age, it seems possible that secret organization may then exist again but it cannot rule the Cause of Christ or introduce universalistic teachings into the church, or sustain such

ideas already in the church then.

You are doing a magnificent work and helping many a man who hardly knows which way to look for help among Christian workers. Of course such an one has the Lord as his great Refuge.

A Question.

What should be the practice of ministers who are known in their community as free from all lodge affiliation, when they are asked to read a burial service of a secret society at the funeral of one of its members. We attended a funeral of a lodge man who never went to church and who said publicly that he had no use for Christ. The chief officers of the lodge asked one of the pastors of the city to read the funeral service at the grave, which he did. Later we called upon this pastor and asked him what was implied in the services which he read over the body of that wicked man. "The implication was that he had gone to Heaven," said this minister. We replied, "How is it possible that you could read such a service over such a character?" He said, "I did so because I knew no one would believe it." What do the readers of the CYNOSURE think of this pastor's position under the circumstances?—Editor.

THE LODGE IS IMPERFECT—BUT.

National Christian Association,
850 West Madison Street,
Chicago, Illinois.

Gentlemen:

A pamphlet and a few leaflets arrived from your office apparently, this morning, being on the subject of Masonry, and professing deep concern for the spiritual welfare of our manhood as influenced by that organization. I have read them carefully.

Unquestionably your contention is right; that Masonry is imperfect. But I wonder just what can escape that charge.

Would the confession of the name of our Lord make any intrinsic difference in the nature of mankind? You charge that brotherhood is carried out only in profession by Masons. I recall vividly that the greatest evangelist of America not only denied brotherhood to Germans and especially to the German rulers, but consigned the rulers at least to everlasting hell—in the name of Christ.

I recall the hatred preached from pulpits because the militarists ordered it so, where the least insinuation of the human birth of Christ would have created gigantic disturbance.

I behold today the same pulpits scenes of prayerful pose, because the same institutions once ordering hate, like so much merchandise, now decree that the people must pray for peace—perhaps you know why.

I recall that the men of the church who dared to maintain the principle of brotherhood were deprived of their offices and sometimes jailed and tortured. I recall much more that is painful. But the men and institutions that dragged the name of Christ through man-made hell have not confessed their shameful mistakes, nor have I seen such a pamphlet even, as yours, asking our ministers and laymen to repent.

Please believe me that I write not in malice or in a spirit of contention, but with heaviness of heart. For every Mason there is a score of Christians, and the professions of all are imperfectly realized. But that the gravest failing must be the verbal confession of Jesus in spiritual sloth, and that our churches at large are guilty in this matter, you will admit without debate.

Now that you have proved to me the inefficiency of Masonry, as you are certain, will you do me an infinitely greater service by showing me the way to a realization of the teachings of Jesus even as imperfectly accepted by our churches? You would greatly place me in debt to you.

Very sincerely,

We point you to Paul as one showing the way you are inquiring for.

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Colossians 1:24, 27, 28).—EDITOR.

STANDARD WORKS ON SECRET SOCIETIES

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other Name
under heaven,
given among
men, whereby
we must be
saved.

—Acts 4:12

CHRISTIAN CYNOSURE

Jesus answered
him: I spake
openly to the
world, and in
secret have I
said nothing.

—John 18:20

ORDER OF DE MOLAY.

Mr. Frank A. Marshall of Kansas City, Missouri, who is said to be the one who suggested and assisted in founding the Junior Order of De Molay, wrote recently in reply to an inquiry as follows: "Kansas City, Mo., January 23, 1923.

Replying to your letter let me say that DeMolay teaches no religious creed in the language of the ritual. A belief in a Supreme Being is of course necessary. Any boy holding this belief, and of moral character and otherwise acceptable to the members is eligible. As to secrets, the order has a ritual of its own, with signs, grips, words, etc., but as in Masonry, rightly considered, the secrets are far from being the most important feature of the order. They are only for purposes of organization, recognition and such other purposes as secrets serve in any other secret order.

Pardon the hasty newspaper copy paper.

Fraternally,
FRANK A. MARSHALL."

This is clear from the above that the Order of De Molay is a secret order. That any one "of moral character," whether Christian, Jew or Hottentot, is eligible for membership.

In one way it is a good sign that the Masons and Eastern Stars are so active in securing candidates for these junior secret orders, for instead of being the high toned exclusive secret orders that care more for quality than quantity as has been their boast, they are driven to strenuous efforts to keep up their membership. It is however likely to prove a greater menace to the Church than any other recent movement in the Secret Empire.

THE COLORED MAN.

In the course of a very outspoken address delivered February 11th, before the colored Y. M. C. A., F. B. Ransom, a colored attorney, said:

"I am tired of high-sounding rituals, great organizations and ideals, when the membership is shot through and through with home-breakers, libertines, wife-deserters, petty grafters and common criminals. I take the position that until the race is willing to sum up its real assets and properly charge off its liabilities, it is sheer nonsense to talk about making the proper impression and receiving the right recognition at the hands of the American white man."

In the matter of "high-sounding rituals, great organizations," etc., the colored man is mostly an imitator of his white brother. But the speaker's objection to the colored organizations seems to be that some of them, as he thought, have no effective moral standards, and render no adequate return for the money paid to them by members. For reference was made to "the thousands and thousands of dollars spent each year by fraternal organizations that do nothing more than wear bright apparel and parade."

But the most interesting part of the address was that dealing with the relations between the two races. There are white people—not many we believe—who hold that colored people are mostly bad, as there are colored people who condemn all white people because they are of the white race. It is for the sensible

people of both races to stand against these extremists, and to do what they can to develop and strengthen a spirit of co-operation in all that makes for the common good, and for the welfare of the community. Of course there can be no effective co-operation of the sort suggested by the speaker of last Sunday, except on the basis of a sound morality and an intelligent appreciation of community needs.—*The Indianapolis News*, February 14, 1923.

ITEMS FROM "THE KABLEGRAM."
A Lodge Publication of Mount Morris, Ill.
Fraternal Escape Income Tax.

By a decision rendered on November 11th in the Bureau of Internal Revenue at Washington, fraternal insurance societies operating under the lodge system are exempt from making income tax returns.

Congress Through With Klan.

On December 4th Attorney-General Daugherty expressed his opinion that the United States is without jurisdiction to deal with the Ku Klux Klan; that it falls within the police power of the several states.

Wanamaker Was High Mason.

John Wanamaker, Philadelphia merchant prince who died on December 12th, was a thirty-third-degree Mason.

Elks Help Boy Scouts.

As many as 200 troops of the Boy Scouts are being looked after by Elk lodges.—*Elks Magazine*.

A Savage Hope.

Commissioner of Insurance Savage of Iowa wants laws which will regulate the fraternal the same as old-line companies are regulated, even unto licensing deputies. He says it would do the fraternal good. But the fraternal don't want to be done. Savage is getting to be about as amusing as Travis of Kansas.

Millions of Joiners.

According to F. E. Futch, secretary of the National Fraternal Congress of America, over a million fraternal life insurance certificates are issued annually.

Can a Negro Join Masons?

There is no reason why a colored man should not be made a Mason *providing he can pass the ballot*. Masonry is not a respecter of creed, race or color.—*Illinois Freemason*.

Back to the Lodge.

The Fraternal editors are telling us that we must get back to the lodge room. Attendance at meeting has fallen off alarmingly; some leader has made the discovery and yelled his head off; then other leaders have echoed the cry, and now the fraternal press give us the national yell: "Back to the lodge room!"

While it is desirable that the lodge again be made popular, much good this mere yelling will do.

If head officers were shavetails and the members were under military discipline, then a mere command would be the berries. But such conditions do not prevail.

Just as an aviator looping the loop breaks up a game of marbles for a gang of kids, so do **modern attractions take members from the lodge room**.

This competition must be met. Water will not flow uphill. We can tell it that it ought to, but if we want it to go up, we must pump it. The water is not to blame for being what it is.

Poor attendance is not due to the indifference of the members, but—we must confess it—to the indifference of the administrative officers. They are failing in their apparent duty to **dig up new forms of entertainment**. Organizations must keep abreast of the times.

The Supreme officers of the Royal Order of Lions held a meeting recently, in which the following speakers took part: Hon. Merrill S. Wilson, Supreme Secretary-Treasurer of the Order; Mr. W. A. Rutherford, Supreme Organizer; Dr. H. B. Ferrill of Chicago, Supreme Chaplain, and others.

The principles of the Order were explained by Mr. Wilson, who traced the progress of the Order since it was first started eleven years ago. Dr. Ferrill of Chicago described the religious aims of the organization, while Mr. Rutherford told of the protective and co-operative features of the Society.

PRAY, O PRAY FOR A REVIVAL.

Down to 1913, a total of 188 periods of ten years each had passed into history since Christ's prophecy of **wars**, and **earthquakes**, and **famines**, and **pestilences** (Luke 21:10, 11); but in not one of these 188 decades had occurred, **all in the same decade**, the worst in history of each of these four terrible scourges. Then came the 189th decade, and with it—

1. **The worst war** the world has ever seen, costing 10,000,000 lives and over \$200,000,000,000.

2. **The worst earthquake** in human history, the one in China during December, 1920, "which literally shook the globe," and carried suddenly into eternity a quarter of a million lives. (Some authorities place the estimate far higher.)

3. **The worst famine** "the world has hitherto known," that of Russia, in which millions perished miserably through starvation, and "added millions through starvation plus disease."

4. **The worst pestilence**, in some respects, known to man, world-wide in extent, and exacting a toll of full 12,000,000 lives. In the short space of twelve weeks nearly 6,000,000 persons died. In South Africa the mortality exceeded the combined mortality of three wars, and in India in a few months' time 5,000,000 deaths occurred.

Is it, or is it not, significant that all these prophesied judgments, **in their worst form**, should occur **in the same decade**?

"All these," said Christ, "are the beginning of sorrows." "But the end is not yet." (Matt. 24:6, 8.)

If they are only the beginning, what yet must lie ahead, what but "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be"? (Matt. 24:21.)

"So is the Most High thundering at the conscience of mankind." It is **not man**, but **God**, who in Scripture (Luke 21:36) and in history (fulfilled prophecy) is calling to prayer.

