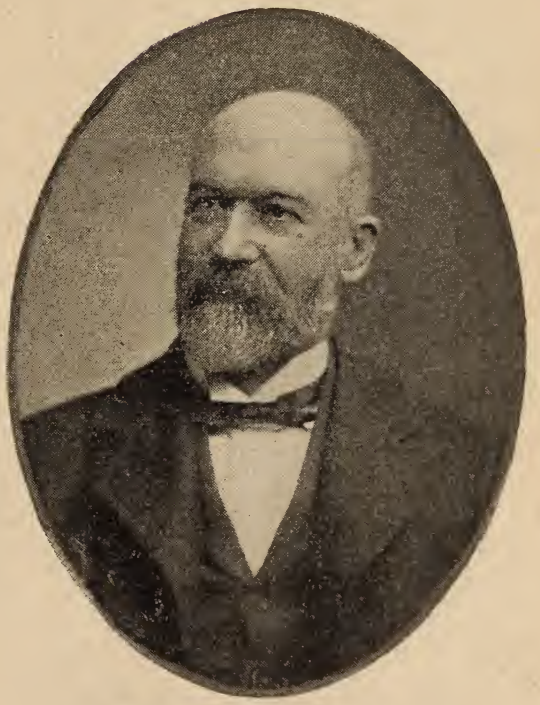
Christian Cynosure.

CHICAGO, MAY, 1898.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



ELDER AMOS DRESSER, JR.

CONTENTS.

Current Notes 2
Masonry—A Discussion 3
Secret Societies 7
Devil Worship in France 8
Created Masons "On Sight" 9
To Our Contributors 9
Our Symposium—Should the Church Fellowship Lodge Members? 10
Editorial—Naaman's Excuse 14
Not Sure of Her 14
It Looks Suspicious 14
Evil Things 15
Anti-Secret Churches 15
Profane Swearing 16
Jephtha's Vow 16
Our Question Drawer 16
News of Our Work 18
Our Annual Meeting 20
Iowa State Convention 20
From Our Mail 21
Obituaries—Wm. Church Bissell and Matthew L. Worcester 22
How to Prepare a Manuscript 23
Book Notices 23

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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NATIONAL CHRISTIAN ASSOCIATION

221 West Madison Street, Chicago.

TERMS OF SUBSCRIPTION.

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DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interuption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Every great Christian reform will be successful in ratio to the earnest believing prayers behind it.

We trust that the coming annual meeting will be a season of spiritual revival and renewal of strength for our great work.

The business session of the approaching annual meeting will be held Thursday, May 12, in the "upper room" of the Carpenter Building, at 221 West Madison street, convening sharply at 10:30 a. m. All interested in meeting the agents and hearing of the progress of our work are invited to be present.

The afternoon session will be held in the Chicago Avenue Church, convening at 2 o'clock. It will be occupied with an address by Rev. S. H. Swartz, and papers by Mrs. Nora E. Kellogg, of Wheaton, and Elizabeth E. Flagg, of Boston. These will be followed by a general discussion.

The evening session will be held in the same church at 7:30 and will be addressed by President C. A. Blanchard, after which there will be interesting testimonies by those who have come out of the lodge. Come prepared to remain for the evening session. There are good restaurants in the vicinity of the church and every facility for rest and refreshments. Come and bring as many of your friends as you can.

The following advice given by one who had been drawn into a Masonic lodge seems worth repeating: "My dear sister, don't imagine that Masonry cares much for your prejudice or condemnation, or for anything except the light you can turn directly on to simple facts. Know a few facts that touch your own heart, such, for example, as the despotism of the secret empire, requiring implicit obedience with surrender of 'private judgment,' or the absolute exclusion of Christ's name in every way, or the necessity of keeping personal secrets for a bad man, when, under any other circumstances whatever they should be told."

The long expected European war seems really to break upon the world. Our present war with Spain will almost certainly involve European nations. The greatest danger to our own country is not from the battleships of Spain, but from the discontented and divided condition of our own people. The method of raising revenue to carry on the war, whether it shall be an income tax laying the heaviest of the burden upon the rich, or a tax upon the necessaries of life, so that the poor may be most heavily burdened—this is the question which the masses are concerned about, and which may drive the poor to despair and insurrection.

Mansfield, Ohio, a city of 16,000 people, has forty secret lodges and only sixteen churches. With few exceptions the men above 21, and many of the women, are in these lodges. The churches have to subsist largely from the crumbs that fall from these lodges' tables.

The National Reform Association has formulated an appeal to President McKinley to proclaim a day of fasting and prayer. President Lincoln did this in response to an appeal from the same association during the civil war. It remains to be seen whether the religious mind of the President and the country are as responsive now as then. We doubt it.

The Record of this city reported 378 known cases of suicide in Chicago last year, and over 100 more doubtful cases, the majority of which were doubtless suicides. It says in the last twenty years there have been over 10,000 suicides in Chicago. What a fearful light does this throw upon the moral and social condition of this city!

Rev. W. H. Carwardine discussed "The Seventy-ninth Anniversary of Oddfellowship in America" on Sabbath morning, April 24, in the Adams Street M. E. Church. The Electric and Moreland I. O. O. F. lodges attended in a body. But we may rest assured the Holy Spirit was not present, for to glorify Christless Oddfellowship is not to glorify Christ. That which conduces to the Holy Spirit's presence is that the service must tend to the honor of Christ.

By a unanimous vote the Building Trades Council recently decided to indorse the new scale of wages and working rules of the carpenters and joiners, which means that in the event of a general strike the carpenters will have the undivided support of the trades represented in the council. All of the unions have held special meetings to receive the report of the canvassing board and to make arrangements for a strike if the officers of the district council shall order one.

A dispatch from Sacramento, Cal., dated Oct. 4, says: "An old man, who was well dressed and who says his home is in St. Louis, arrived here to-day and went at once to the police station, where he appealed for protection. He says his name is John Bergstrom and that he fled from St. Louis to avoid assassination. There was a certain society in that city, he said, which had marked him for death."

What has been accomplished during the past year in the anti-secret reform is a question that suggests itself as we send out this first issue of the thirty-first volume of The Cynosure. Despite all our labors and admonitions, it must be confessed that new lodges have sprung into existence like May mushrooms, and nearly all lodges have increased in membership. But the fact remains that the situation would have been much worse if we had failed to raise our testimony against this evil. American slavery became more dominant and defiant up till the very hour of its overthrow. The same is true of the liquor power, and we have no reason to expect that it will be otherwise with the secret lodge system. It is our mission to lift up a standard for the people. This is an indispensable condition of victory.

The Odd Fellow puts it after this fashion: "By the time they had tamed the cat of the Hoo Hoos, crossed the desert with the Shriners, partaken of the hospitalities of the Elks, made a stump speech to the Woodmen, hopped, skipped and jumped with the Knights of Pythias, memorized seventy-seven degrees of Masonry, hunted big game with the Foresters, paid assessments and passed the medical examination of the Workmen, took cold douches and hot baths with the Good Templars, tramped through the rain and mud with the G. A. R., gone through a political campaign with the A. P. A., they would be fully prepared, if not incapacitated by nervous prostration, to take the obligation of Oddfellowship, and find 'rest' in our order. Once in, they would find it so lovely and so Christian-like that there would be no temptation to get out."

A recent item in a Philadelphia paper shows how the secret lodge is strengthening its hold upon the legislation of our country. It says: "The joint commit-

tees of the several tribes of Red Men and Brotherhood of the Union, of Camden, who were appointed to confer with reference to the recent numerous decisions in the courts against the secret societies have come to the conclusion that organization for protection is necessary, and will hold a meeting with this object in view to-morrow afternoon in Red Men's Hall, Camden. Besides the committees mentioned above, it is expected that many other lodges will send representatives. It is proposed to frame a bill protecting the secret societies and have the same presented at the next session of the Legislature. Good legal talent will be secured, and the lodges mean to put up a strong fight."

Elder Amos Dresser, Jr., the subject of our first-page portrait, was born in New Richmond, Ohio, in 1843, of parents descended from the Huguenots and Pilgrims. His childhood was spent in Oberlin, Ohio, under the ministry of Rev. Charles G. Finney. In 1864 and 1865 he was in the employ of Ticknor & Fields, Boston, Mass., in connection with the publication of the Atlantic Monthly. He then married Miss Rhoda Roberts, of West Williamsfield, Ohio, and during the next fifteen years was a resident of Pentwater, Mich., where his father was preaching and was editor and publisher of the News. Having sold this paper, he removed to Chicago, and was in the employ of Marder Luse & Co. until the house was merged into the American Type Founders' Company, when he accepted a position with the National Christian Association. From 1889 his residence was in Wheaton, Ill., where he was instrumental in founding the College Printing Press. In 1896 he was called to the position of manager of the Zion Publishing House, 6100 Stony Island avenue, Chicago, which position he still occupies. At this plant three presses are kept busy in printing Leaves of Healing and other literature from the pen of Rev. Alex. Dowie, General Overseer of the Christian Catholic Church.

No journal like the Ladies Home Journal for true to life sketches and pictures. Its "After-dinner stories and anecdotes are well worth its price.

MASONRY.—A DISCUSSION.

Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. VII., BY PROFESSOR ELY.

No. 21. I impeach Masonry because its votaries will not come out into the light and defend it in honorable discussion.—When I published the above impeachment, I had never found a Mason who would consent to debate the merits of this question with me. They always refused, on the ground that it is un-Masonic to enter upon such discussions. It had always seemed to be their policy to let us severely alone. "Mum was the word." It was refreshing, at last, to find a man of John Augustus Williams' prominence and ability, willing to debate the subject with me. Henceforward, when I make this charge against Masonry, I will have to except him! But even he dare not state the hidden workings of the lodge, and defend them openly.

The history of Masonry has, to a considerable extent, been a history of persecution against those who have dared to expose its workings by tongue or by pen. Many names could be given here of men who have been the victims of Masonic cruelty and hatred. I mention a few of these. Freemasonry was instituted at Apple Tree Tavern, in London, England, in the years 1717-'21. Its secrets did not remain secret very long. The first exposure was made to the world by Sam Pritchard, in 1730. Pritchard was a man above reproach. He was soon afterward found in the street with his throat cut from ear to ear.

William Miller, at Belfast, Ireland, was executed in the lodge chamber when he thought a new degree in Masonry was to be given him. He was strangled, and then his throat was cut, and then his left side and breast were cut open so as to show his heart. This Masonic murder was reported and sworn to by a very unwilling Masonic witness. The abduction and drowning of William Morgan has already been referred to. Following his murder, there was such a reaction against Masonry, among Masons themselves, that about forty-five thousand out of fifty

thousand Masons in the North withdrew from the lodges, many of them making open renunciation of the institution.

At Kellerton, Iowa, as recently as 1881, attempt was made upon the life of D. P. Rathburn, a Wesleyan Methodist preacher, because he made public renunciation of Masonry. I could almost write a book giving a history of slander, abuse, ostracism, and other forms of persecution, heaped upon men who have renounced Masonry and exposed its workings. Surely their exposures are true, else why should Masons become so incensed? If my readers want a more thorough knowledge of these things let them write to Wm. I. Phillips, 221 West Madison street, Chicago. I have not space for more.

22. I impeach Masonry because it gives itself to ways that are dark and to tricks that are vain. I need not spend time upon this impeachment. The methods of Masonry are necessarily clandestine. It is a secret order. Its very genius is opposed to open, frank conditions. It is a bird of night, and, true to its owlish character, its work is under cover of the darkness.

Its tricks are vain. It catches men by its pompous style and high sounding names and titles. Listen to these: Worshipful Master, Most Excellent Master, Super Excellent Master, Most Worshipful Grand Master, Deputy Grand Master, Illustrious G. M., Deputy Illustrious G. M., Thrice Illustrious G. M., Sovereign Master, High Priest, Thrice Potent Master, Right Worshipful and Respectable Master, Sir Knight Master of the Palace, and so on and on. The above are only a few of the titles. How unlike the simplicity of Him who said, "Call on man Master." O for a Don Quixote to burlesque Masonry as it deserves. And the pomp and the heraldry, and the gorgeous regalia all appeal to men's love of vanity and display, and are all alike opposed to Him whose manner and religion is so conspicuously free from spectacular effects. The farther removed an institution is from Christ the more it usually gives itself to display of ceremony.

23. I impeach Masonry because it is clannish, and so opposed to the common brotherhood of humanity. I was compelled to treat this subject under another impeachment, hence I shall dismiss it with few words here. I do not believe my opponent will negative this impeachment. It is an institution organized only for Masons. It throws its wall of protection about them, and them only. Its benefits are for the "brethren of the order." The universal good has never dawned upon its promoters. If they have a broader spirit it is because they are too large for Masonry, and have imbibed something of the Christ Spirit. Catholicity and Masonry can have nothing in common. The one is born from above, and is spiritual; the other is from beneath, and is carnal.

24. I impeach Masonry because it excludes from its benefits (?) the poor, the outcast, the deaf, the dumb, the halt, the blind and the lame. Those who were the especial objects of our blessed Savior's love and benevolence would be blackballed by Masonry.

This impeachment, which I consider of very great weight, needs no argument. My friend, Prof. Williams, will be compelled to admit it. Masonry grants the most needy ones of earth no protection. Those who have no need get the help. This is easy to understand. It is an order that is born of selfishness. Like insurance companies, it rejects a man unless there is a reasonable hope of getting more out of him than it expects to confer upon him. This excludes the very poor from membership, and the unfortunates and the aged. It assumes an air of great respectability, and this excludes the outcast! Jesus showed that his religion was from heaven, because it caused the blind to see, the dumb to speak, the deaf to hear, the lepers to be cleansed, the lame to walk, and the poor to receive the gospel. For these reasons the insignia of heaven was upon him. From whence comes Masonry which excludes every one of these? Simpson Ely.

Kirkville, Mo.

REPLY TO IMPEACHMENTS.—NO. VII., BY PROFESSOR WILLIAMS.

No. 21. "Masons will not defend their institution by honorable discussion." This objection is like nearly all the others—it is not worded for proper dicussion. One cannot tell whether Brother Ely means to censure Masons for dodging debate, or to accuse them of dishonor. To save space, I shall take it in the first sense

only, as in the second it is only vituperation.

The only proof that he adduces that Masons will not defend the order is his statement that he has not been able to get any of them to debate with him! This may be true, and still his "impeachment" be false. It by no means follows, because none have accepted his challenge, that, therefore, even they would avoid a proper discussion of the subject. Bro. Ely has no moral or logical right, therefore, if he shows himself to be bitter or abusive toward them, to complain should they politely decline to debate with him. Now, even in a deliberate, written discussion like the present, he has, though ignorantly, as I hope, stigmatized the fraternity as liars, protectors of criminals, hypocritical stabbers of the Christ, semi-pagans, robbers of churches, midnight schemers against good men, unbridled in lust, slanderers, murderers, and some of them he characterizes as "lecherous infidel dogs;" he pronounces their charity unadulterated selfishness, a delusion and a snare; and applies other such epithets to them which are too numerous to quote and too offensive to refute!

But Bro. Ely ought to have learned, long ago, that Masons have time and again discussed the subject with learned and candid opponents, until our libraries are filled with controversial writings. But he seems to know nothing of this branch of our literature. It may be well, therefore, to note right here some of his mistakes in history. He says that Freemasonry was instituted in London in 1717. Now, certain iconoclasts, from whom he derived that notion, have long ago been exposed and refuted. It was not Freemasonry, but the first Grand Lodge of Masons that was instituted at that date; and that, too, necessarily, from pre-existent old lodges, of great antiquity.

Long before the date at which he fixes the birth of Freemasonry, the question of its antiquity had already excited much interest among antiquarians. A Catholic priest, the Abbe Larudan, in bitter hostility to the Institution, wrote a book, about the time that Bro. Ely says Masonry was instituted, to prove that Oliver Cromwell invented it in 1646 for political ends! Bro. Ely says further that one Samuel Prichard, in 1730, was the first man to publish an expose of Masonry! By the way, Dr. Anderson, in the same year, replied to that book, and his valuable discussion is a text-book on Masonry to-day. Bro. Ely, who thinks Masons never discuss, has, of course, never heard of that book!

He much mistakes in supposing Prichard was the first to publish a pretended expose. Did he never hear of a book called "An Analysis of the Unchanged Rites and Ceremonies of the Freemasons?" That work was published in England in 1676, more than half a century before Prichard wrote, and forty years before there were any Freemasons in the world, according to Bro. Ely's dates! And did he never hear of the "History of the Freemasons," an anti-Masonic work by Dr. Plot, an eminent professor at Oxford? That work traces Freemasonry back into the dim centuries before, and it was written fifty years before there were any Freemasons! An able defense against Plot's accusations may be found to-day among Dr. Oliver's works, notwithstanding the assertion that Masons will not defend their order!

In the "Bibliography of Freemasonry," by Kloss, a distinguished German author, Bro. Ely may find a list of Masonic works published many years ago, and numberng 6,000 volumes, on the history, philosophy and principles of Freemasonry, in some of which volumes the institution is attacked and defended and discussed ad nauseum. Evidently Freemasonry is an older and grander institution than he has ever conceived of! And has he never read or heard of a book published many years before 1717, called "The Grand Mysteries of the Freemasons Discovered?" Or, still another, printed before Prichard's day, called "The Secrets of the Freemasons, Accidentally Discovered?" And I might greatly enlarge this list of such works, all published long before the "unprincipled and needy" Prichard, as Dr. Oliver calls him, ever penned a word. Yet Bro. Ely asserts that Freemasonry did not exist till Prichard's day, and that he was the first man that ever wrote to expose it! I have mentioned these facts in order to persuade him, if I can, that he ought not to rely too much on his present knowledge of Masonry. But I will cite one more instance of his mistakes, and close

this review of his twenty-first "impeachment."

He asserts that, after Prichard wrote his "Masonry Dissected," he was found one morning lying in the streets of London with his throat cut! He does not tell us who did it, but leaves us to guess that it was done by the Freemasons! But the strangest thing about the whole story is, that Bro. Ely believes every word of it. He ought to know that the world is indebted for this wild story of poor Prichard's death to that same Catholic priest that wrote a book, about that time, to prove that Oliver Cromwell invented Masonry one hundred years before. That priest does not vouch for the story on his own knowledge; but says he heard it rumored in Holland that the Masons dragged Prichard one night into the hall of the Grand Lodge and killed him and burnt his body to ashes, and then sent out notices to all the lodges throughout the world of what they had done. So Bro. Ely has not learned even that story properly. Sam Prichard simply died as he had lived—in obscurity in London. But enough, the reader will say, of all this nonsense.

No. 22. I will not consume space in noticing this characteristic accusation further than to say that his favorite charge of "ways that are dark," has been answered already, and that Bro. Ely entirely refutes it himself, by declaring, as he has done emphatically, that "all the dark secrets" of Masonry have been so often and fully divulged that they may be considered as public property.

As to "tricks that are vain," Bro. Ely, as the interpreter of his own poetry, tells us that he means the ritual, titles and the occasional regalia of Masons. As to certain titles, which sound so grandiloquent to uninitiated ears, I shall only quote Albert Pike, who says, "All these titles have an esoteric meaning consistent with modesty and equality; and which those who receive them should fully understand." As to the "regalia" or clothing of a Mason, I admit that in some lodges there is occasionally seen an excess of decoration that is not, I think, in harmony with the spirit of Masonry. But this excess is by no means general among educated Masons. The proper clothing of a Master Mason is strictly symbolic, and always in perfect taste. When duly clothed, he is dressed simply as a gentleman, wearing a pure, white unadorned lamb-skin apron, clean white gloves, and, if an officer, the jewel of his rank. If any of my brethren of the Craft violate this simplicity, Bro. Ely has my permission to criticise them kindly.

No. 23. Bro. Ely, in a former paper, impeached Masonry because "Christians, Jews, Mohammedans, Deists and infidels are all brought into fellowship;" in this paper he impeaches Masonry because "it is opposed to the common brotherhood of humanity." We leave these two "impeachments" to refute each other; while we pass on to his next charge!

No. 24. This objection, also, has been thoroughly exposed and answered in another number of these papers. Bro. Ely, it seems, cannot understand that Masonic charity is universal, and by no means confined to members of the lodge; that it is broader than the lodge; and that exclusion from membership is not exclusion from its sympathy and aid. When, therefore, he enumerates a class of unfortunates whom we do not receive into the lodge, as being, for that reason, shut out from our hearts, also, he does not reason with fairness. I have illustrated this sophism before. His own church excludes from its membership certain helpless and unfortunate ones, like the poor, little orphan child, for example. Can I honestly reason that he, therefore, excludes that helpless one from all the benefits of his charities? Yet that is just the way he reasons about Masonry!

John Aug. Williams.

Harrodsburg, Ky.

"Bring men to Christ and get them filled with the spirit and they will then have no use for the lodge," is what many say and thus excuse themselves from uttering any outspoken testimony against the evil. The trouble is, men must be convicted of the sin of being in the lodge before they can come to Christ or have the indwelling spirit.

The Cynosure will not only visit your home each week, keeping yourself and family in touch with the work and literature of the movement, but it will afford you an opportunity of circulating it among your neighbors and interesting them in the cause.

SECRET SOCIETIES.

CONCLUSION OF AN ADDRESS BEFORE THE U. P. SYNOD OF ILLINOIS, BY REV. W. T. CAMPBELL, D. D.

III—SECRET SOCIETIES ARE UNPATRIOTIC.

A few quotations will serve to illustrate and enforce this proposition. The evidence brought out in one of the courts of our own State, a few years ago, showed, as one has said, "the worst features of a murderous conspiracy, hatched in a factional hotbed of a vast secret organization which extended across the continent." We join with the same writer in saying that, "the absolute infernality which lay at the bottom, and led to the murder of Doctor Cronin, may by the fostering care of other, and more respectable, secret orders grow to a serpent twining around our republic as the serpent twined around the Laocoon of old."

The Clan-na-Gael and Mafia, and kindred associations, have already proved to be detrimental to patriotism, and dangerous to American society. Let similar conditions arise in other social and semi-political organizations, and who is able to predict the consequences ? Our best and truest statesmen have feared the result of having American society honeycombed by these secret associations. Daniel Webster said, "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are dangerous to the general cause of civil liberty and just government." Wendell Phillips said, "Secret societies are a great evil; entirely out of place in a republic, and no patriot should join or uphold them." John Quincy Adams declared, "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

This list of personal witnesses might be extended without limit, but after all had borne testimony some one might say, "I can produce men, equal in number, and just as eminent in statesmanship, who will speak, in the most unqualified terms, in favor of secret societies." Let us therefore drop the personal testimony, and adopt another method in our investigations. The charge made by President Millard Fillmore, J. C. Spencer, and others was, "The Masonic Fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control." What evidence can be brought to prove the correctness of this charge? Mackey, in his Lexicon of Free Masonry, page 185, says, "The Grand Lodge is the supreme court of appeal in all Masonic cases, and to its decrees unlimited obedience must be paid, by every lodge and every Mason situated within its control."