"It is a mystery," says D. M. Panton, "that the church is not prostrate on its face before God, so acute is the crisis, and so awful and imminent the danger."

O Church of Christ, when **God** calls, wilt thou not answer? Must it be said **of you**, dear fellow-member of the body of Christ, and must it be said of the Church at large, as was said of Israel, that all day long He hath stretched forth His hands unto a disobedient and gainsaying people? Thousands are praying but are there not multitudes who are still indifferent?

Much of the startling information presented in the above message was obtained from Rev. D. M. Panton's pamphlet, "Four Sore Judgments," which appeared originally in "The Christian" during 1922. The pamphlet may be secured from the London City Mission, 3 Bridewell place, London, E. C. 4, England.

FROM STANDPOINT OF A K. K. K.

The Ku Klux Klan is just beginning to feel organized opposition by its enemies. The effort of Gov. Parker to fasten the crime of murder upon Klansmen in Mer Rouge, La., is just the beginning. Charges of all sorts of crimes will be made against the organization all over the country—this plan has been known by Klan officials for several months. The Klansmen are calmly going about the business of consolidating their great organization, increasing its membership, and endeavoring to wake up sleeping Protestants to the fact that the Klan is simply passing through the same trying period that Martin Luther, Wycliffe, Huss, Wesley and the Masonic fraternity had to pass through.

Every Protestant movement in the history of the world has had opposition—the greater the movement, the greater the opposition, and the opposition has always come from the same quarter. Klansmen are almost daily haled into court on warrants sworn out by enemies to the order. They simply prove their innocence and carry on. The charges and arrests make good propaganda for subsidized newspapers. We never hear of the vindication of the Klansmen or the absurdity of the charges. The enemies to the order control the channels of news and the majority of Protestants are led to believe that the Klan is an organization of mur-

derers, tar and feather artists, hoodlums and everything else undesirable—the same charges were made against the Masonic order from 1830 to 1845, but the Masonic order today boasts a membership of over 2,000,000.

The Klan will pass through the fires of hatred and fear—and the enemies of the order know what fear is—their desperate fight proves it—just as the Masonic order did.—*Selected.*

THE I. W. W. OATH.

According to officials of the American Legion, the following is the oath of the Industrial Workers of the World:

"I do solemnly swear that I hold in contempt all institutions of capitalism, including ecclesiastical and secular; and its laws, its flag, its courts, its codes; its churches and its religion; that I will obey all summonses and commands of the elected officials of this order under penalty of death, and spare neither my time, effort nor money to obey, even to the last drop of my blood."

The Supreme Orient of the Order of Humility and Perfection is in Odd-Fellowship what the Mystic Shrine is in Masonry.

A dentist, by name George L. Marshall, West Summerville, Massachusetts, did hold the office of Supreme Monarchos. This order is said to have been making rapid strides and has become an important factor among the Odd-Fellows. It is an unwritten law that only members of the Odd-Fellows can become members.

A PERSONAL DECLENSION.

We hope that the newspapers are misrepresenting Charlie Schwab. Ordinarily, we do not find any gratification in falsehoods by the press; but in this particular instance, it would be a relief to know that somebody had perpetrated a downright mendacity.

According to the newspaper story, Mr. Schwab says that he had never drank

liquor up to the time of nation-wide prohibition, but that he drinks it now.

If this were really true, it would be one of the most dreadful manifestations of personal declension which these sad, sad times have seen.

Mr. Charles M. Schwab is a leader among men, gifted far beyond the ordinary. Upon him has been showered bounteous blessing in return for his effort. And to him has gone an almost unstinted admiration from the masses of American people.

If this man writes himself down as so defiant of law that he will change a good habit into a bad one in order to flout the Constitution of the United States, he shows that he is unworthy of all that has come to him of blessing, and he incites hundreds of thousands of people to a miserable rebellion against the statutes and to the endangering of their own eyesight and their own lives. If the big men of this country whose success is dependent upon stability haven't any more sense than to encourage law breaking, they may find that their own lives and property have been endangered under the rebellion which their example incites.—*The Christian Statesman*, March, 1923.

"The Ku-Klux Klan seems to be a growing and menacing factor in our political life. It has disturbed Texas, frightened Louisiana, and seems to dominate in large measure Oregon. Its purposes and methods impress the average man as un-American and un-Christian. An invisible government, whether it be industrial, political or religious, is hateful to the American genius. Any organization or society which works in the dark, which usurps the functions of courts and organized government, which kindles racial and religious animosities and hatreds, which intimidates by deeds of lawlessness and violence, is an organization which should straightway call into opposition every man who loves liberty and who believes in the orderly processes of stable, enlightened government."

WOMAN AND FREEMASONRY.

(Excerpts from the August, 1920, Issue of The Builder (Masonic), Cedar Rapids, Iowa.)

Women have, however, from time immemorial been rigidly excluded from the ranks of orthodox Freemasonry, although as will be seen in the course of these pages, the barriers have been broken down on more than one occasion. The first Book of Constitutions of the Grand Lodge of England, published in 1723, expressly stipulated that no woman should be admitted as a member of the Masonic lodge.

The Eleusinian Mysteries were introduced by Esmolpus in B. C. 1356, and were founded in honor of Ceres and Prosperine, and any one violating the oath taken on admission and revealing the secrets to the uninitiated was punished with death. Both sexes were eligible for initiation and there was no age limit.

Gibbon in his *History of Rome* records a female Order in the fourth century.

With regard to the androgynous societies, L'Abbe Clavel in his *History of Freemasonry and Similar Societies, Ancient and Modern*, published in 1842, says that Freemasons "embraced these Societies with enthusiasm as a practical means of giving to their wives and daughters some share of the pleasures which they themselves enjoyed in their mystical assemblies. And this, at least, may be said of them that they practiced with commendable fidelity and diligence, the greatest of the Masonic virtues, and that the banquets and balls which always formed an important part of their ceremonial were distinguished by numerous acts of charity." There is also evidence that women in days gone by were admitted into the Order of Knights Templar.

Adoptive Masonry.

The origin of Adoptive Masonry is placed generally in the seventeenth century, and its author is named as the widow of Charles I of England, daughter of Henry IV, and sister of Louis XIII of France. She is said to have formed a society of women to whom she communicated certain signs and passwords.

In 1712, in Russia, Catherine the Czarina obtained from Peter the Great permission to found the Order of St. Catherine, an Order of Knighthood for women only, of which she was proclaimed

Grand Mistress. This was a quasi-Masonic body.

In the eighteenth century there were four Grand Mistresses of the Order of St. John of Jerusalem, which was an emanation of early Masonry. These were the Princess of Rochelle in Italy, the Countess of Maille and the Princess of Latour in France, and the Duchess of Wissembourg in Germany.

The real date of the establishment of Adoptive Masonry in France may be placed as 1775.

At first the Grand Orient of France did not sympathize with the formation of these Lodges of Adoption, and for some time withheld its sanction but eventually consented to take the oversight on the express condition that each assembly should be presided over by the Master of a regular Masonic lodge.

The Adoptive Rite consisted of four degrees—Apprentice, Companion, Mistress and Perfect Mistress. The first degree was purely symbolical and introductory, intended rather to improve the mind than to convey any definite idea of the institution. The second degree depicted the scene of the temptation in Eden, and the Companion was reminded in a lecture of the penalty incurred by the Fall. The third degree alluded to the Tower of Babel and the confusion of tongues as a symbol of a badly-regulated lodge, while Jacob's ladder was introduced as a moral lesson of order and harmony. The fourth degree, that of Perfect Mistress, represented Moses and Aaron, their wives, and the sons of Aaron. The ceremonies referred to the passage of the Red Sea by the Israelites, and the degree was said to symbolize the passage of man from a world of change and discord to a pure land of rest and peace. The officers of a Lodge of Adoption consisted of Grand Master, Grand Mistress, Orator, Inspector, Inspectress, Depositor, Depositrix, Conductor and Conductress.

Adoptive Masonry was seized upon by the comprehensive mind of the first Napoleon as a means to consolidate his power, and it rose into favor again on the re-establishment of the Empire. In 1805, the unfortunate Empress Josephine was installed Grand Mistress of the Loge Imperiale d'Adoption des Fracs Chevaliers at Strasbourg.

In a modified manner Adoptive Masonry still exists, but it has not flourished under the Republic and its operations have been confined mainly to France. It has been rejected with a contempt amounting almost to indignation, by the Grand Lodges of the United Kingdom and the Overseas Dominions.

CHRISTIAN CHINA, THE GREAT WHITE HOPE.

When we sent missionaries to China, the object was to redeem individuals by bringing them into a knowledge of the saving gospel of our Lord.

The 420 millions of the Chinese needed the truth. They represented the strongest numerical group in the world. They were of an intense, reflective character. They had stability and endurance and devotion to accepted ideals and customs. And, hard as was the lot of the early missionaries in gaining a hearing, they soon saw that the work had promise of glorious results.

And now something else of blessing has followed. In seeking to spread the gospel of the kingdom of God, our missionaries have probably upraised a force for the protection of the Western World.

China represents in her man power a force so great that its alignment for or against the white race might determine the event. At one time Japan was ambitious to so officer, so control, and so direct the almost unlimited man power of China that, under the leadership of Nippon, the yellow race could dominate the world. But the most potent individual forces in China today are Christian. The greatest generals are Christians. And the gospel grip on the Chinese is probably such that she can be used to save the white world instead of being used to destroy it.

How marvelously our Lord hath wrought through the agency of the self-sacrificing missionaries! Who could have thought forty years ago that the preaching of the gospel of Jesus Christ to the Chinese would now appear in its fruits as an almost assured preservation of the white race from an exterminating attack.

The Chinese are thorough in whatever they undertake. When they accept

Christianity they accept it in its length and breadth and fullness—the whole gospel of our Lord. One of their leading thinkers said recently that the West had brought to China the traditional Christianity and that the Chinese were now probing the depths and discovering the richness of the gospel of Our Lord, Jesus Christ.—*The Christian Statesman*, March, 1923.

ANTI-FRAT LAW UPHELD.

The right of school boards to bar members of high school fraternities from institutions under their jurisdiction was upheld by the State Supreme Court on February 21, 1923, in a case brought against the Springfield, Illinois, Board of Education by one of fifty-eight students threatened with expulsion from the Springfield High School for his membership in a Greek letter society.

We learn from a special to the *New York Times* that Simon Newcomb Whitney of New Haven, a member of the Yale News Board, and one of the leaders in scholarship of the Sophomore class of Yale, has turned down four of the five big fraternities during the recent "hold-offs" at the university. He stated it was against his principles to take part in fraternity activities. His father was Edward B. Whitney, formerly Attorney General of the United States.

"There is much talk," says the *Northwestern Christian Advocate*, "about the benevolent work carried on by the fraternal orders." It quotes the *Christian Century* as authority for the statement that 20,000 orphans in their various homes and asylums are cared for by the Protestant Churches. This number far exceeds the total numbers cared for by all fraternal orders. Three-fourths of the public hospitals in 15 of America's largest cities owe their origin or present maintenance to some church or religious organization. A study of the schools and the colleges of America some years ago revealed the fact that the first educational institutions of college grade in 40 of the 48 states were founded by churches.

Are Secret Societies Good for the Welfare of the State?

Answered by American Statesmen.

John Adams: "There is nothing in the Masonic institution worthy of seeking to be associated with it." Quoted by John Quincy Adams.

Chief Justice John Marshall, a Mason in his youth: "The institution ought to be abandoned as one capable of producing much evil and incapable of producing any good which might not be effected by safe and open means." Letter to Edward Everett, July 22, 1833.

Naturally the claim is made that Washington was an enthusiastic Mason; all are respectfully referred to Gov. J. Ritner's communication given March 8, 1837, to the Pennsylvania House of R. Washington was a Mason as a young man, had ceased regular attendance at age of 38. Within the period of 1780-83 he declined to advise his aid-de-camp to join; said, "might be used for the worst of purposes"; wrote to Rev. Snyder Sept. 25, 1798: "To correct an error you have run into, of my presiding over the English lodges in this country, the fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years."

Daniel Webster: "It is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed upon its members there are such as are entirely incompatible with the duty of good citizens."

Wendell Phillips: "Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence." In the light of the recent Ku Klux Klan investigations, was Phillips not right? But what about the other secret organizations which are just as liable to become dangerous, since the system of secret, oathbound cliques and organizations is essentially wrong? He also said: "A secret society may be used for every evil purpose, and need not be used for any good purpose."

Judge Pliny Merrick, Worcester, Mass.: "It is true that the Royal Arch

companion (to which degree I have been admitted and the highest office I have sustained) does swear that he will espouse the cause of a companion engaged in any difficulty so far as to extricate him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree; for I believe that I received that obligation and know that I have so heard it, and as high priest of the chapter have so administered it to others."

Dr. Francis Lieber, in "Civil Liberty and Self-Government": "Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively."

Nineteen presidents were not Masons, among them Grant and Lincoln; Washington was an indifferent Mason; eight presidents were or are Masons. President Harding was not accepted in the fraternity for a long time, having been blackballed twice; upon having achieved the presidency frantic efforts were made to correct the mistake, he being put through the paces up to and including the 32nd degree in one all night session.

U. S. Grant: "All secret oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

President Fillmore: "The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government which it cannot control."

May this suffice. Much more testimony could be given. While we do think that the motives of most Masons are pure, the fact remains that the system is dangerous and has repeatedly, and easily can do so again, run off at a tangent to the defeat of justice and civic righteousness. We feel that the vast majority of American statesmen were right when they took their stand against secrecy in a democratic government.

In the day of prosperity we have many refuges to resort to; in the day of adversity, only one.—Horatius Bonar.

SECRET SOCIETIES AMONG THE NEGROES OF AFRICA.

Diedrich Westermann, in a study on "Die Kpelle, ein Negerstamm in Liberia" (Göttingen: Vandenhoeck & Ruprecht), forming part of the series "Quellen der Religionsgeschichte," edited by the Royal Academy of Sciences at Göttingen, devotes considerable space to secret societies, which, according to him, form the dominant factor in the lives of these negroes. Prominent among the secret societies of the Kpelles is the notorious Leopard Society, the members of which, disguised as leopards, perpetrate, or used to perpetrate, many atrocious murders. But the most important of these societies is the Poro, which is also found, under the same name, in many tribes of Sierra Leone as well as of Liberia.

The Poro is for men only, but there is a corresponding society for women called the Sande Society. At the head of the Poro is the Grand Master, a mysterious personage, who is believed to be immortal, and to possess the power both of killing and of bringing to life again. He is popularly supposed to kill the novices at initiation and to resuscitate them four years afterwards. In the interval they live strictly secluded in the forest. It is given out that the Grand Master has swallowed them, that he keeps them in his stomach all the time of their seclusion, and that he gives re-birth to them when they are at last restored as full-grown men to their families. This restoration is a great occasion and is attended by some quaint ceremonies. As the procession issues from the forest, the shrill notes of a flute are heard to sound, signifying the pangs which the Grand Master suffers at bringing the young men to the birth; and for some time afterwards the newly initiated youths behave like newly born children, professing to know nobody, not even their own relations, and to be complete strangers in their native village.

Curiously enough, similar rites are practiced far away among some tribes of Northern New Guinea, where in like manner youths at initiation are supposed to be swallowed by a monster and afterwards disgorged as full-grown men.

Some of the "rites" practiced by mod-

ern secret societies in our own midst are no less silly than those of the African savages.—*The Fortnightly Review*, Jan. 1, 1923.

THE AMERICAN LUTHERAN LEAGUE.

The American Lutheran League is one of the societies for the young people within the Missouri Synod (Lutheran), with headquarters at Fort Wayne, Indiana, having a membership of 17,000 with a present slogan of "doubling this total by the end of 1922." It is active against all agencies that threaten the welfare of the Church, and issues free literature in defense of the truth, and also publishes a splendid paper every month, *The Lutheran Layman*.

At its National Convention held at Fort Wayne, Oct. 9 and 10, 1921, the following resolutions were adopted:

Whereas, (1) Synod and its churches have taken a definite stand against the false religious tenets of **secret societies**, and

(2) These societies are in many instances making exceptional efforts to induce our lay people to join them against the rules of their churches, and

(3) Some of these societies, notably the Masons, have openly confessed their opposition to our Christian day schools, and

(4) It is essential that the lay people of the churches stand united with their pastors and all church officials in opposition to the doctrines and practices of these societies, therefore

BE IT RESOLVED, (1) That the American Luther League takes a stand squarely with the church in the opposition to **secret societies**.

(2) That we do all we can to encourage our fellow laymen to hold out against the "drives" of these organizations;

(3) That we put some of the resources of our organization to use for showing that the doctrines and practices of these societies are both un-American and anti-Christian.

It is an unfortunate fact that labor is too much inclined to condone or even justify the use of force. This has gone to the extent of murder and massacre. From the assassination of Steunenberg and the blowing up of a score of employes of the *Los Angeles Times* by "healthy, good natured young boys" down to the Herrin atrocity and the railway sabotage of the shopmen's strike there has been altogether too much inclination to dismiss crime as excusable under the cloak of a perverted partisanism.

CRIMINAL UNIONISM UNMASKED.

BY DR. G. A. PEGRAM, HARRISON, ARK.

(Concluded from March CYNOSURE.)

At first there was no organization, simply a crowd of determined men bent on stopping these depredations, and protecting their home and business interests. Later a tentative organization was formed. Experience and thought, and grappling with numerous difficulties finally showed the need of something more definite, legal and permanent, so with the permission and recognition of the civil authorities, an organization was formed, with a corps of capable officers.

Fifty deputy sheriffs were appointed and sworn in. They were to see that order was preserved, and the law enforced, and that all kept within the limits of the law. None were to act without authority to do so, or without permission from headquarters. Voluntary groups here and there were forbidden to make searches or arrests, under penalty. No one was to lose his head. If he did, he was to lose his gun too. All, as well as officers, were forbidden to become intoxicated. If any did, he was to be arrested immediately, and imprisoned. They did not want this affair conducted by a drunken mob, but by sober, sensible men.

One Serious Exception.

It has been repeatedly remarked that no one saw a single drunk; neither was whisky smelled anywhere or on anybody. The citizens were exhorted not to do anything which they would afterward regret. They wanted to make a clean record and preserve a good conscience. Only in a few instances were these gathered citizens provoked to mild violence by the repeated insults, curses and threats of strikers. All have expressed regret for the single case of lynching, but wonder that it was the only case in view of their repeated insults, curses and threats.

The house of this victim of the single case of lynching was understood to be one of the places where arms, ammunition and instruments of destruction used by the strikers, were stored. Men with search warrants called to investigate. He objected to the search, and fired at the men. They returned the fire, but he retreated so hastily that he escaped injury. Later he was arrested, and his house searched. Guns, ammunition and

emery dust were found. When taken before the citizens' committee he stubbornly refused to give any information, make any explanation, express any regret, or promise any change or amendment. Pervious to being taken before the committee and after being dismissed by it, he repeatedly cursed, defied and threatened all who were trying to stop these depredations. He said he "would get them yet." His shot and threats showed murderous intentions. It is supposed that some of those he threatened, and possibly attacked, became exasperated and enraged and hastily took him to his destruction.

Next morning his body was found hanging to a railroad bridge. No one has ever learned who did it, and probably never will. Both coroner's jury and grand jury have made investigations, and so far as reported, neither have as yet found any clue to the perpetrators. All have regretted it, but acknowledge that it had a sobering effect upon the strikers. For hitherto all had been stubborn, impudent and threatening. Next morning several of the strikers came in and voluntarily confessed. For they began to realize that while the citizens wanted to settle the matter peaceably and by law, or by the voluntary departure of these criminal strikers, they would brook no more impudence and threats, and that they meant business, and were not to be thwarted in their purpose to prevent continued depredations and disorders along the railroad.