Case, in his Digest of Masonry, speaking of the Grand Lodge, says it has absolute power to do the following:

1. "To erase, extinguish, or destroy any local lodge at its pleasure."

2. "To tax lodges and individual Masons, at its sole discretion."

3. "To withdraw the charter of any local lodge, and confiscate and seize all its money, property, papers and effects."

4. "To expel individual Masons from the craft."

5. "To inflict punishment on the persons of Masons without limitation or restriction but by its own discretion."

Such is a Grand Lodge in its self-constituted character and limitless power. In its supreme assumption it demands absolute subjugation and subjection. It claims the power of taxation without assigned limit, of punishment without redress, and of confiscation of property without any appeal. About the time of the close of the civil war the Grand Lodge of the State of Louisiana reported that a messenger had been sent through the lines of the Northern army, had performed a very important mission in the interests of the South, and had been permitted to pass back through the Union lines unmolested, and then closed its report by complimenting and commending, the brotherhood of Masonry which made such a venture possible. All this because of the fact that the commanding officer of that particular department of the Union army was a Mason.

The official report of the Grand Lodge of the State of Missouri, for the year 1867, contains this statement, "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 beside." Joseph Cook, in commenting on this declaration, says, "If it is not buncombe and braggadocio, it is treason. Perhaps it is both. It would not mean much if an ill-balanced man, some unauthorized writer, were to utter sentiments of this sort; but every now and then declarations of this kind crop out and they are not repudiated. They are adopted, and printed, and scattered all over the land. The time has come when we must notice such threats. If disloyalty of this sort is anything but mere brass, it might lead to blood."

There might be some very interesting chapters of history written respecting the influence of secrecy as connected with the origin, and early progress, of the civil war. There have been the most positive statements made in regard to its later successes. when Lincoln, and Seward, and Stanton, and Grant—all non, if not positively, anti-lodge men—stood at the head of the several departments, directed the loyal and patriotic forces of the nation. As a proof that we have not over-reached in our representation of the unpatriotic character of these orders, we submit a single sentence, found in Well's Freemason Monitor, page 195, the production of Robert Morris, who in 1884 received the distinction of Poet Laureate of Masonry: "The Masonic law has little of the Republican or Democratic spirit about it."

DEVIL WORSHIP IN FRANCE.

BY REV. W. FENTON.

The above is the title of a book written by Arthur Edward Waite to refute the testimony of several anti-Masonic writers who affirm that the Masonic fraternity practices devil worship in France. Whether he has succeeded in refuting their testimony or not, he convinces the elect of God that he himself, along with the entire Masonic fraternity, are devil worshipers, and that, by one sentence in the closing paragraph of his book. He says: "With all brethren of the fraternity, 'we also do believe in the resurrection of Hiram.'"

Now, no intelligent person knowing and loving the truth needs to be told that the resurrection of Hiram is a Masonic falsehood about the Bible; and that it is a falsehood which every Freemason must of absolute necessity substitute for the fact of the resurrection of Jesus Christ in order that he may be damned, having pleasure in the falsehood which is designed by the Masonic fraternity to nullify the fact of the resurrection of Jesus Christ. Furthermore, Masonic authors, and Masonic lecturers, right in the heart of Blue Lodge Masonry, do boldly affirm their own identification of Hiram with all the other aliases of Satan made use of in the pagan demonologies whereby Satan is worshiped. So we have, taken in connection with the fraternity's own publication—Ecce Orienti—the unimpeachable sworn testimony of the Masonic fraternity itself to the fact that the cultus of Freemasonry, whether Satan in personal, physical form appears in the lodge room or not, is devil worship, and every Freemason a devil worshiper. And this is as certainly the truth as that the Mason bended his naked knee at the Masonic altar, prayed to the Masonic god, invoked his aid to be true to Masonry, and there and then swore to have his throat cut from ear to ear and his tongue torn out by its roots if he did not forever conceal from all of us, whom Masonry designates as belonging to "the outer and profane world," all the diablerie of Freemasonry to be "communicated to him at any future period."

The resurrection of Jesus Christ is to God's people the most important fact known to them in God's plan of redemption; without it, "all is lost!" And has been lost ever since.

".....in evil hour,
Forth reaching to the fruit, she pluck'd, she eat!
Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost! Back to the thicket slunk
The guilty serpent."

That "Thicket" symbolizes ancient and modern secret lodges. There the devil secretes himself to-day in secure pos-

session of the souls of all who worship there. While the resurrection of Jesus Christ is the central fact in Christianity, the resurrection of Hiram is the central falsehood in Freemasonry; and it is the falsehood by which Freemasons teach their doctrine of resurection and immortality of the soul. But as surely as all lies may be said to have their foundation in hell—the final abode of the father of lies—so surely will all who believe that lie go to hell, their own place, the final abode of all liars.

"I," Christ Jesus, "am the Alpha and the Omega, the first and the last, the beginning and the end. Happy are they who wash their robes, that they may have right to the tree of life, and may enter by the gates into the city. Without are the dogs, and the fornicators, and the murderers, and the idolaters, and every one that loves and does a lie."—Rev. xxii., 13-15.

CREATED MASONS "ON SIGHT."

Under the above heading the Public Ledger, of Philadelphia, in its issue of April, contains the following item of information concerning the entry of three prominent citizens into the secret lodge:

"The unusual ceremony of creating a Mason on sight was conducted on Wednesday afternoon at the Masonic Temple, followed by a banquet in the evening, with a number of prominent guests in attendance. The degrees were conferred in this way upon Hon. John Wanamaker, City Solicitor John L. Kinsey and Rabbi Krauskopf. This creation of members of the fraternity is said to be an exercise of the highest prerogative of the Grand Master. About 125 of the most prominent members of the Order were present at the ceremony. Among the addresses made was one by Judge Pennypacker, who, with Judge Gordon, was similarly honored by the Grand Master last year."

This is not a pleasing item of intelligence. John Wanamaker, former Postmaster General of the United States, is the superintendent of the largest Sabbath school in Philadelphia, if not in the United States, the proprietor of an enormous retail dry goods establishment in the city named and of a similar one in New York. He is a multi-millionaire, employing several thousand clerks and salespeople. Of City Solicitor Kinsey it may be remarked that his parents were members of the religious Society of Friends. Rabbi Krauskopf, of course, is a Jew, perhaps the most popular in the city of his residence. As to Judge Pennypacker, he is of Mennonite connection, and may have had a birthright membership therein. Judge Gordon is of Scotch Presbyterian ancestry, and has been known as an upright independent judge. He is at present mentioned in connection with the Democratic nomination for the governorship. In the winter of last year, a few days before his initiation into the Masonic lodge, my wife and myself having a personal acquaintance with the judge, were made aware of his intention to enter into this alliance. It was a matter of grief to us and of some endeavor to dissuade him, but a good many of his friends of the bar and bench were members, and he believed that it would offer him a good opportunity to meet them in social and intimate fellowship. I can but hope that, like friends Merritt, McIntire, Ernest Wesley and other faithful ones of this generation, he may retrace his steps to the light, a course I am well persuaded he will take if, like those named, he will diligently inquire of the Holy Spirit and closely follow His leadings thereupon.

Josiah W. Leeds.

TO OUR CONTRIBUTORS.

You can help us most by writing everything in the shortest possible meter. Keep in mind the subject of our Symposium for next Cynosure, "Fraternal Insurance Societies." Send for it your own best thoughts, or the best you can glean from the writings of others. Send us on a postal card for our "News of Our Work" column, brief statements of any work you or others have done for the cause, such as sermons or lectures on the subject, articles published, literature distributed, and also important doings of the lodges. We also value newspaper clippings on the subject, and will make more use of them in the future. Also send us practical questions on the subject for our Question Drawer. Above all, work and pray for the wider circulation of our literature and do what you can to open doors for our lecturers.

Our Symposium.

SHOULD THE CHURCH FELLOWSHIP LODGE MEMBERS?

"Secret Fraternal Insurance Societies" will be the subject of our symposium next month. We desire our friends to aid us by sending for this department their choicest thoughts stated in the briefest terms. Send the thoughts of another, if better stated than your own, but give the author's name. For want of room, we cannot say all we desire on the subject of our symposium this time.

Let there be no toleration of the members of secret societies in the communion of the church. None whatever. This is vital.—Rev. J. D. Smith.

Pure and undefiled religion before God cannot be compromised or mixed with false religions. There is but one true religion and one Mediator, through whom alone God can be approached. When all church members fully believe in Jesus as the only Mediator they will not fellowship the lodge. — Rev. Cyrus Smith.

Any fair-minded person can see the contrast; and, if open to conviction at all, will be led by the truth of the Word and the contradictions of the lodge to leave or shun the whole anti-Christian system. No Christian can remain in the church and in the lodge at the same time and have any respect for his conscience or his Bible.—Rev. W. M. Glasgow.

Resolved, That our greatest grief on this subject arises from the fact that the church too generally fellowships the members of secret societies, and we call upon the church of Christ to testify against, and exclude from her membership, those who are connected with secret societies and persistently refuse to withdraw from them.—Allegheny convention resolution.

Secret oaths are opposed to Christian principles, especially to those implied in these three texts: "In secret have I said nothing." "Be not unequally yoked together with unbelievers." "Give no offense in anything that the ministry be not blamed." They are forbidden in some portions of our republic by the civil law and ought to be in all portions. They are forbidden to church members by some Christian denominations, and ought to be by all.—Joseph Cook.

It seems easy to make a statement in the light of which lodge and church membership would appear incongruous and logically incompatible. It may not be so easy to show that ordinary "joiners" are a class quick to discern and strong to grasp logical relations. There may be a reasonable and scriptural limit to the use of logically ideal tests in any church located this side the church triumphant. Faith in Jesus Christ is the New Testament qualification for church membership, and after that the New Testament rule is "Him that is weak in the faith receive ye, but not to doubtful disputations."—Dr. A. B. Mirror.

"But, Mr. Moody," some say, "if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches." But what if I do? Better men will take their places. Give them the truth any way, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without Him. We must walk with God, and if only one or two go with us it is all right.—Dwight L. Moody.

We have, then, the implied testimony of Freemasons themselves that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church,

which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.—Chas. G. Finney.

Resolved, That we as a convention declare it our solemn conviction that intelligent fealty to Freemasonry and kindred organizations can only be maintained at the cost of loyalty to Christ, and we therefore call upon the ministry and church to inform themselves on the subject, that they may intelligently obey the Divine command and have no fellowship with the unfruitful works of darkness. 2. That the underlying principles of Masonry and of secret societies in general are in direct conflict with the policy and example of our Lord Jesus Christ, who did nothing in secret; and they endanger the spiritual life and activity of their members, and therefore we feel it our duty to warn all Christians against any affiliation with them. — Philadelphia convention resolution.

We should wage an aggressive warfare against secret societies. There is no safety in indifference. The force of the outgoing current must be so strong that it will make an incoming current impossible. We should unite with a church that bears faithful testimony against these Christless or anti-Christian institutions and excludes from sealing ordinances those who bind their souls with evil men for selfish and sinful ends. Few sacramental vows will protect from the ensnaring oaths of secret orders. Cultivate that enlarged spirit of charity for all that will refuse to be narrowed down to the lodge circle. Walk in the light as He is in the light.—Prof. R. J. George.