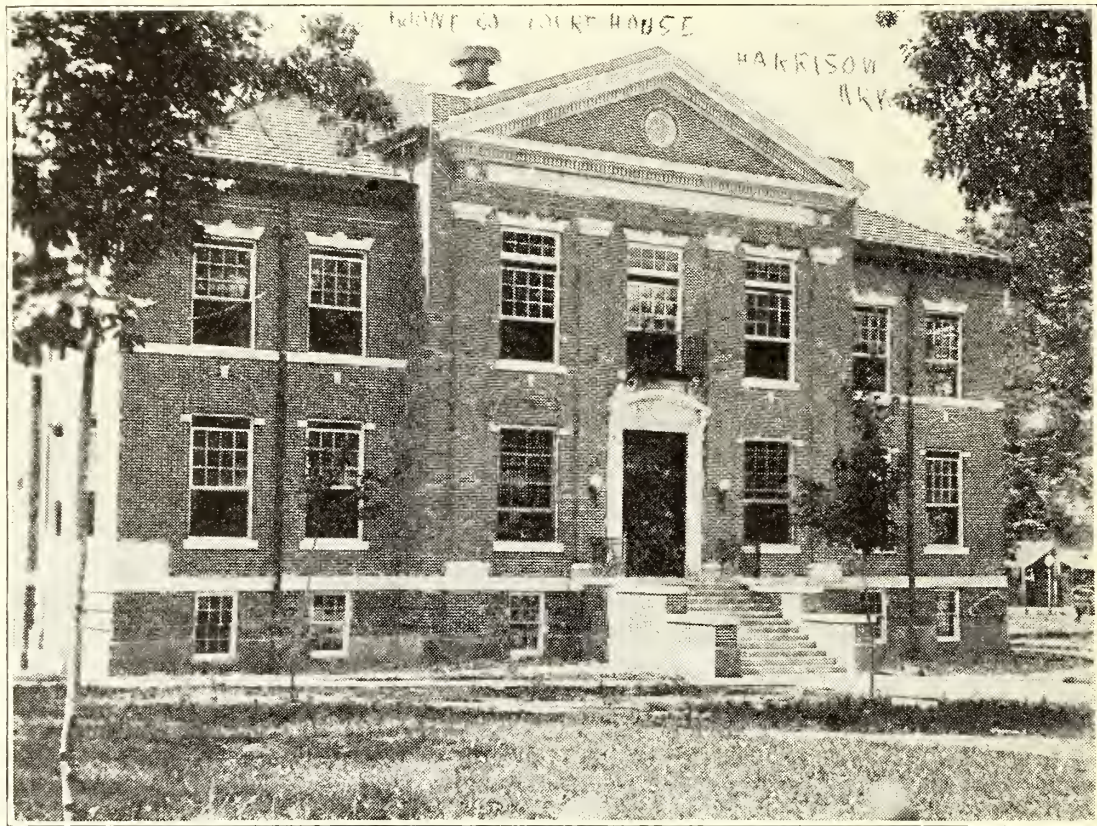
Important Results Follow the Lynching.

Day before the lynching, no striker would confess to anything; neither would they give any information. All told the same story, and all denied any complicity or guilt or knowledge of the crimes whatsoever. The day after the lynching, they were free and frank. They now confessed to burning of bridges and other depredations, which before they had accused the scabs of doing. Two who before had denied their guilt, were implicated so much by the confessions and direct testimony that they knew escape was impossible, so they agreed to be taken from the jail to the court house to confess their guilt. They did so, and received their sentences, and are already in the penitentiary. Still more plead guilty

before the court as they did before the investigating committee. Quite a number have already been indicted.

All the officers of the local unions have left for other parts. They will probably never return of their own accord, for the

and told to leave town. He speedily obeyed, and also gave in his resignation, which had been requested. The mayor, also those of the town council who sympathized with the strikers, and hindered the enforcement of the law against these



COURT HOUSE, HARRISON, ARKANSAS.

confessions of others and the accumulated evidence will surely incriminate them, and they know it. Instead of being bold, defiant and impudent as formerly, they were the first to leave, and they left in a hurry. Some left former friends and sympathizers holding a \$10,000 bond which was given for their release from jail and for their appearance at court. Their wives and families soon followed, in a hurry too, for fear the enraged public might inflict violence upon them. The numerous glaring falsehoods told by the fugitive union officers further incensed the forbearing people; and it is feared that should they return they may not be treated with the leniency and forbearance formerly shown them.

Disturbers and agitators were told to go, and never to return. They did not wait for a compulsory invitation. The sympathizing town marshal deputized some of these same criminal strikers to assist him in keeping order, that is, in keeping the suffering citizens in order. He was hooted and jeered by the crowd,

depredations, have also tendered their resignations. Some new councilmen have already been appointed. A new mayor will be elected soon. The citizens are determined to clean up the whole situation, and to keep it clean. Both the strikers and their sympathizers know it.

All Praise to the Citizen's Committee.

The citizens worked almost day and night to investigate all reports. There was neither haste nor prejudice in the investigation. The committee was both fair and firm, determined and discreet. Convicting evidence was sifted and saved, to be put before the grand jury. When some who had been strongly suspected and watched, were found clear of all complicity, that fact was also made public, to avoid doing injustice to the innocent. This committee won the respect of all because of their faithfulness and firmness coupled with their fairness. Nevertheless they were very thorough. No reasonable suspicions or well-grounded rumors escaped their attention and investigation. They scanned every nook

and corner, and inquired into rumors, conduct, and people in towns all along the line, as well as those of Harrison, and other centers of union activities.

The disturbing strikers and their families left immediately and for good; the local atmosphere no longer extends a welcome, or a toleration to professional disturbers of either the social or industrial peace. Only full confession and reform so thorough that sincerity will never be questioned will meet an olive branch of peace from the local population. Numbers of the fugitives phoned back begging for the privilege of returning and removing their goods. Permission was kindly given them to do so. For while the committee and citizens sincerely desired the immediate and permanent departure of the disturbers and depredators, they willingly granted protection to the fugitives.

Since the confession of these criminal strikers and agitators who burned bridges, drew spikes, turned switches, put emery dust in the cylinders of locomotives, bored holes in water tanks, put acids into others, and then laid such crimes at the doors of the innocent non-union men, and then finally confessed themselves the criminals—when they saw so much definite testimony accumulating against them, most of their sympathizers who had been hoodwinked by their constant pretensions to innocence, and their bold accusations of others, have forsaken them for good, and refused to be classed with them longer. In fact, some are now just as bitter against them as they were formerly sympathetic. When fully convinced of the complicity and guilt of the strikers in these numerous crimes and depredations, they suddenly and severely ceased to defend them. It is next to impossible to find any sympathizers in town now. For since it has been found that the strikers kept up a system of deception and lying all the time they were committing these depredations, pretending that it was the "scabs" doing it under the cover of the unions and under orders from the railroad officers to win public sympathy, the strikers have lost nearly all their friends. No self-respecting man wants to be classed with them any longer. The people see the light, and are earnestly trying to walk in it. They are not doing it from policy

either, for they were not before siding with the strikers from policy when the sentiment was mostly against them; but from profound conviction. Previously many sympathizers were hoodwinked, and really thought the strikers innocent. Now the mask is torn off, and they see clearly. Two kinds of deception have incensed the strikers' former friends: first, they deceived part of the public, as to their own innocence; and secondly, they tried to incriminate the innocent to shield themselves. This latter caps the climax of civil and social depravity.

To Have and to Hold.

Most of the work is done, but not all. Progress gained must be held and pushed to completion. The citizens are just as determined to continue the work as they were to begin it. They see that it is best in every way, and also for the whole country, as well as for the local community. Before adjourning, they formed a permanent organization of strong reliable men, to hold the fort, continue the work, make preparations for defense and protection, and to be ready at a moment's notice for any emergency which may arise. Volunteers are drilling, and are ready for the worst to happen. They are not a mob, and never were a mob. Those deputy sheriffs who are leaders, were properly appointed and sworn in, so that they have the recognition and backing of the civil authorities, and are earnestly trying to carry out their program within the limits of the law. Their plan and purpose have won the respect and confidence of all, which could not have been done in any lawless way.

Nobody except the strikers are regretting what the citizens did. Most people wish it had been done sooner. They are also wishing that the earnest law-abiding citizens all over the country would arise in their might and indignation and stop all the lawlessness, murder and depredations, which are practiced all over the country by organized idlers parading as laborers, and as superior laborers at that, when they are no longer laborers, and will not let the real laboring man, who wants the privilege of making an honest living, do so in peace and quiet.

Minor disorders here are as nothing compared with the murderous lawlessness of the mob at Herrin, Ill. Law-abiding

and industrious citizens have a greater right to protect their interests and property, their homes and lives, than have criminal idlers to destroy the same. Law-abiding citizens also have a more God-given right to earn an honest living with their own hands than have these criminal idlers to live off of the wages of some who do work, and also to try to prevent others who are willing to work to make an honest living for themselves. When all see this, and act accordingly, it will be the dawn of a new day.

OUT OF BONDAGE.

BY S. F. PROCTOR, EX-MASON, WETUMKA,
OKLA.

(Continued from March number.)

I gave Bible lectures for two years in Arkansas before I came out here to Wood county, Texas, and I am ready to lecture here if there is a demand for it, I told my neighbors.

I soon received word through my old friend, W. A. Tinney, who lived in that neighborhood, that his neighbor, Doctor Leach (who was a stranger to me) said he would meet me any time and debate with me on anti-Masonry. When I went up there to fill my appointment on May 6th, and believing that Doctor Leach was in the audience at the close of my service, I said, "I understand there is a man in this neighborhood that has challenged me to a debate. I am glad that we live in a country where every man is granted the right of free speech. I stand ready to speak my honest convictions against Masonry and am glad he has the same right."

As soon as I had dismissed the meeting Dr. Leach said, "I claim the attention of the congregation a moment. Perhaps I am the man that Mr. Proctor had reference to as challenging him to a debate. Now if Mr. Proctor will set the time and speak his convictions on the subject, and the people will stay and hear me, I will show them just what Freemasonry really is." I set the day for May the 26th, at three p. m., as that was Rev. Mr. Antry's day to preach at eleven in the morning. He was one of the men that preached in the church at Coldwater. When the day came I found a

large crowd gathered and nearly all were strangers to me. I said, "Dr. Leach is not here is he?" They replied, "No, the preacher went home with him but they will be here." I went in and tacked up my large chart back of the stand, sat down and began reading.