It has always been, and will remain so, that these two principles, light and darkness, openness and secrecy, are in direct opposition, the one to the other. They are given us as the two principles by which human actions will be performed and can never be assimilated. The two principles cannot be lived in one life. No man can serve two masters. We cannot indorse and practice the principle of openness, which characterizes the gospel of Jesus Christ, and the principle of secrecy, which characterizes the methods and work of the "old serpent," which is the devil and satan, at one and the same time. No man can walk in the light as Christ is in the light and in the darkness of secrecy and a studied concealment of his plans and purposes at the same instant.—Rev. H. A. Day.

If the church of Christ is to dominate in the sphere of religion, and have an influence that will be saving and sanctifying, the fraud of lodge religion must be rebuked, the spirit of dominance it arrogates must be resisted, and the seductive influence of the lodge must be broken. A zeal for the true God must be awakened and stimulated, also for a holy Christian church and for ordinances of divine institution. Any failure to discriminate against the false in objects of worship, and that sharply—against the spurious, in forms of worship, against the leaving out of the man Christ Jesus from the way of access to, and acceptance with God, by the Christian church is really to tolerate that which will drain and destroy her best vitality; to allow a gangrene to gnaw at her functions of life, and to allow a usurper to occupy the throne of her glory and in the citadel of her strength.—Rev. J. S. T. Milligan.

The proofs that lodge-Masonry subverts Christianity are as numerous as the principles in the two systems. Christianity places men in the church as equals in Christ. Masonry packs them in higher and lower degrees in the lodge. The law of Christ is a "perfect law of liberty," whose highest penalty is withdrawal of love and fellowship. The law of the lodge is unreasoning obedience, and its penalty death. No appeal lies from a local lodge-master to his lodge; and their standard lexicon declares, "The edicts of a Grand Lodge must be obeyed without examination!" And men—freemen (!)—submit to such laws, as burglars, bandits and brigands obey their laws—for the sake of the clan. The brotherhood of Christianity is based on regeneration and love; that of the lodge on oaths, imprecations and terror. Christianity, too, abolished the Jewish distinctions against women. The lodge retains and intensifies them. It swears its members never to initiate women. Then, also, Christ's

gospel is pre-eminently for the poor. But the lodge excludes the poor. It receives its members for money, and drops them when they cease to pay. Thus the lodge is anti-Christ in its spirit, constitution, laws, principle and forms. But the crowning proof of its fearful antagonism to Christ is that while Christ commanded Christianity to be preached "in all the world," "to every creature," the lodge swears its members to "conceal" Masonry in all the world, from every creature but themselves, on pain of death by mangling and mutilation! So plain is it that the lodge, in theory at least, is death to the Christian religion, and its theory is the law of its practice. — Jonathan Blanchard.

There is another consideration which has always seemed to me so clear and important that I am surprised that some others seem not to have observed it. What would be thought of a man who should propose to hold membership in a Presbyterian and Baptist church at the same time? And would any person have a right to object if, on joining one of these churches, he should be required to bring a letter from the other? This is so obviously appropriate that a man would be counted foolish to object to it, yet in this case both churches are Christian. Masonic and other lodges are distinctly and evidently anti-Christ. They, at the same time profess to teach morality and take men to heaven; i. e., they are synagogues of satan, and, notwithstanding, men for pecuniary or other reasons desire to hold membership in both. It is one of the marvels that it is so. It is my judgment that the teachings of the church should be so clear and scriptural that all who come within her influence will understand the natures of the two systems. In that case I do not think that any Christian will wish to unite with the lodge, or any lodge man wish to join the church until he has left his secret society. —President C. A. Blanchard.

But my strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false and idolatrous religion—a religion without a Savior, and therefore a delusion and a snare to all who engage in it, or rest their hope upon it. What shall we say of the pretension of Masonry to be a saving institution? I do not understand how it is possible for a man to be a Christian, and not be disgusted to loathing with the lingo of Masonry about fitting a man for the lodge above, nor, indeed, for that matter, for a man of sense to bear the frothy inanities of Masonic literature. It would seem as if men could hardly have fabricated a system that would have been more directly counter to the express declarations of the Divine Word. "There is none other name given under heaven among men whereby one must be saved." "No man cometh unto the Father but by me," and yet it is almost universally accepted among Masons that, if they live up to the requirements of their order, by so doing they will attain to heavenly blessedness. With them, sir, it takes the place of the religion of Christ.—Prof. J. R. W. Sloane.

Mrs. Cyrus Buell, of Sheridan, Ore., writes: "Is there any consistency in a preacher, or anybody else, fighting secret orders, and at the same time living in, and working for, a church which tolerates them by permitting its members to belong to them? In the January Cynosure a correspondent writes that he is president of an anti-secret association, and that nearly all the officers of the church in which he ministers belong to the secret orders, and they declare that "secret societies are draining the church." And then he states how much more men will do for their lodges than for their church. And further on he says: "Come out from among them and be ye separate," and so on. "Precious invitation." I would say to him and all like him: Take your own advice and set the example of "coming out" yourself from a church that tolerates secretism and permits itself to be drained of its strength and resources by lodge members. And then those officers that could say this and then stick to their lodges are surely not consistent. There are some anti-secret churches and there is the place for the anti-secret preachers and people. Cease working to build up mixed secrecy churches and give them over to their lodgery.

Ask the denominations that exclude from their communion members of se-

cret societies if they will let down the bar at this point for the sake of unity. They will answer no, because we are commanded to separate from every brother that walketh disorderly. Members of secret societies profane the ordinance of the oath by using it when not necessary and so take the name of God in vain. The oath which they use is sinful in itself. In taking a lawful oath we are required to swear in truth, in judgment and in righteousness. A secret society oath cannot have the last two qualities, for the swearer does not know what he promises till after he swears; neither does he know whether it is righteous or not; see Jeremiah iv., 2. Also the greater number of these societies have a religion which is opposed to the religion of the Lord Jesus Christ. They exclude Christ from their rituals and prayers, and approach the Great God without a Mediator, and teach a way of salvation by works. These are disorderly walkers in the strongest sense, and we cannot disobey the Divine command to be separate from them, or what is equivalent to separate them from us.—Rev. John Harper.

Most of the testifying churches practice close or restricted communion. In fact, it is difficult to see how a church can testify apart from this rule. The rule itself is the testimony. There is a strange inconsistency in some churches, e. g., in denouncing Masons and refusing them church fellowship to-day, and inviting them to the communion table to-morrow. This is surely one of the most absurd things a church ever did. * * * * Paul attributes the power of discipline to the church, I. Cor. v, 4-7, and in verse 11, with the characters described, we are not to eat. If this refers to a common meal, much more does it refer to the Lord's supper. The religion of oath-bound secret societies is clearly a species of idolatry. What fellowship hath light with darkness, or Christ with Belial? Separation from evil and from evil-workers is clearly the doctrine of both Testaments. Moses taught this doctrine, Num. xvi., 21-31. The priests taught it, Ezra x., 11. The Prophets taught it, I. Kings xviii., 30. Christ taught it, Lu. vi., 22. Paul taught the same, II. Cor. vi., 17, "Wherefore come out from among them, and be ye separate, saith the Lord," etc. This is the way of purity; and the way of purity is the way to unity and fellowship.—Rev. J. B. Galloway.

We affirm, and we desire here to emphasize the affirmation, that faith in the principles of Masonry is absolutely incompatible with faith in the Gospel of our blessed Redeemer, and that a man can no more believe in Masonry and in the Gospel at the same time than he can be a sincere hypocrite. Why, Jesus Christ, our blessed Redeemer, is indispensable in the religion of the Gospel, but inadmissible in the religion of Masonry. He is the all in all of the former, but neither anything nor in anything of the latter. The former recognizes no merit but that of the Savior; the latter none but that of the sinner. The former teaches salvation by grace alone; the latter by works alone. The former requires us to do everything in the name of Jesus; but the latter, as such, forbids us to do anything in his name. The former requires us to honor and reverence the name and Word of God; but the latter requires us to blaspheme his name and to pervert and profane his Word. The former requires us to make the Christian brotherhood our companions and the objects of our special favoritism, but the latter demands that we shall make the Masonic brotherhood, consisting of Jews, infidels and other enemies of Christ, our most intimate and confidential companions and the object of our special favoritism.—Dr. Wm. Wishart.

But how can a professing Christian, and more especially a Christian minister, solemnly swear to "maintain and support" such a wicked combination as this? Or if he is unwittingly led into such an infidel conspiracy how can he consistently remain a member of it, and thus by the very example he sets encourage others to do the same? Taking the very best possible view of Freemasonry, is there any one single doctrine, or any one duty, inculcated and enforced by the Masonic philosophy which is not found to be inculcated by God's law and within the pale of the Christian church? "The church of the living God is the pillar and the guard of the truth" (I. Tim. iii., 15), which the Lord Jesus Christ has "sanctified and cleansed with the washing of wa-

ter by the Word that he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish" (Eph. v., 26-27).

Can this be said of the Masonic institution? Is that miserable system of sin and folly "without spot or wrinkle?" And are the laws and precepts of Freemasonry, its obligations, death penalties, and its foul philosophy of selfishness, deceit and cunning "holy and without blemish?" Why, to compare the church of Christ to Masonry would be about the same as comparing the brightness of the sun to the darkness of midnight, or the glory of the Mount of Transfiguration to the blackness of despair in the regions of eternal woe. Upon what hypothesis, then, can a professing Christian, and more especially a Christian minister, justify his conduct in connecting himself with the Masonic institution, and in swearing to support its laws, rules and edicts, whether "right or wrong?"—Edmond Ronayne.

Editorial.

NAAMAN'S EXCUSE.

After he returned from the Jordan cured of leprosy, Naaman the Syrian said to Elisha: "Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods but unto Jehovah. In this thing, Jehovah, pardon thy servant; when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; when I bow myself in the house of Rimmon, Jehovah, pardon thy servant in this thing." One interpretation makes Rimmon the Sun-god of Damascus. This would include that worship in the Masonic cult. Yet Naaman's participation would be compulsory and formal. He would bow, not unto the god but with the king.

Can a modern member of the same fraternity claim that in the Masonic temple he has the same excuse because he bows and worships the sun merely in order to conform to rule and accompany his brethren of the temple? The cases cease to be parallel at the point of compulsory attendance. No Christian is obliged to bow to the sun in a Masonic temple. He is not even compelled to be present. The Mason goes voluntarily. Therefore Naaman's excuse is wanting.

NOT SURE OF HER.

Church and Sabbath school were ended, the mother of a family of good girls lingered talking with a young teacher of the Sabbath school. The pastor joined them, and the three discussed the discontinuance of certain missionary meetings that used to be held, and the possibility of reviving interest and activity in such work. The pastor thought there were several young ladies who would co-operate if circumstances favored, and was challenged to name them. One was there, the young teacher herself, then there were Eva, Hattie, Mary and so on, none of them rejected by the two ladies, until he had named quite a list.

"Would E. help?"

"Doubtful. She isn't as she used to be."

"What is the matter? Does she go to the whist parties?"

"No, I don't think she does. I only know how she is in the Christian Endeavor Society."

"How is she there?"

"Not very active. She goes to the Grange, and she has joined the Rebekahs."

"O well, if she has joined them that settles it. We cannot count on her to help the missionary meeting."

IT LOOKS SUSPICIOUS.

The Chicago Record of April 23 says that Frederick Hyde Lawrence, the 18-year-old son of the Rev. W. M. Lawrence, pastor of the Second Baptist Church, and a student at the University of Chicago, died at the Delta Kappa Epsilon Fraternity house, 59th street and Washington avenue yesterday, from a complication of ailments. He was taken sick during the winter, but recovered sufficiently to resume his studies. A few days ago he was initiated into the D. K. E. fraternity, and suffered a relapse afterward.

It does look as if the nerve tests in this

initiation were too severe for the convalescent student. If so, he adds one more to the list of promising lives sacrificed on the altar of the bloody lodge Moloch, since the night of October 1, 1873, when Student Mortimer M. Leggett was murdered while being initiated into the Kappa Alpha secret fraternity at Cornell University, New York. We warn all parents and friends who are interested in students attending the Chicago University that it is becoming a hotbed of secret college fraternities, which are a standing menace to a student's financial, moral intellectual and physical safety.

EVIL THINGS

In the first chapter of Romans the moral aspect of paganism is shown. Among other things heathens are said to be "despiteful, proud, boasters, inventors of evil things." The critical "Improved Edition" of the "Bible Union Version" translates "devisers of evil things." Meyer regards this as "quite general, not to be limited to things to luxury, nor to evils which they desire to do to others:" and Meyer is of the highest exegetical authority.

The commentator, Adam Clarke, says of the same phrase, "'Inventors of evil things'—those who have invented destructive customs, rites, fashions, etc., such as the different religious ceremonies among the Greeks and Romans, the orgies of Bacchus, the mysteries of Ceres, the Lupercalia, feasts of the Bona Dea, etc. Multitudes of which evil things, destructive and abominable ceremonies, are to be found in every part of the heathen worship." Not only temples in India, but also Masonic temples in America perpetuate such ceremonies. Masons imitate and follow "Our ancient brethren." Imitations of Masonry join the procession. Whether in India or America, in the first century or the nineteenth, shared by recreant Jews or recreant Christians, they are ever evil things.

ANTI-SECRET CHURCHES.

The Chicago Inter Ocean, the most unreliable paper published in this city and a tool of secret lodges, trusts and syndicates, was recently asked by one of its patrons in Missouri, "How many churches are there that forbid their members to belong to secret societies?" The answer given by the Inter Ocean was, "None that we know of, except the Roman Catholic."

Now the facts in the case are that the Roman Catholic church is as full of secret society members as a spoiled ham is full of maggots. But there are the following religious denominations that do make membership in secret orders a bar to church membership by vote of their legislative assemblies:

United Presbyterian.
United Brethren.
Seventh-Day Adventists.
Christian Reform Church.
Primitive Baptists.
Seventh-Day Baptists.
Scandinavian Baptists.
German Baptists.
Friends.
Norwegian Lutherans.
Danish Lutherans.
Swedish Lutherans.
German Lutherans.
German Lutherans (General Council).
Mennonites.
Moravians.
Plymouth Brethren.
Associate Presbyterian.
Associate Reformed Presbyterian.
Reformed Presbyterian.
Reformed Presbyterian (New Light).
Free Methodist.
Wesleyan Methodist.
Reformed Church of Hollanders.
The Christian Catholic.

PROFANE SWEARING.

Profanity is akin to sacrilege, being, in word, the same sort of presumptuous sin that the latter is in deed. It consists in the abuse of a sacred name. This sin can be committed carelessly, or in a way that is peculiarly formal. Irreverent or inappropriate use of a sacred name is the essential of profanity. Thus to swear falsely is profane. The God of truth cannot be invoked concerning a falsehood. So, also, taking an empty oath in a spirit of lightness is profanity. An oath to do what will not be done, invokes God for nothing, and is profane. Thus, while giving false testimony or breaking a sworn

obligation is perjury; taking the oath was profanity.

Taking an unconsidered oath is a light act, and involves danger of swearing to what cannot be honestly said or honorably done. A lodge victim is sworn when he hardly knows the nature and scope of obligations that he assumes. He thus swears profanely, and whoever gives him the oath, or listens and consents, shares in the profanity. Masons assume obligations, the fulfilment of which would be criminal. To confirm these with an oath is profane. To share the oath is criminal. Members of the lodge who initiate him, share the crime. The Masonic oath is not taken with knowledge of obligations, such as justifies binding the soul by an oath. Outrageous death penalties are invoked in the same connection, and are thus profanely associated with the divine name. It is not enough to reply that certain Masons who do this declare that Masonry contains nothing wrong. It does contain such swearing, and, whatever lodge dupes say, such swearing is wrong. Other Masons denounce Masonry, and facts justify them. Anyway, everyone can use his own good sense and judge for himself whether such oaths are right or wrong.

JEPHTHA'S VOW.

Jephtha's rash vow was the cause of great perplexity. Whether he sacrificed his daughter or not, he had no more right to devote her to celibacy than to offer her up for a burnt offering. Thousands of good men are taken in the same snare. If they, afterward, find their vow to be impracticable or unlawful, to turn backward is to be guilty of perjury, to go forward is to be guilty of something worse. "He shall be guilty in one of these, Lev. v., 4; guilty if he do not perform his oath, yet, if the matter of it were evil, guilty if he do. Such wretched dilemmas as these some men bring themselves into by their own rashness and folly; go which way they will their consciences are wounded; sin stares them in the face, so sadly are they snared in the words of their mouth. Wisdom and watchfulness beforehand would prevent these straits."—Henry and Scott.

John Brown.

Clear Lake, Ia.

Our Question Drawer.

If you do not see what you want ask for it.

Question—Are all Master Masons freely admitted to all Eastern Star Lodge meetings?—A. L. D., Boston.

Answer—No, no more than are all Eastern Star members admitted to all Master Masons' meetings.

Question—How many churches are there that forbid their members to belong to secret societies?—P. B. W., Portland, Ore.

Answer—There are now more than twenty-five denominations, besides many individual congregations and holiness and other associations. In this Cynosure we give a list of nearly all these churches.

Question—How many lodges are there in the United States and is their membership increasing or diminishing?—A. L., Chicago.

Answer—W. S. Harwood, who evidently has taken some pains to gather statistics on the secret society question, in an article in the May number of the North American Review in 1897, says there are about 70,000 secret lodges in the United States, with a membership of about 6,000,000. This membership he claims is increasing at the rate of between 250,000 and 300,000 annually.

Question—Is it certain that the Prince of Wales is a Mason, and if so, how many degrees has he taken?—H. H., Hopkinton, Iowa.

Answer—The Prince of Wales is Grand Master of all the Masonic lodges in England. A few years ago it was published that he had taken the thirty-third degree. On the occasion of the Queen's diamond jubilee last year the Prince presided in a meeting of 10,000 Masons in gorgeous regalia. An address to the Queen was prepared in behalf of the Masons and the English press reported the meeting under the significant heading, "The Prince of Wales Enthroned."

Question—Was John Wesley, the founder of Methodism, a Freemason?—A. R. M., Peoria, Ill.

Answer—In Wesley's works, volume

4, page 398, he says: "I went to Ballymena and read a strange tract, that professes to discover 'the inmost recesses of Freemasonry,' said to be translated from the French original, lately published at Berlin. I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be what an amazing banter upon all mankind is Freemasonry! And what a secret is it which so many concur to keep! From what motive? Through fear, or shame to own it." This language of Wesley shows plainly that he was not a Freemason, although the Press of Philadelphia and the Republican of Marengo, Iowa, have published that he was.

Question—What is the Masonic authority for making Masons "at sight," and what does it amount to? Is it making them Masons without the ceremony of initiation, and what privileges do such Masons have?—D. B. W., Allegheny.

Answer—Dr. Mackey in his Lexicon, page 713, says it is the prerogative of the Grand Master only to make Masons "at sight," which means that the candidate is passed and raised, and fully initiated in a special meeting of the lodge for that purpose. E. Ronayne says, in such cases the privileged candidate, who is usually some distinguished person, is initiated without the ceremony of proposing, balloting and examination in the ritual, in the presence only of select Masons, and only by a Grand Master; is put through all the ceremony during a single session, of being stripped, cable-towed, sworn and knocked down with the setting-maul. He can only take the first three degrees in this way, and has the same privileges as other third-degree Masons.

Question 1. Has there been any anti-Masonic party in the United States since the days of William Wirt, who secured the seven electoral votes of Vermont? Has that party held any convention in the United States since that time and where?

2. How many anti-Masonic papers are there published in the United States, and where?—J. C. S., Newark, Mo.

Answer 1. The anti-Masonic party cast 33,000 votes in the State of New York in 1828, 70,000 in 1829, and 128,000 in 1830. The party carried Vermont in 1832, and elected Joseph Ritner Governor of Pennsylvania in 1835. The anti-Masonic sentiment being so much absorbed in the anti-slavery issue it did little to bring the anti-secret question again into politics until in 1872, at Oberlin, Ohio, the National Christian Association, opposed to secret societies, held a mass political convention and nominated Charles Francis Adams for President. In 1874 an anti-secret political convention was held in Syracuse, N. Y., and the name American party adopted. The party held a convention at Pittsburg in 1875, and nominated James B. Walker, of Illinois, for President. In 1880, nominations were made, and in 1884 Senator S. C. Pomeroy was nominated, but withdrew in favor of ex-Governor St. John, the Prohibition candidate, on his assurance that he stood on every plank of the American platform. Since then the Prohibition sentiment has very largely absorbed politically the anti-secret vote.

2. The Christian Cynosure and the Boston Home Light are the only papers we know devoted exclusively to the anti-secret issue. But upward of twenty-five religious denominations have, many of them, large and widely circulated church papers whose almost every issue publish more or less against the lodge.

Question—Ma-Ha-Bone The Hand Book, page 77, gives this statement, "The Holy Bible is given to us as the rule and guide of our faith." On page 93 "The Holy Bible" is spoken of as the inestimable gift of God. On page 96 and 97 John the Baptist and St. John the Evangelist are called "Two eminent Christian patrons." Again they are said to be "perfect parallels of Christianity." The Holy Bible which points out the whole duty of man is again mentioned. How can this be reconciled with a charge that Christianity is not recognized, that the Bible is not treated as a Divine revelation and that lodge religion is not, even by implication, Christian?—R. L. M., Aurora.

Answer—The universality of the Masonic system is conceded by all Masonic authorities. Masonry must be in the United States what it is in Spain and France, where it is atheistic by decree of the Grand Orient in 1873. All allusions to the Bible in the ritual are made for effect and are false as far as Masonry is

concerned. Again the God of the Bible is known by the Law on Sinai. But is this law the law of Masonry. Listen to Mackey's Text-book of Masonic Jurisprudence, page 502, "Every Mason is obliged by his tenure to obey the moral law." (Old charge of 1722.) "Now this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically retain it, but rather as alluding to what is called the lex naturae, or the law of nature." Then in the "Digest of Masonic Law," by Geo. Wingate Chase, pages 207 and 208, we read, "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 upon the Bible. If it was it would not be Masonry, it would be something else."

News of Our Work.

Rev. T. M. Chalmers will address several meetings at Rockford on the Lodge question, beginning Sabbath evening, May 7.

The Springfield (Mass.) Republican published the excellent address of Rev. J. M. Foster before the New England convention.

Rev. J. W. Dill, of Clarinda, Iowa, recently read an excellent paper on the secret society question at the ministers' meeting.

Bro. J. Motter, of Lyons, Kan., did some good work at the M. E. conference, which met recently at that place, by circulating anti-secret literature. There were ninety ministers at this conference, and eighty of them were said to be Masons.