Pretty soon Rev. Mr. Antry came to me and said, "Brother Proctor, please take a walk with me." As we passed out he plucked out another man from the crowd and when we got away he said, "We want to have an understanding with you about the division of time." I said, "All right, how much time do you want?" He replied, "I don't know. How much do you want?" I said, "I want an hour and a half." "That would take until six o'clock," said he, "and I live ten miles from here. Can you not make out with an hour and a quarter?" I replied that I would try and do that. Rev. Mr. Antry said, "Do you wish to reserve any time for rejoinder?" "No," I replied, "I am not here to throw mud but to speak my honest convictions and it is just between you and God how you receive it." Soon after I took my seat in the stand. Rev. Mr. Antry came to me and said, "Would you be willing to move out into the grove? The crowd can't nearly all get in this house." I said, "No, the time is up now, you go up that side and I will go up this side of the house and push up the windows and those that can't get in can gather around the windows."

I then sang my favorite anti-lodge song, entitled

"NO JESUS THERE."

I saw a neat well-furnished room,
And many gathered there
Midst rights and forms
Of various kinds, they had a form of prayer.
God they addressed as he who built
This universe so fair,
But did not own his blessed Son,
They had no Jesus there.

Chorus.

O, I'd rather be the least of them
Who are the Lord's alone,
Than wear a royal diadem
And sit upon a throne.

2.

Yet in that room a Master sat,
They homage to him paid,
As Noble Grand or Worshipful
They recognized their head,
And titles which belong to God,

They with this mortal share,
But they ignore the Saviour's blood—
They have no Jesus there.

4.

A weary stranger halted near,
Wayworn was he and sad,
For him no fellowship had they,
No word of comfort had.
He did not have their grip, their word,
Their bounty might not share,
A Christ bought soul, they knew him not—
They have no Jesus there.

5.

O how sublime when God's great trump
This universe shall shake,
When stars shall fall and suns die out
And all the dead awake.
Thousands who learned this mystic art,
And had a standing fair,
Will hear the words, Depart, Depart,
You had no Jesus there.

By this time Rev. Mr. Antry and another preacher looked like they were at a funeral service instead of a lecture.

I took the following Scriptures: "Come now and let us reason together" (Isa. 1:18). "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever" (Duet. 29:29). "For there is nothing covered that shall not be revealed neither hid that shall not be known, therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which you have spoken in the ear in closets [even at low breath] shall be proclaimed upon the housetops" (Luke 12:23).

I showed Masonry's false claim to antiquity. I quoted from its own books also in showing its claim to be a religion, then I showed that it was a religion without Christ. I took up its false claim to benevolence and its deception practiced on women; I described the women's lodge as the side show along with the big circus. I exonerated Washington from the stigma of being an adhering Mason. I said, "Many good men have been decoyed into the lodge who do not know how to shift the yoke."

I read to the audience and then left the following questions on the stand with the request that Dr. Leach answer them.

1. Seeing that the secrets of Freemasonry are all exposed can any man retain a Christian experience and deny the revelation?

2. If those obligations are binding and of legal force how are the violators

to be tried; in our open courts, or will the violators be executed under cover of darkness and secrecy?

3. Seeing that Masonry has stretched forth her hand and stained her garments with innocent blood can any man strictly adhere to this institution without himself being guilty of innocent shed blood?

I took my seat just behind Dr. Leach on the platform. He was very full of antics and I soon learned that he practiced law when he was young.

Dr. Leach began by saying, "Ladies and gentlemen, I am very much disappointed this evening. I came here to hear Masonry exposed but it has not been done. Mr. Proctor knows nothing about Masonry. He has learned his lesson very well but it is not Masonry at all; it is 'Morgan' and 'Ronayne.' Mr. Proctor did not say that he was ever in a Masonic lodge. If he ever was, it was like the boy I read of that went to college. He went in at the front door and was kicked out at the back door. I guess there were some black balls against Proctor if he ever tried to join."

He tried to make fun of my chart and said it looked "like a strawstack struck by lightning." He attacked the National Christian Association, calling it "that hydra-headed monster at Chicago; a set of men pouring out their venom on Freemasonry, the best institution in the world; and here is Proctor, their agent, a man too lazy to work, selling their books to make a living." He turned, facing me, and said, "You waived your hand over this congregation and said, 'My Masonic brethren.' What right did you have to call us 'Masonic brethren'." I replied, "It was an old habit I got into long ago when a member of the order, and I forgot myself."

Proceeding with his talk, he said, "Mr. Proctor said that a great many good men had been decoyed into the lodge. I want to tell you that it is strictly against the rules to solicit any man to join the lodge. If there is any man in this congregation that has ever been solicited to join the Masonic lodge I want him to stand up." W. A. Tinney, J. T. Potter and Please Browning all arose to their feet.

Rev. Mr. Leach looked towards J. T. Potter, my nephew, and said, "Who

solicited you to join the lodge." Mr. Potter replied, "That does not concern you, sir." Mr. Leach said, "Give us their names and we will look after them for un-Masonic conduct.

He had more time to speak, but closed by picking up my questions and said, "You requested me to answer these questions. Let me take them home and study them and then I will answer them." I replied, "That is what I want you to do."

Mr. W. A. Tinney said to me: "Uncle Sam, shall I tell Dr. Leach who solicited me to join the Masonic lodge?" I said, "Yes, tell him." Mr. Tinney said, "Dr. Leach, it was W. A. Bellomy, Master of the Lodge, and Jack Gilbert who solicited me to join the Masonic lodge." Dr. Leach nodded his head but made no answer and neither Mr. Bellomy nor Mr. Gilbert were ever dealt with as Dr. Leach had threatened.

Soon after this Rev. Mr. Antry said, "If Dr. Leach did not give Mr. Proctor enough I will meet him here and finish him up." I replied, "When Mr. Antry comes back on June the 23rd, you tell him to announce that I will lecture at three o'clock and divide time with him." Tinney asked him to announce it. At the close of his service he said, "Mr. Proctor will lecture here at three o'clock today." Mr. Tinney spoke up and said, "And he will divide time with any of you." Rev. Mr. Antry did not accept the challenge as he had declared he would, but said, "There will be singing at 3 o'clock at Brother Towers." Notwithstanding this effort to draw away the people I had a large audience.

My old neighbor and friend, W. A. Bellomy, made the same assertion that Mr. Antry did. He said to me to set the time and name the place but give him a little time to get ready. I gave him until the third Sunday in August and we agreed to meet at Center Point, as that was handy for both of us. When the day arrived there was a large crowd gathered but the boasting Masonic Master never showed up. However it stopped his boastings.

(To be continued.)

Bad actions and good luck are strangers to each other.

CHAIR OF JEWISH MISSIONS.

The Moody Bible Institute of Chicago announces that Rev. Solomon Birnbaum has accepted a call to its Chair of Jewish Missions.

Rev. Mr. Birnbaum, says Dean James M. Gray, was unanimously recommended for the new chair by the Educational Committee of the Hebrew Christian Alliance of America, and was commended in the highest terms as a student, a worker among the Jews and a Christian man, by Pastor Dolman, head of the Church of England Mission to the Jews in Wansbeck, near Hamburg, Germany, under whose ministry he was converted to Jesus Christ. Testimony to the same effect was received also from other well known Christian workers.

Rev. Mr. Birnbaum is under middle age. He was born in Austria and received his early education there and in Constantinople. He took his B. D. from the University of London in 1914, and studied theology at St. Johns Hall, Highbury, the Theological Seminary of the Church of England, from which also commendatory letters were received. In 1916 he received his B. D. honors in Semitic languages and comparative religions.

Dean Gray mentions the growing feeling among Christian Jews and also Gentile Christians engaged in Jewish evangelization, that the time is ripe for a forward movement in this so greatly needed and much neglected work; adding that a hindrance to greater progress in this direction has been a lack of proper training on the part of missionaries to the Jews, both Jewish and Gentile. Comparatively few have been fully equal to the task, which calls for a knowledge of Hebrew, of Jewish history, Rabbinic literature and the Yiddish dialect, not to mention Messianic prophecy with its Jewish interpretation and the refutation of it from the Christian standpoint.

Mr. Birnbaum will enter upon his work in the Institute at the beginning of the summer term, about May 1. Earnest prayer is desired of all readers interested in the salvation of the Jews, that God's blessing may rest upon the work then to be inaugurated.

THE SECRET EMPIRE THE FINAL ANTI-CHRISTIAN POWER

By REV. J. P. AURELIUS, D. D.

(Continued from January, 1923, number.)

The Union of Anti-Christian Powers.

In a former article I referred to the organization of the Freemasons at the Apple Tree Tavern in London in 1818. The object was to unite all kinds of worshipers into one religious system. The main theory in the new religion was Theism. All mankind should become one Brotherhood which on the foundation of good works should attain universal salvation. The Jews, together with some prominent Sun-worshipers, were the principal organizers of the so-called Blue Lodge, i. e., the three first degrees: the foundation of all Masonic systems.

The Pope in Rome, being alarmed at the rapid progress of the Lutheran Reformation, encouraged his Jesuits and Priests to join the Masons in order to stem the tide of the protestant movement, which proved to be the best craftiness the Pope ever conceived to save his tottering throne. The Chapter Degrees were then invented by French priests, and later the Council and Commandery degrees and Knight Templarism by the Jesuits and other so-called Christians. Masonic testimony corroborates the fact that the Catholic church bestowed her titles and usages on Masonry, while Masonry in turn has left idolatry, secrecy, oaths and other marks of its influence on the Catholic church, showing that a most intimate relation and harmony at the time existed between them.

Catholic Union With Masonry Broken.

The Catholic and Masonic union lasted until 1738, when Pope Clement VIII issued his famous bull against the institution. The contention between them was not for truth and purity, but for power and supremacy. Since then Freemasons and Catholics have been striving for political and religious power in the world.