In May Rev. O. T. Lee and Rev. T. O. Tolo will hold a meeting of several sessions at Hayfield, Minn., in which they will discuss the Lodge question. A special conference was held at Northwood, Iowa, last month. One brother asked advice if he should accept secret society members in a congregation where they have been tolerated before. The conference answered no, and warned the brother to prepare for a war of extermination.

T. Fraser, of Galt, Canada, is doing good work in distributing anti-secret literature among the pastors in his vicinity. He is also trying to arrange for a series of lectures on the lodge question, when he can secure some of our N. C. A. speakers.

Among Bro. Ronayne's most profitable meetings during his recent Western tour, which we forgot to report, were five meetings at Osage City, Kan., in the Baptist and Lutheran Churches. He received much help and encouragement from the pastors and others there.

Secretary Phillips, after holding the Iowa State convention at Albion, was called on important business for our association to the State of Washington. He expects to spend some time in Portland, Ore., and vicinity, before returning, cooperating in work with Rev. P. B. Williams.

The Christian Conservator, under the able editorship of Dr. Wm. Dillon, is now publishing a rare but valuable document written by Bishop Jonathan Weaver, of the Liberal U. B. Church in 1861, when he was sound in the faith. It will be complete in ten issues and is entitled "Lecture on Secret Societies."

Rev. Allen M. Frets, of Souderton, Pa., prepared an excellent paper for the Mennonite Conference on the subject, "The Kingdom of Light Versus the Kingdom of Darkness, or the Church and the Lodge." It was published in the Mennonite, of Quakertown, Pa. Bro. Frets also has a valuable article in the April Mennonite on "The Knights of Pythias."

Mrs. Daniel Hunt, of Benton Harbor, Mich., recently testified in a meeting in Zion Church, in this city, that she had given up her membership in six different secret societies because she saw that they were wrong. F. L. Smith, of Oshkosh,

Wis., and A. Gregory, of South Haven, Mich., also testified in the same church that they had given up the lodge because they believed that a man could not be a Christian and belong to a secret society.

A. W. Hopkins, a promising student of the De Forest, Wis., high school, writes that recently he and Charles Farwell sustained, in a high school public debate, the affirmative of the question, "Resolved that secret societies are more of a blessing than a curse to mankind." The judges gave them the decision after a warmly contested discussion before a large audience. Mr. Hopkins has a brother attending the State Normal College at Whitewater, who debated the same question there and was on the same side, and likewise gained the decision of the judges.

The editor spent the first two weeks of April in Iowa, speaking twice in the Presbyterian Church in Kossuth, the home of his parents; four times in Blanchard, where he had resided for fifteen years; four times in Rev. J. W. Dill's church, near Clarinda, and once in Clarinda, in the U. P. Church. He assisted Rev. J. R. Wylie at Blanchard and Bro. Dill at Clarinda, in communion services, and found it a joy and inspiration to meet again the old friends and brethren with whom he had been associated for so many years in pastoral and reform work. He received in contributions on this trip $65 and $18 in Cynosure subscriptions.

Rev. P. B. Williams and wife are now enjoying a much needed rest at their home in Portland, Ore. In March, while giving an unusually successful series of lectures in the Radical U. B. Church at Freeport, Mich., Bro. Williams was disabled by a severe attack of acute bronchitis and was compelled to wire off all his engagements, which was a great trial for him to do. Dr. Wm. Dillon writes that Bro. Williams may return again to the East next summer. It is hoped that a period of rest and the pure air of Oregon will soon restore his voice.

At Cohoctah and Woodbury, Mich., Bro. Williams held a series of meetings before going to Freeport, which, he writes, were among the most successful of his life. Many professed conversion and forsook the lodge. These meetings were arranged by Rev. C. L. Bradley and Rev. A. M. Bostwick, whom he found very efficient helpers.

Rev. J. P. Stoddard, the veteran worker in our cause, writes that unless Boston is bombarded by Spanish war ships, he will start westward about May 2, speaking at different ponts and reaching Chicago in time for the annual meeting May 12. He anticipates a rare pleasure in meeting many of the old friends who remain; and after an absence of nine years sitting in council once more with the earnest Christian workers enlisted in this reform. During the past month he addressed the students of Lay College at River Beach and was well received by faculty and pupils. He also preached Sabbath morning in Summer Street Congregational Church, Worcester, Rev. O. C. Bailey pastor. He has called on thirty-four ministers at their homes and found nearly all of them favorable to the work of our association, but secretly for fear of the enemy. He has spoken several times in missions and has distributed and sent out more anti-secret literature than during any other month of the year. He has sent out 750 copies of the Home Light to New England pastors, besides the regular list of subscribers.

Rev. W. B. Stoddard gave eight addresses in April to appreciative audiences in New York, Jersey City and vicinity. He preached in three United Presbyterian churches in Jersey City and in the Reformed Presbyterian and Swedish Lutheran in Brooklyn. He addressed a meeting of the Missouri Lutheran pastors in New York. On his way West he visited Steelton, Huntingdon, Johnstown and Pittsburgh, and found at each point the work going forward. He preached Sabbath morning in the Wesleyan Methodist Church in Licking County, Ohio, and will visit other churches on his way to the annual meeting. He writes that Caleb Lyon, whose home at Utica, Ohio, was ever open to workers in our reform, has gone to his rest.

"Our Mail Bag" will hereafter comprise only the most important extracts from letters.

OUR ANNUAL MEETING

The annual meeting of the National Christian Association for the election of officers and for the transaction of such other business as may be required, or usage may suggest, will be held at their rooms, 221 West Madison street, on Thursday, May 12, 1898, commencing at 9 o'clock a. m. Our field agents from afar are expected to be present and report upon conditions and prospects of their respective localities, and arrange for another year's vigorous and successful campaign. Friends of our work are urged to lend the inspiration of their presence and counsel on this occasion.

It has been the custom of our association, at about the time of its anniversary —a little previous or subsequent to the annual business meeting—to hold mass meetings at which the character and aims of our association are amplified and the X rays thrown upon the screens and screeds of oath-bound societies. Such meetings this year will have been held at Batavia, Rockford, Summerdale and other points, previous to our annual meeting and an afternoon and an evening session at Chicago Avenue (Moody's) Church on May 12.

Papers by able writers will be read and discussed, and addresses made by men of ability, to be followed by testimonies of prominent seceders from their lodges for conscience sake. A program in fuller detail will be issued later, but in the meantime the friends of anti-secrecy are urged to arrange to attend these meetings and especially to pray that the power of the Holy Spirit may be present at all these gatherings, without which our labors are but the mere beating of the air.

J. M. Hitchcock,
Chairman Committee.

Prof. H. F. Fisk, principal of the Northwestern University Academy, put a ban on fraternities recently by announcing at chapel that any student becoming a member of a secret society or pledging himself to a fraternity would be expelled and his name posted on the bulletin board of the school.

Our next number will be largely devoted to the discussion of Fraternal Insurance Societies.

IOWA STATE CONVENTION.

President Potter and Secretary Allen and Treasurer Branson were promptly on hand at the opening session. The presence of these officers was a sure prophecy of a good meeting. The first address was given by Howard Brown, pastor of the Friends' Church at Falls City. He said in his opening remarks: "I am glad as a Quaker preacher to stand in opposition to things that are wrong and to give my reasons for my opposition. I have never known a Quaker to join a secret society that did not become a dumb man in prayer meeting. He never has any spiritual life afterward."

Our National President, Rev. S. H. Swarts, greatly aided the meeting, not only by the set addresses which he gave, but in answering questions as they were read by the Secretary. Rev. W. C. Allen remarked that this was the best Question Box exercise that he had ever heard in a convention. Very interesting letters were read, from which we take the following extracts:

Rev. W. L. Ferries, Cherokee: I believe the lodge system is anti-Christ. It stands in the way of souls coming out for God, and righteousness. It takes the time, talent, energy, money and, worst of all, it takes the heart affections of a man. It hardens the soul, it blunts the moral sensibilities, and makes light of things sacred and holy. It perverts justice, makes a farce of court trials, where secretism is involved. It is the enemy of free speech, and a free press. It muzzles the pulpit, and puts a paltry premium on cowardice. It puts a padlock on the lips, and a gag in the mouth, and makes otherwise true men go cringing through the world, like a belabored hound. Men who ought to stand upright, and who ought to walk erect, go crouching and cowering beneath the lodge master's lash. The multitudes are bowing down before the lodge god, as they prostrated themselves before the golden image on the plains of Dura in the long ago.

I am glad that Shadrach, Meshach and Abednego will not bow down, nor worship the golden image. Praise the Lord, Daniel is praying yet with his windows lifted toward Jerusalem—and I thank God he is "praying just as he did aforetime." Elijah is still praying on Carmel,

and is crying, "If the Lord be God, follow him, but if Baal, then follow him." The back-woods, wilderness preacher, clothed with camel's hair, is still shouting to a crooked and perverse generation, down on the banks of the Jordan, "Repent, for the kingdom of heaven is at hand." The spirit of the old Tent-maker is still abroad in the land, and the truth is being so proclaimed that many an Agrippa is constrained to say, "Almost thou persuadest me to be an anti-Mason." Many a Moses is refusing to be called the son of a Christ-rejecting lodge, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of banquets and revelings for a season. And now that I look the land over, I find that there are seven thousand who haven't bowed the knee to Baal.

I rejoice in the forward movement along the line of reform. I am, as you know, the pastor of a large Congregational church in the western part of the State, and let me say that I have been speaking in this city for nearly nine years, from time to time, on this subject, and I propose to lift up my voice against the whole deceptive, treacherous business till I die, or the lodge is dead. I want it distinctly understood (and I do not care to have it uttered in a whisper either)—I want it understood that I am opposed to the secret lodge. I oppose it because God opposes it, and the Bible, and the most spiritual people in his church oppose it. I earnestly hope you may have a strong meeting at Albion. I wish I could be with you. We have passed through a very gracious revival, and my hands are full of work, night and day. We are to receive about forty into the church next Sabbath. We thank God for his great goodness.

Rev. C. D. Trumbull, Morning Sun: One great need of our times, as the matter presents itself to my mind is that men may be so filled with the love of Christ and of His church that they will cease to be infatuated with man-made orders, and especially with those which are destructive of God's own institutions, as secret orders are. Let us pray for an abundant outpouring of the Holy Spirit that all church members may be fully enlightened and thoroughly consecrated to God, then I am sure they will cast off the lodge and lodge fellowships and give themselves wholly to Christ and His service in the church.

Rev. J. B. Jackson, Albia: Permit me to suggest to the convention the propriety of giving to women a larger place and part in future meetings of the association than has been allotted them in the past. Oath-bound secretism, creating, as is abundantly proved, suspicion and distrust between mother and son, brother and sister, and, worst of all, between husband and wife, has always been an enemy to woman's happiness in these relations. But now apparently dissatisfied with the injuries already inflicted upon mothers, sisters and wives, these agencies of evil are cunningly drawing women themselves into secret associations, and so we have the Order of the Eastern Star, the Daughters of Rebekah, the Rathbone Sisters, the P. E. O.'s, and so on, ad nauseam. Should not these women be allowed to protest against these systems of iniquity and unite with men in Christ-like efforts for their suppression?

Wise provision was made at this convention for district conventions in the distant parts of the State under the lead of the various Vice Presidents. Those elected were Rev. C. D. Trumbull, of Morning Sun; Rev. O. T. Lee, of Northwood; Rev. J. W. Dill, of Clarinda; Rev. W. L. Ferris, of Cherokee, and Rev. J. H. White, of Indianola. Four different denominations are represented among the Vice Presidents. Rev. C. C. Potter was re-elected President. Rev. Howard Brown was elected Secretary, and Mr. A. Branson was re-elected Treasurer.