At the present time the Masons seem to have succeeded in getting political supremacy. In order to induce great men and leading preachers and Presidents to join the lodge, the Masons often make variations and compromises, so that the notice candidate does not have to go

through the usual initiation disgrace. Such persons can become Freemasons "at sight," as did Hon. William H. Taft and a number of others. Notwithstanding this, only about one-third of our Presidents have been Masons. Much has been made of George Washington being a Mason. It is true he joined the lodge and became a Mason in 1753 at the age of 21. At intervals of four and five months he visited the lodge this and the following years. The last thirty years of his life he did not seem to have much use for the Masonic lodge. In 1798 he sent a letter to Rev. Mr. Snyder at Frederickstown, Maryland, in which he wrote as follows: "I want to correct an error which you have run into of my presiding over English lodges in this country. The fact is that I presided over none, nor have I been in one except once or twice the last thirty years." In his farewell address to his countrymen he warns them against the character, workings and danger of all such associations to civil government. The next year, 1799, Washington died and, of course, his opportunities to show friendship for the Masonic order were ended so far as his life was concerned. The lodge always makes direct bids for the membership of prominent men in state and church without any consideration of their political or sectarian views.

Masonic Religious Training for Children.

In order to supplant the Christian church, Masonry has started religious training of the children. Masonic baptism has for many years been performed in Europe, but was not adopted in the United States until 1919. The ceremony is a public one. The father of the child must be a Mason, and the mother either wife or daughter of a Mason. The Worshipful Master performs the ceremony. More than one hundred babies were reported having been baptized by the Los Angeles, California, Masons in 1921.

Masonic Sunday schools for boys of 16 to 21 years were organized by Frank S. Land, a prominent Mason, on April 1, 1919, in Kansas City, Kansas. There are

over three thousand boys enrolled in "Greater Kansas City" today. In other cities the movement is going on by leaps and bounds. The school is called the De Molay lodge for boys and is supervised by an advisory board of Freemasons.

A Masonic order for girls called "Job's Daughters" was organized May 11, 1921, by Mrs. Mick, a Matron of the Eastern Star, and the initiatory services were held in Omaha, Nebraska. Girls from 13 to 18 years of age may belong. These juvenile lodges are destined to become feeders for Masonry and Eastern Star lodges.

Caricaturing Christian Ordinances.

There is a horrible caricature of the Lord's Supper in the Fifth Libation of the Knight Templars degree. The candidate drinks wine from a human skull and calls upon God to doubly damn his soul and says, "May the sins of him whose skull this once was be laid on me, in addition to my own, should I ever prove wilfully untrue," etc., etc.

From funeral services we learn that Masonry, as well as other lodges, professes to transport all their members from the lodge below to the "Grand Lodge" above on the merits of mere membership in their organization, without reference to repentance, confession of sin, restitution, or faith in Jesus Christ. According to the Bible, this is a dangerous and fatal anti-Christian error. The Modern Woodmen intended at the beginning to remain silent with respect to religion, but when they had to bury their dead they also had to get up some kind of a religious scheme, and that is the position of other secret societies.

Catholic Supremacy Sought Through Secret Orders.

The Catholic Church is also seeking political and religious supremacy in the world. The hierarchy of this church make use of two powerful secret orders for this purpose. The Jesuits, suppressed by Papal decree from 1773 to 1801, but since the latter year restored, have been favored by the Popes. Their guiding principle, "The end justifies the means," is made use of when necessary to reach supremacy. The Knights of Columbus can always be relied on for the same purpose. The former lodge is mainly used for political ends and the latter for religious.

Catholic Backing for Soviet Russia.

An Italian-Russian Commercial Treaty was agreed upon at Genoa, May 24, 1922. In connection with this a separate meeting was held by representatives of the Vatican and the Soviet Russian government, at which it was agreed that the Jesuits be allowed to start missions and schools in Russia. The condition was plainly stated that the Vatican would assist the present Russian government in its future plans in return for Catholic concessions. The Jesuit missionaries make the most sinful compromises to gain favor. In India to acquire fame they swore that they were Brahmins of pure descent; sanctioned some of the most abominable habits of idolatry, and practiced some of the worst Hindu austerities. In China they pretended that there was only a shade of difference between the doctrine of Christ and the teachings of Confucius; and to make proselites they taught, instead of pure Christianity, a corrupt system of religion and morality that was quite consistent with the indulgence of all the passions. Yea, they went so far that, finding the crucifixion was a stumbling-block to the philosophic Chinese as it was to the Jews of old, they actually denied that Christ was ever crucified at all. They told the Red Indians that Jesus Christ was a mighty chief, who had scalped more men, women and children than any warrior that ever lived! If the Jesuits fail in any Catholic project, the Knights of Columbus will step in and save the cause. In Russia the Roman Catholics are working for the obliteration of the Greek Catholic church and in the future expect to take its place as the state church, and from thence prepare the way for victory over all the religions in the world.

Signs of Masonic-Catholic Union.

In order to get political power the Roman church may reunite with the Freemasons. Signs of this have already appeared. The Boonville, New York, Council of the Knights of Columbus sent a beautiful floral offering for the dedication of the new Masonic temple of Boonville Lodge No. 165. Most Worshipful Arthur S. Tompkins, Grand Master of Masons in the State of New York, in acknowledging the gift said in an address made at the dedication exercises, as re-

ported in the *Utica Daily Press*, June 27, 1922: "There is nothing antagonistic in Masonry to the Knights of Columbus and nothing in the Knights of Columbus antagonistic to Masonry. We are all working toward the same ends." This means they are all working towards the same political ends, the securing of political positions and power.

In Mexico nearly every civil officer is a member of secret lodges and most, if not all, of the Romish priests are Masons. In Mexico the laity are not forbidden to join the orders, as it does not interfere with the confessional. The same is the condition in most of the republics in Central and South America.

Catholic Origin of Scottish Rite.

Masonry was first established in the city of San Jose, Costa Rica, by a Catholic priest, Dr. Francisco Calvo, who on a visit to Peru met other priests who had become Masons and through their instigations was initiated into the order. When back in his native country, together with other Masons, he obtained in 1865 a charter from the Grand Lodge of New Granada to establish a lodge that was named Caridad, No. 26. The number of members increased rapidly among the Catholics and new lodges were created. In January, 1871, there were ten lodges. It was under these conditions that the Supreme Council of Ancient and Accepted Scottish Rite Masons was founded, receiving their charter through the Rev. Father Francisco Calvo from the Supreme Council of New Granada under date of November 27, 1870. The above facts are quoted from the proceedings of Grand Lodge of Massachusetts, 1917.

Masonic Intrigue in Turkey and Asia.

The secret societies of Soviet Russia have of late been planning with the Mystic Shriners of the Masonic lodge in Mohammedan countries to unite Russia and Turkey in order to attain hegemony in the East. This is brought out into a clear relief in an article in *Politics* at Rome, Italy, by Palmieri, the director of the Slavic section of the "Istituto per L'Europa Orientale": "The Conquest of Constantinople forms no part of the present Russian program." Another of their writers, Zinoviev, states: "Our revolution will triumph only when we unite

ourselves with the 800,000,000 Asiatics and when the African continent also shall join us. The Mystic Shriners are a great power in the Mohammedan forces." The Russia of the Czars sought to attain supremacy by force of arms, but the Bolsheviks are trying to reach the same end by the victorious march of a social revolution without annexing any territory for Russia.

Lodge Religion Purposely Anti-Christian.

All secret lodges are founded on a religion in which the name of Christ is purposely ignored. Thus the divine trestle board of the Jewish lodge of Masons is the Old Testament, of the Christian both the Old and the New Testaments, of the Mohammedan the Koran, of the Hindoo, or Chinese, Persians or other heathens their sacred books, such as the Veda, Shasti, Zenda, Scruti, etc., all with equal authority with the Bible. Even the infidel can take his choice. He can take his obligation on the "White Book," a book having the outward appearance of a Bible, but having all its leaves perfectly blank. (See Proceedings of Grand Lodge of South Carolina, 1919, page 183.) The lodge is not very particular what a candidate professes about the Deity. In "Chase's Digest of Masonic Law" he states as follows: "We do not need to strike out of our article of faith this word, because every man is permitted to translate the word 'God' for himself; if a man thinks force is God, he is perfectly welcome into our lodge."

It is thus made clear that the anti-Christian forces are now uniting in groups in order to concentrate a mighty army to attack the followers of Christ. May, therefore, the children of God follow the Apostle's admonition in Ephesians, the sixth chapter: "Put on the whole armor of God, that ye may be able to withstand in the evil day. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."

(To be Continued.)

Adversity is sometimes hard upon a man; but for one man who can stand prosperity, there are a hundred that will stand adversity.—Carlyle.

THE STATE AND OATH-BOUND LODGES—THE KU KLUX KLAN.

REV. J. M. FOSTER, BOSTON.

(Continued from March Issue.)

Mormonism the Child of Masonry.

The lodge of Springfield, Ill., initiated Joseph Smith. They gave him a charter for a lodge, which he organized in Salt Lake City, Utah—a Mormon lodge which exists to this day, with a few modifications to adapt it to the Endowment House, and held in its temple. The Mormon hierarchy and the Endowment House with its treasonable oaths are the offspring of Masonry and Jesuitry is the grandsire. That cancer must be cut out or the political body will die.

The murder of William Morgan in 1826 by the Freemasons caused forty-five of every fifty of the members to leave the order. In their indignation they exposed the oaths by which the lodge members are bound. This gave rise to the law which was passed by the Vermont Legislature in 1833:

“A person who administers to another an oath or affirmation, or obligation in the nature of an oath, which is not required or authorized by law, or a person who voluntarily takes the same, shall be fined not more than \$100 and not less than \$50; but this section shall not prohibit an oath or affidavit for the purpose of establishing a claim, petition, or application by an individual or corporation administered without intentional secrecy by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any state, or any other country, nor abridge the authority of the magistrate.”

In 1839 the Legislature increased the penalty to \$200. Massachusetts and New Hampshire adopted this law. Daniel Webster, the great lawyer and statesman, said:

“All secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among

men living together under public institutions; and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the state of which I am a citizen, for abolishing all such oaths and obligations.”

Massachusetts repealed this law in 1880. In 1893 the Masonic lodge of Worcester, Mass., was incorporated under the general law of the state. But this was not deemed sufficient. And in 1896 the Legislature passed an act authorizing the Masons to build a temple, have a library, hall, lectures and a benevolent fund. This statute empowers them to accumulate property and do business to any extent they desire. Such powers in the hands of secret lodges are dangerous to any municipality.