From Our Mail.

We have only room for some brief extracts from the many letters on our table.

R. A. Wood, Johnstown, Neb.—I wish to work for the circulation of The Cynosure here. My father, O. H. Wood, before he died at Waupun, Wis., was a good friend and supporter of the paper.

Rev. J. M. Hulbert, Clinton, Iowa—While personally in sympathy with your kind of work, yet I am not the "whole thing" in my church. I am understood to be opposed to secret societies, which I certainly am, with other pastors about me. But we do not think it of any use to make ourselves obnoxious. You are do-

ing a good work, but I presume not as a pastor of a church.

J. M. Hitchcock, Chicago—So far I have not had an opportunity to tell you that I was pleased with the last Cynosure. Short paragraphs and lots of them are best.

Rev. G. C. Gjerstad, Gunder, Iowa—If possible we would like to have you lecture for us forenoon and evening. Our district is fully fifteen miles long, and one meeting is not enough, but we will be thankful for one.

Mrs. Clara Smith Ramsey, New Wilmington, Pa.—We want to thank you for the February Cynosure. You are certainly reaping some of the fruits of your labor. It is truly encouraging to note the number of men who are led to see the evil of the lodge and to renounce it. God grant that this number may continue to increase.

Prof. H. F. Kletzing, Naperville, Ill.—The last number of The Cynosure is very good. I enjoyed the reading of it very much. Short, pithy articles are always appreciated.

W. E. Snavely, Hudson, Ill.—Hudson has been in an uproar since you came. "Great is Diana of the Ephesians!" is the cry of the lodges. In the irrepressible conflict before us the devil's two most dangerous weapons are the saloon and secret lodge.

OBITUARYS.

William Church Bissell was born June 8, 1810, in Aurora, Ohio. He studied for some years with Rev. Samuel Bissell and then went to Yale College, entering the senior year and he graduated from there in the class of 1835 and taught the first year afterward at Woodbury, Conn. He spent a year in the Yale Theological Seminary preparing for the ministry, but was obliged to give it up on account of bronchial trouble. He has devoted his life to teaching, having taught four years in Kentucky, ten years in a ladies' seminary, at Ripley, Ohio, and seventeen years in Illinois. He came to Nebraska in 1873 and built the home he now occupies. He has been a member of the Presbyterian church continually for seventy-one years and was ruling elder in that church for many years before coming to Nebraska. He fell asleep in Jesus April 11, 1898. He is the second corporate member of our association to pass to his reward within one month.

Matthew L. Worcester was born April 17, 1826, in lower Canada, sixty miles east of Montreal, and lived there until he was 13 years old, when his parents emigrated to Ohio, forty miles south of Cleveland, where at the age of 17 he was converted and joined the Congregational Church.

June 13, 1853, he married Adeline E. Burr at Frenchtown, N. J. Of this union there were seven children, of which only two, Mrs. Etta M. Olmstead, of Geona, Ill., and Benjamin Worcester, of Houston, Texas, are left to mourn the loss of his departure.

In his early years he learned the shoemaker's trade, but later engaged in farming. In the spring of 1855 he moved to Kingston, Ill. He lived on his farm until a year ago, when he moved to town, where he has since resided. In the spring of '63 he enlisted in Company G, Thirtieth Illinois Infantry and served his country faithfully, returning with health shattered. May 27, 1869, his wife departed from this world, and he was left alone to care for three small children. March 2, 1874, he married Hedda C. Fagerquist. Of this union three children were born, two of whom, Jennie E. and Otto A., yet live with their mother to mourn the loss of their beloved father and husband. He was true to his country, his convictions and his God, and is now gone to his reward. He entered into rest March 10, 1898. He was an untiring friend of The Cynosure and the cause which it advocates. President C. A. Blanchard's first address on this reform was given at the request of Brother Worcester. Eternity alone will reveal the many good influences which he started.

The power and influence of the anti-secret movement is largely estimated by the number of those who support its organ. The number of Cynosures taken in any community is the best index of its reliable aggressive interest in the cause. Thus by taking the paper you help to swell the influence which enables the movement to command the respect of the world.

HOW TO PREPARE A MANUSCRIPT.

Write upon pages of single size,
Cross your t's and neatly dot your i's;
On one side only let your lines be seen—
Both sides filled up announce a verdant green.
Correct—yes, correct all that you write,
And let your ink be black, your paper white,
For spongy foolscap of a muddy blue
Betrays a mind of the same dismal hue.
Punctuate carefully, for on this score
Nothing proclaims a practiced writer more.
Then send it off. And lest it merit lack,
Inclose a stamp with which to send it back,
But first pay all the postage on it, too,
For editors look blank on "six cents due"
And murmur, as they run the effusion o'er,
"A shabby fellow and a wretched bore!"
Yet here it goes; take of it a copy clean—
Writer should own a copying machine.
Little they know the time that's spent, and care,
In hunting "copy" vanished who knows where?
Bear this in mind, observe it to the end,
And you shall make the editor your friend.
—Notes and Queries.

Book Notices.

"The Holy Ghost Dispensation" is the title of a neatly bound 170-page book full of pungent, practical thoughts on the nature and functions of the Holy Spirit. It is issued by the Publishing Association of Friends in this city, of which Elder P. W. Raidabaugh is at the head.

Also by the same publishers and by the same author—Dr. Dougan Clark, of Earlham College, Ind.—a nice, little volume entitled "Instruction to Christian Converts." Like all of Dr. Clark's books, it is suggestive, practical and instructive.

Rev. A. Sims, of Kingston, Ont., Canada, publishes an excellent catalogue of books, among which is "Remarkable Naratives," or records of powerful revivals, striking providences, tragic death bed scenes, and other authentic incidents.

Prof. H. F. Kletzing, of Naperville, has just published another of his popular books entitled, "Traits of Character Illustrated in Bible Light." It sells for $1, is beautifully bound in cloth, and, like all of the Professor's books, is unique, interesting and practical.

The Reformed Presbyterian Advocate is now published in Minneapolis, Minn., corner Harvard and Delaware streets, by John A. McClelland. We hope it will be as true to reform principles as it was in the hands of Rev. R. W. Chesnut at Marissa, Ill.

The work of Elder P. W. Raidabaugh in publishing twelve Sabbath school and juvenile periodicals, having a circulation of 141,000, is far reaching and important. His is a position of great responsibility.

You should at least contribute the price of The Cynosure to this cause for the reason that its supporters are so few and far between. Other reforms, such as Prohibition and the Sabbath, do not encounter such opposition and have enlisted hosts of followers. Remember it costs much to speak out on this question. The great publication boards of the popular churches dare not carry in their stock, books or literature on this subject. The great church papers scarcely ever touch on it. Even the press of most of the anti-secret churches only occasionally publish on it.

The Cynosure is the most reliable source for obtaining information upon the history, character and doings of the secret empire that is accessible to the people. No other paper has such facilities for turning the light upon this important subject.

It is the duty of all citizens and followers of Christ to post themselves on the evils of secret societies. It is impossible to be an intelligent, loyal Christian and remain silent on this subject. The excuse that you have too many papers will not justify you in refusing to support this first-class anti-secrecy paper. Stop half your other papers and take The Cynosure.

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1 per year.

Entered at the Postoffice, Chicago, Ill., as second class matter.

The Cynosure is published monthly under the management of a Board of eleven Directors: Rev. J. A. Collins (U. P.), Rev. E. B. Wylie (Cong'l), Rev. W. O. Dinins (C. C.), Mr. E. A. Cook (Cong'l), Rev. T. B. Arnold (Free M.), President C. A. Blanchard, Prof. E. Whipple (Cong'l), Mr. C. J. Holmes (Swe. Luth.), Mr. J. M. Hitchcock (Indept.), Prof. H. F. Kletzing (Evang'l), P. W. Raidabaugh (Friend).

Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Street, Chicago, Ills.

IMMERSION

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...TO...

Rev. C. C. POTTER,

MORNING SUN, IOWA.

Rev. John G. Stearns, *well-known author:*—Masonry will by no means die of itself; nor will it separate itself from the church of God. No; it will cling to it, like the deadly scorpion to the victim on which it fastens. The church must therefore separate from that.

James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

Charles C. Foote:—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

Albert Barnes, 1849:—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.



GRANGER SECRETS.

How to Do Good and Get Paid for It.

We have in stock a limited number of "Helps to Bible Study," by Rev. A. Sims, of Ontario. 196 pages, cloth, 50 cents. We consider it an excellent work.

We have also a limited number of "Touching Incidents and Remarkable Answers to Prayer." S. B. Shaw, publisher, 128 pages, 6x8, illustrated, full morocco, $1.00.

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A WOMAN'S LIFE WORK.

INCLUDING

Thirty Years' Service on the Underground Railroad and in the War.

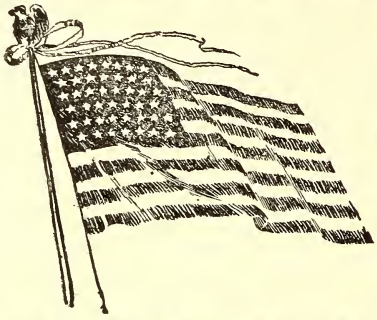
This is a story of a wonderful life. The author was an active Anti-Slavery agitator and through her underground railroad work assisted hundreds of slaves to escape from bondage. During the war she spent about two years taking care of the sick and wounded. Through her efforts more than 2,000 Union soldiers were liberated. She accomplished a great work in providing for the Freedmen of Kansas after the close of the war. She was the founder of the State Public School, at Coldwater, Mich., an institution which was the first of its kind in the world. The Prince of Wales having heard that it was the outgrowth of a woman's plan and work, wrote to this country to find out if such were really the fact. The Industrial School for Girls at Adrian, Mich., almost entirely owes its first existence, and especially its name, to her efforts. Haviland Academy, at Haviland, Kansas, was named in her honor, as also the town in which it is located. Her whole life has been one of cheerful self-denial for the good of others. At the World's Fair she was introduced by President Palmer as "The Mother of Philanthropy," and well she deserves the title. Her experience as told in this book will be read with thrilling interest. It is a plain, simple narrative of her very busy, useful life, but of a more fascinating interest than fiction. Many have pronounced it equal to "Uncle Tom's Cabin." Aunt Laura is now in her ninetieth year and is still actively engaged in public work. She has added some fifty new pages for this edition.

Among those who strongly recommend her book and commend her life are: The Chicago Tribune, The Baptist Standard, The Chicago Inter-Ocean, Rev. C. C. Foote of Detroit, Mich., John G. Whittier, Rev. Geo. W. Clark, ex-Governor Chas. M. Croswell, T. C. Beaman, ex-Congressman; Rev. J. F. Conover, D. D., and others.