In Hartford, Conn., in August, 1895, Dr. Griswold, a Mason, set fire to his buildings to get the insurance. He confided the facts to Dr. Jackson, a brother Mason. Dr. Jackson laid the facts before the civil authorities. The culprit was tried and sentenced to ten years in the penitentiary. Then the Hartford lodge tried Dr. Jackson for un-Masonic conduct in informing on that guilty brother and expelled him. The lodge in that case was used against law and justice.

In Illinois a judge refused to recognize the sign of distress given by a brother Mason, who was the criminal in the dock. He said: “I will not recognize those signs when I am on the bench.” But his Masonic oath bound him to recognize them, and his lodge censured him for his un-Masonic conduct. Thaddeus Stevens said: “By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud.”

The government found it necessary to assail the “Knights of the Golden Circle” during the war, for they were plotting to destroy it. It became necessary to throttle the Molly Maguires and the Ku-Klux-Klans as a means of self-protection. The Supreme Court of the United States has decided that anyone who has taken the

Endowment House oaths of the Mormon hierarchy should not be naturalized, and if he has been naturalized, should be disfranchised. Let it be proclaimed in trumpet tones, from the Atlantic to the Pacific, that the highest tribunal in our land has decreed that the secret oaths of that religious fraternity disqualify those taking them from becoming citizens; or if citizens, from exercising the privileges of citizenship. The murder of Dr. Cronin in Chicago led to the trial of the order of Clan-na-Gael. Their horrid oaths were exposed, just as the wicked oaths of the Endowment House in Salt Lake City were brought to light in the trial over the Idaho test oaths disfranchising Mormons. The courts have decided that these disloyal oaths disqualify those taking them for citizenship.

The secret order of Mafia, a creature of the Jesuits, came over to us from Italy. They showed their true character in the murder of Chief of Police Hennessey of New Orleans. That assassination was a crime which demanded retribution. Eleven members of the order were put on trial. Through fear of the order the jury acquitted them. A mob attacked the prison that very night and summarily dispatched these guilty wretches. The massacre cannot be justified. It was mob law, and that is a danger and a symptom of a greater evil behind it. When justice breaks over its legal bounds, no one is safe, and the insidious disease of anarchy is underneath. But a secret order that is an oath-bound gang of ruffians and brigands cannot be tolerated here. That massacre is the handwriting on the walls of the secret dens of the Mafia.

The Highbinders of California have been imported hither from China, created there by the Jesuits, which moved China to attempt their expulsion. They are a secret, oath-bound, murderous order. The courts have dealt with them just as with the Mafia.

The Ku-Klux-Klan was organized by Gen. Nathan Bedford Forrest, a Tennessean cavalry officer of the Confederacy, at Pulaski, Tenn., 1866. He became the Grand Wizard. It was for diversion. But it soon became unmanageable, and he ordered its disbandment. All but ten per cent obeyed. The recalcitrants became outlaws. The Tennessee Legislature

passed a law, afterward sustained by the Supreme Court of that state, which reads: "Any persons, disguised or masked, by day or night, prowling, riding, shall be fined not more than \$500 and lodged in jail. Anyone thus masked and assaulting a citizen shall be deemed guilty of murder in the first degree."

Within two years the Ku-Klux-Klans have spread like wildfire. Congressman Peter F. Tague of Boston introduced a bill calling for official investigation. More than a year ago a committee was appointed and with great noise began the operation of probing. Witnesses were called. The officers were summoned, appeared and gave testimony. It appeared that the order was the child of Masonry and bore its image. Suddenly, and without any reason assigned, the investigation closed and the committee ceased. It had become evident that, if they continued, an exposition of Masonry would be inevitable, and that they did not want and would not have. And so all proceedings were quashed. The order has become a political issue in several states and their depredations intolerable. The Governor of Louisiana and the Attorney General visited the President at the White House and the Secretary of State and the Attorney General, to ask counsel and sympathy in dealing with this problem. But no word of comfort was forthcoming. Congressman Tague announces that he will demand the consideration of his bill. But it is not likely that he will succeed any better in this than Senator Borah in trying to force the administration to recognize the Russian government.

These facts lead us to the conclusion that the power of the government ought to be invoked in the destruction of all secret, oath-bound lodges. The Vermont law and the Tennessee law should be adopted by every state in the Union. Congress should crystallize them in a similar national law. That will drive these secret societies beyond our borders.

But there is only one Power that can cast out these legions of devils—the secret lodge system—and that is the reigning Messiah. The Bolshevist in Russia and the Ku-Klux-Klans in America are all of one piece. The Holy Ghost by Whom Christ reigns is alone able to cast

out these evil spirits that possess the people.

The bishops of the Protestant Episcopal church at Portland, Oregon, resolved: "We abjure secret organizations which stir up strife between man and man and set race against race, creed against creed. We need no invisible empires, no invisible eyes, no tigers' eyes in the conduct of our public affairs, but open government openly administered." And some of these are Masons. Strange!

III. **The Laws of the State come from God.** Law is the expression of the will of God. The phrase of Hooker is too sublime ever to become trite: "Law has its seat in the bosom of God, and its voice is the harmony of the world." Two thoughts filled the mind of Kant with ever-increasing admiration and delight: "The starry heavens above us, God's law within us." Cicero long ago declared that "those who fail to recognize the will of God as the basis of all law lay the foundation of government *tanquam in aquis*, as it were in the waters." Blackstone said: "Any law that contravenes the law of God is no law at all." Man cannot make law. He may discover and interpret and apply God's law. God gave the Ten Commandments to the Jewish nation as their constitution. They are the basis of all moral legislation.

Justinian, the Roman emperor, made the decalogue the basis of his tribonian code. Charlemagne issued a code of laws based upon the Ten Commandments. Alfred, the good King of England, gave his people a code founded upon the law of Sinai. The Magna Charta of King John was drawn from the law of Moses. John Calvin and the Reformers of Switzerland founded the Genevan Republic. They built upon the two tables of Sinai. William the Silent and the Reformers established the Dutch Republic. It was founded upon the Ten Commandments. Pym, Hampden, Sidney, Cromwell and the Puritans gave England civil and religious liberty. Knox, Henderson, Melville and the Covenanters gave Scotland civil and religious liberty. They gave what Moses had given them.

The Puritans of England, the Covenanters of Scotland, the Huguenots of France, and the Dutch Reformers from Holland brought civil and religious liberty to America. Plymouth Rock means the Ten Commandments. Our republic is the

lineal descendant of the lawgiver of Sinai. The state is the divinely appointed keeper of both tables of the decalogue. The majesty of law has been committed to the civil power. Here is the basis of moral legislation. Here we find the divine commission of the state to deal with the Secret Lodge System.

1. **The authority of the Lodge over its members is inimical to public justice.** Mackey's "Lexicon," page 8, says: "The Master is supreme in the lodge. Such a thing as an appeal from the Master to the lodge is unknown in Masonry. The power of the Master is supreme." Page 103: "The government of the Grand Lodge is completely despotic; its edict must be respected, obeyed without examination by its subordinate lodges." The English nation could behead their king, and America could impeach their President, but the tyrant of the lodge cannot be appealed from. "Should the Grand Lodge decree wrongfully or contrary to the ancient constitutions, there is no redress for its subordinates." "The Master is supreme arbiter in all questions of order. For no misdemeanor, however great, can he be tried by his lodge, for as no one has a right to preside in his presence except himself, it would be absurd to suppose that he could sit as judge in his own case." If there is any such thing as a dangerous combination, the lodge is one. An officer of a Grand Lodge in Missouri, 1867, said:

"Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other all the world over; foreigners to all the world besides."

That is either pure bombast or the rankest treason. In either case those sentiments are unworthy and dangerous. This system overthrew Cromwell's protectorate and restored Charles II., 1660. Benedict Arnold used it in his plot to betray Washington; Jefferson Davis used it to destroy the Union. The Ku-Klux-Klan are now using it for the same purpose.

(To be Continued.)

**DO THE RELIGIOUS OBSERVANCES
OF THE LODGE HAVE ANY
EFFECT ON THE AVERAGE
LODGE MEMBER?**

BY REV. CLARENCE WESTON.

Man is a religious being; this is shown from the fact that every people have some kind of a religion. No tribe or nation has yet been found without some form of religion. The Lodge produces a brand of religion that meets the approbation of large numbers of people; these observances tend to make a man think he is pretty good. They serve as a soul plaster and thousands are consciously or unconsciously going down to perdition saying "My lodge is enough religion for me." When they come to their dying hour they will find that they are leaning on a false hope.

Clean cut Christianity is the need of the hour but there are so many substitutes abroad that the real thing is not greatly in evidence. To say that the religion of the lodge does not in any way affect the life of the individual is to say that the religious ceremonies and reiterated doctrine of the Fatherhood of God and the Brotherhood of man, do not have their natural effect and that neither does the associations and companionships of a man have anything to do in the shaping of the character of a person. This we know is not true. Men who meet week after week in a lodge hall and take part in lodge prayers and hymns and other religious exercises certainly must be more or less affected by them.

The lodge is patterned after the church in many ways; this is seen from the high sounding discourses, the prayers and odes which are in reality hymns. Sometimes a Christian hymn is used but of course one that does not contain the name of Christ. The burial services are also patterned after the Christian burial service; all of these things are calculated to deceive the unwary and make him think it is quite Christian. A great many lodge members were once members in good standing in some church or may be still but the delusive atmosphere of the lodge has deadened their spiritual life until they no longer possess the joy of the Lord which is the strength of His people.

The religion of the lodge is not the religion of Christ for the name of Christ

is ruled out in lodge circles although much garbled Scripture is used. Chaplains, who have tried to pray in the name of Christ have soon found out that their prayers were not acceptable and many have left the lodge when they discovered that they could not take Christ with them into the halls of secrecy.

In conclusion let us repeat that participation in religious observances of any kind continuously must have a distinct effect on the life of an individual either for good or ill and let it be remembered that there is but one true religion and it will mix with no other. "There is none other name under heaven given among men whereby we must be saved" and that name is Jesus.

—Omaha, Nebraska.

**WARNINGS AGAINST LODGE
WORSHIP.**

"Thou shalt have no other gods before Me" (Exodus 20:3).

"And they shall no more offer their sacrifice unto devils (Leviticus 17:7).

"They provoked Him to jealousy with strange gods * * * They sacrificed unto devils, not to God; to gods whom they knew not. * * * And when the Lord saw it, He abhorred them" (Deuteronomy 32:16, 17, 19).

"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and the table of devils" (I Corinthians 10:20-21).

"Whosoever denieth the Son, the same hath not the Father" (I John 2:23).

"He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 1:9).

"Think prayerfully before deciding. You can only see a little way: Christ can see the whole way. He cares for you. Consult Him and He will guide you."—Christian Monitor.

News from Workers

A Ministerial correspondent of the state of Texas writes: "Only yesterday there was a tie vote in our session here on the question of 'Permitting a Masonic Preacher to use our building for a "Series of Services".' I, as moderator, cast a deciding vote against the proposition. I could not but feel that secretism and opposition to 'That Blessed Hope' entered into the controversy.

"The Ku Klux Klan paraded through our streets the other night. The leaders in this movement are Masons. The Klan movement is to a large degree the weapon forged by Masons, especially 'Knight Templars,' with which to combat the 'Knights of Columbus.' Fed, as they are, on inflammatory political and religious propaganda, such as that appearing in the columns of *The New Menace*, ministers and other professing Christians, who are Masons and Knights Templars, are obsessed with an insane hatred of Romanism and Romanists. Many of the Masons and Knights Templars are not professing Christians. However, if you talk to one of them about Rome or Romanism he will talk like Martin Luther himself. He will proclaim himself and the Masonic organizations he represents as the proper champion of protestantism! It is astonishing to see how many ministers of all the Evangelical denominations in the South are being deceived by this propaganda, and are being induced to condone and even unite with the Ku Klux Klan.

"Everywhere in this part of the country the Klansmen have been entering churches as a body. They know that their presence is acceptable in most cases as is also their gifts. One object in their visiting of churches is, of course, to make it appear that their movement champions Protestantism, and is therefore worthy of the churches' support. After the foul murder and torture of Daniels and Richards became well known, Klansmen entered a Methodist church and the minister received their gift of money and spoke in a commendatory manner of the Klan. Is he not a *particeps criminis*?

"I pray that, as in the murder of Mor-

gan, so in this case that the gruesome details of these deaths by torture may open the eyes of many in this unhallowed organization, and also the eyes of many in the other secret organizations, but they may shake off their 'unequal yoke.'

"Not all Masons and Knights Templars, of course, are Klansmen, or approve of the Klan. The Grand Master of the Grand Lodge of Texas protested recently against the spread of Ku Kluxism in the Masonic order. He attempted to deny that the chief organizers and instigators of Klanism in Texas were and are Masons. However, he admitted that Klanism had entered many Masonic lodges."

A friend and his wife of Three Rivers, Michigan, went to the high school auditorium on Armistice Day to listen to the addresses in honor of the memory of the boys who had suffered in the World War. They were thoroughly disappointed when they arrived, for it looked as though it was in celebration of modern idolatry. The various branches of Masonry were represented in the front and most conspicuous places on the stage. The beautiful banner of the boys in whose honor the services were professedly held was shoved off to the further and left hand side of the stage, and "Old Glory" had to be crowded and pinched up on the platform to make room for the big banner of the lodge or lodges.

O, that the members of my church could see this system of secrecy in the true light and would cry aloud and spare not!

Our old friend, Mr. S. R. Coyner, of Santa Fe, New Mexico, writes: "I have been trying to find out more about the Rev. Mr. Collins' death. He had been installed pastor of the Presbyterian Church here. He went to the Presbytery on Monday, and had gotten home, and then went to attend the Scottish Rite lodge. I was told that the lodge had gone through a very impressive rite, after which he was called upon for a speech. He had risen to make his offering, but could not talk. He tried a second time, but never spoke again.

I had had a little talk with him and had

given him "Interpretation of Masonry," by Dr. Wagner, and also had given him the Scotch Rite Masonry. I think he read them. He indeed understood the question asked in the Rose Croix degree, where the candidate is told he has washed his robe in his own blood.

I think Mr. Collins' death was due to his worship at two altars. It was God's warning voice to all Baal worshipers in this city.

Rev. W. C. Paden of Independence, Iowa, writes: "I recently had an interesting experience in our County Ministerial Association. One of the young ministers suggested to me privately that I should prepare a paper on 'The Preacher and Secret Societies,' to be read before the monthly meeting. I proposed it at the December meeting and they agreed to it by motion. And so at the January meeting I read my paper, specializing on Free Masonry, as it is the leading secret society and has its hands on the helm of most of the others. We had a good meeting and upon discussion we found that half were Masons. However, they did not meet my points. I mentioned four reasons why I had not joined Free Masonry:

1. It takes away the right of private judgment.

2. It is a religious institution, or has a religion, or is a religion.

3. It is not the religion of the Lord Jesus Christ;

(1) By direct declarations.

(2) By omitting the name of Christ from their prayers.

(3) By cutting the name of Christ out of professedly direct quotations from Scripture.

4. Yet Masonry teaches the *saving* character of her religion.

We had some discussion, but there was not an endeavor to meet my points or to directly discuss them. One indicated his leaving Masonry; another, an elderly minister, indicated that he had belonged to it for ten years, but had left it in disgust many years ago. And thus it goes. Trust good may be accomplished and honor accrue to Jesus Christ."

Mr. J. D. C. Cloud of Belleville, Arkansas, writes: "I have been reading

CYNOSURE for two or three years, and I cannot think of doing without it. If I were able, I would send several copies of it to friends. What a pity it is not read by the general public. The mass of our citizens are simply in the dark concerning secret orders.

"I was a member of one secret order for several years, but came out of it for conscience sake, and promised the Lord if he would forgive me I would never be guilty again of such associations. I have been a conscientious opposer of secret societies for twenty-five years.

"They had a converted Jew here last spring to lecture who went after the Catholics and the Jews without gloves, but praised Masonry highly and was himself a 32° Mason. I am praying that some able speaker will come this way soon and expose the Masons, Odd Fellows, Woodmen of the World, etc. I believe that our government should suppress all oath-bound secret societies because they are detrimental to our form of government and obstruct the execution of our laws."

Harrisburg, Pa., Nov. 9, 1922.

"In answer to your inquiry, 'Why I left the lodge,' I believe I might say that my action was due, almost entirely, to a deepening of my understanding of the Scriptures, dealing with the question.

"Chester E. Shuler."

A Massachusetts friend writes: "You are quite right in assuming that I am not, and never have been, a member of any lodge, though my father was a Knight Templar nearly all his adult life.

"It is notable that, though he attended lodge occasionally for as far back as my memory serves, he never mentioned the subject of Masonry to any one of his four sons, so that we grew up knowing nothing whatever of the institution, and caring less. Our only feeling was one of transient curiosity when the subject appeared in conversation. And it is a matter worthy of remark, how seldom it is that the sons of a Mason become Masons themselves.

"My little library on the subject of Secret Societies is in constant circulation among my acquaintances, and it has

opened the eyes of every one whom it has reached, many of whom were being *actively solicited for membership* by Masons of their acquaintances. I am glad to be able to say that I have deprived the Masons of a *good number of influential prospects* in this way."

Rev. H. D. Miley writes: "I like your magazine."

Rev. C. Anderson writes: "The magazine is fine."

Rev. E. F. Stern, Shiocton, Wisconsin, writes: "Am more than pleased with the CYNOSURE in its straight-forward concise treatment of the lodge problem. Keep up the fight! Shiocton is the home of the author of that beloved song, 'Silver Threads Among the Gold,' but it is also the home of many a Rebeckah, Odd-Fellow, Woodman, Elk, etc. God be praised our Lutherans have kept clear of the whole stable of lodgedom, but the snares are there and our young people are always in danger. We can't get too much enlightenment and warning on the subject."

LIZZIE WOODS' LETTER.

Jacksonville, Florida, Feb. 17, 1923.

Dear CYNOSURE:

At this writing I am away down in the sunny South. My health has not been good for the last twenty days or more, hence I am down here where the weather is warmer.

I left Randa, the 5th of January, 1923, where I had two weeks' meeting. Just took time and taught the people. I told them how they fought me five years ago and sent all their leading preachers to wait on me one night because I taught them the sin of secret orders, but now I said you see that although you caused all that uprising against me, you have found out since that you, yourselves, have no protection. You are being shot down on the street of Marianna and dragged alive on the street of Helena, Arkansas, and burned at the stake. Now what good does your lodge god do you? Don't you see that you need Jehovah God? My friends without God there is no hope for

the nation or the people be they colored or white. The Devil has got this whole nation in the grip of the Secret Empire.

The K. K. K. say they are organized to protect the Protestant church. The Knights of Columbus are organized to protect the Catholic church. I said to them that Jesus Christ is the head of the church and doesn't need any of the Devil's agencies to protect His church. He is the Head of the Church (Col. 1:18; Eph. 4:15-16). Because it is His Church, Jesus Christ is able to protect His own (Math. 16:18). Jesus says: The gates of Hell shall not prevail against His church.

I said to my people, You ought to know that these secret orders are killing men. The Knights of Columbus, the Ku Klux Klan, the Masons—all are killing men! Oh! God we need men filled with the Holy Ghost, we need preachers who will preach the whole truth.

Once they said the Negro was a beast, but now the evolutionists say God is, or was a one cell animal. Are men fools who are teaching this? My people in Marianna were not so eager to fight me this time. They sat quiet and listened to the Scriptures as they were taught.

A rich white farmer came to Marianna one day and meeting my husband on the street asked him if he was a preacher. Yes, he said, "Well I want you to get all the preachers together in Marianna and meet me at my gin house. I want to get the preachers to see if they can stop the Negroes from leaving here." What do you think they are leaving here for, I said to my husband. If he had asked me I would have told him "fire is hot and anybody will run from fire." If the good white man would protect the good Negro they would stay in the South, but we have no protection down here. If any little saucy white boy curses a Negro and the Negro says anything to him they will kill him. The bad class of white boys will black their faces and do anything they want to do and lay it to the Negroes. Now the white people are killing and whipping each other, so it is hell all around. God help us! God help us, we pray!

MRS. L. W. ROBERSON.