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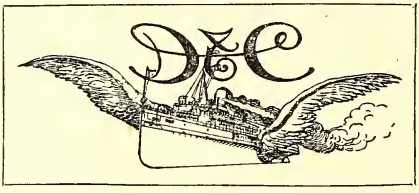
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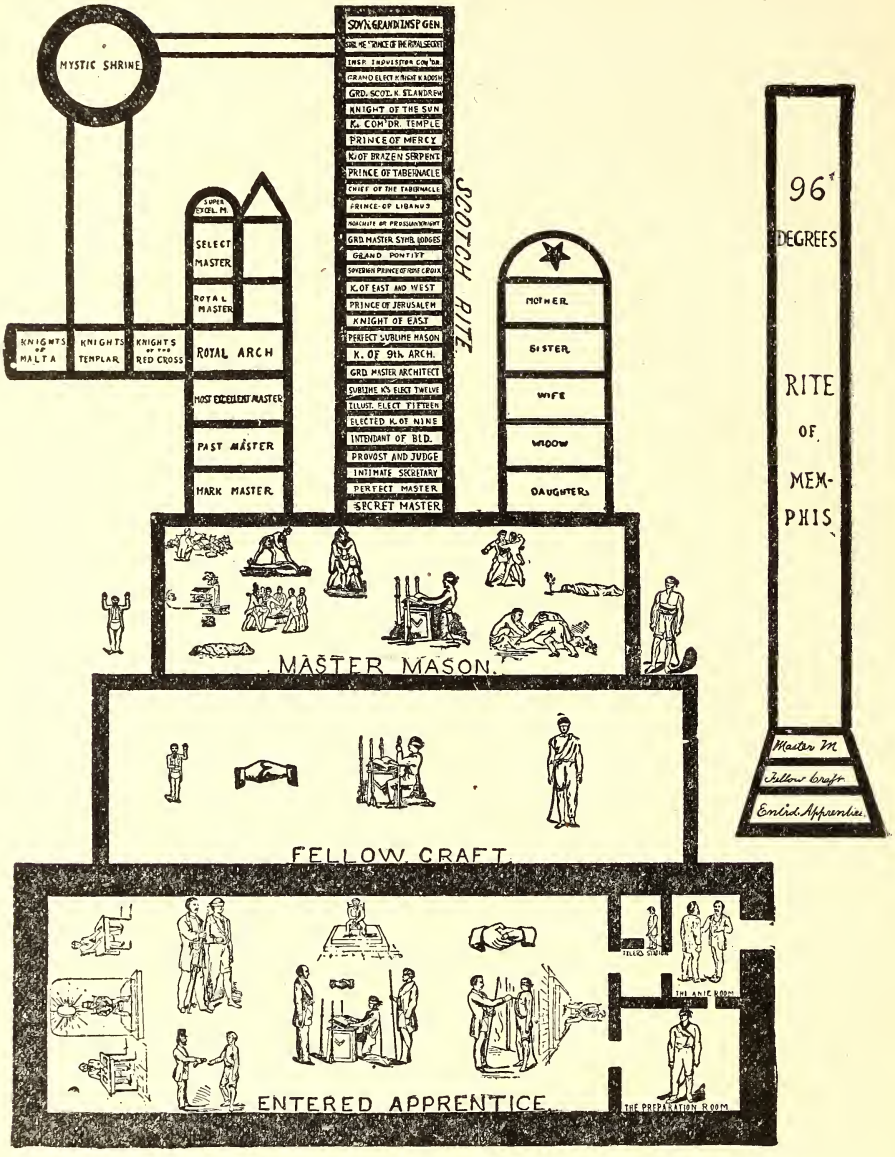
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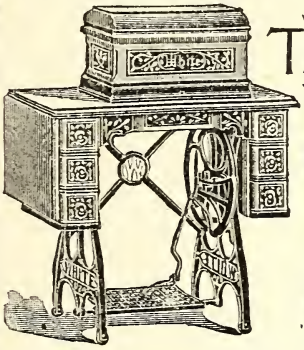
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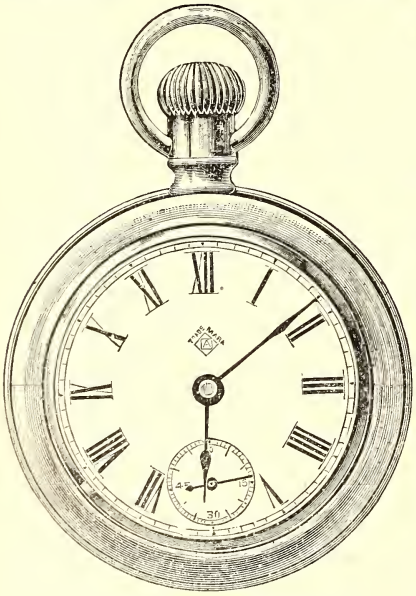
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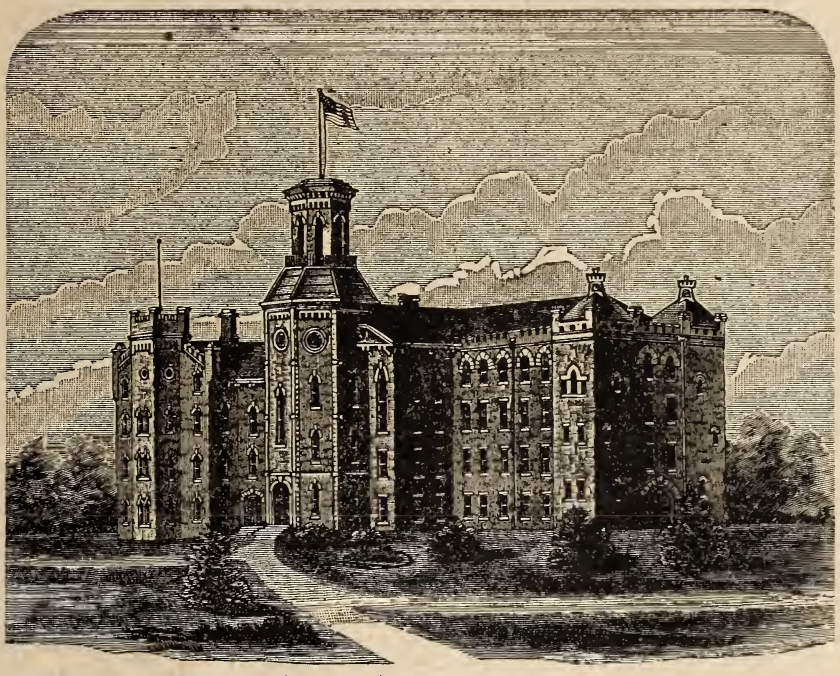
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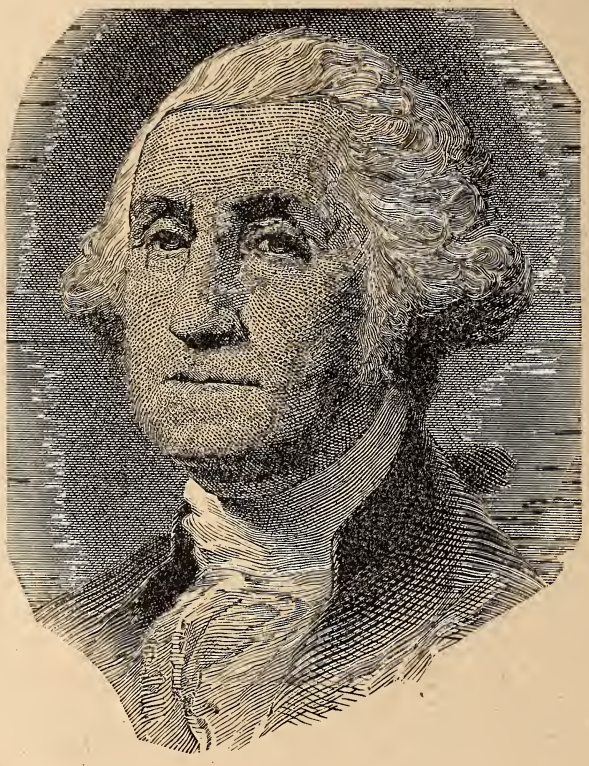
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2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.

3. That he was never "Grand Master" or "Master" of any particular lodge.

4. **That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.**

5. That all letters said to be written by Washington to lodges are spurious.

Christian Cynosure.

CHICAGO, JUNE, 1898.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



REV. J. M. FOSTER.

CONTENTS.

Current Notes.....34
Fraternal Orders—Are They Fraternal?...35
Fraternal Insurance.....41
Facts and Illustrations.....42
Our Symposium—Secret Insurance Societies.....43
Editorial—Communications.....46
A Frank Admission.....46
A Baptist Leader.....46
Profanity.....47
How to Study Masonry.....47
Would It Protect?.....47
Our Question Drawer.....48
Board of Directors' Report.....49
News of Our Work.....51
The Annual Meeting.....52
Reports of Secretaries.....52
Letters to the Convention.....54
Book Notices.....55

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Vice President—Rev. W. T. Campbell, Monmouth, Ill.

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Editor Christian Cynosure—Rev. M. A. Gault, 221 West Madison street, Chicago.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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TERMS OF SUBSCRIPTION.

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DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interuption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

The tyranny of secret labor unions will be the subject of our July Symposium.

The fraternal Levites pass by on the other side when a man is in poor health or over 45 years of age.

Will our contributors please send us pointers and strong facts on the slavery of secret labor unions for our next Symposium.

The one idea of The Cynosure is broad. It is not a party or denominational journal. It stands for the authority of Christ and his law. It opposes secret organizations because they rend and destroy Christ's three divine institutions, the family, the church and the state.

The Cynosure's long fight against great odds appeals to every brave man's sympathy. It antagonizes the most powerful foe of the church to-day. In early days it went through two baptisms of fire, but, like Moses' burning bush, it was not consumed.

A motion to submit an amendment to the constitution allowing walking delegates to be seated as delegates to the Chicago Federation of Labor was adopted by a vote of 66 to 20 at a meeting Sabbath afternoon, May 15.

A new secret society, "The Black Dragon," has been organized at the University of Chicago among the undergraduate men. The club has a membership of nine and occupies quarters at 5660 Washington avenue. It is reported that the society is seeking a charter from the Delta Tau Delta fraternity.

The press of our country for years has been warning the people against the unscrupulous assessments of fraternal insurance societies. There is a growing discontent and disturbance among members of these fraternities which threatens to plunge the nation into a financial crisis in the near future.

In Ft. Scott a little 6-year-old boy told a neighbor that when his mother died he would get lots of money. At home he got the idea of setting a money value on his mother. She called it protecting her child. But why do parents want their children to eat the bread which rightfully and lawfully belongs to other children? Has not God said that He will visit the iniquities of the fathers upon the children?

The graveyard of co-operative insurance companies is being constantly enlarged, and still there is more to follow. The craze that leads men to expect something for little or nothing probably never was greater than to-day. We have a list of seventeen hundred and twenty co-operative assessment and fraternal societies that have died during the last twenty years, leaving over 495,955 certificate

holders without insurance, and nothing to show for their investments.

An elder in one of the Chicago U. P. churches, who is a carpenter, found it impossible to get work until he had joined the Carpenters' Union, paying an initiation fee of $25. This money doubtless went to headquarters to pay expenses of walking delegates, or for the support of unemployed members, or possibly for liquors to lubricate the machinery at lodge-meetings.

The names can be given for this well-authenticated case: A plumber in Chicago slightly offended a master plumber. Orders were at once issued which prevented him from buying supplies at Wolff & Co.'s, the largest plumbers' supply house, or any other house in Chicago. He is also compelled before he can obtain work to go to the Plumbers' Association, and pay them whatever fine they impose before he can buy a pound of material for his work. How is that for free institutions?

The Inter Ocean of Nov. 7, 1896, said that the American Legion of Honor had that year published a circular in connection with the August and September assessments, in which it notified them that the mortality in April and June had gone far beyond the usual experience, and that they had to levy two extra assessments. There was talk of applying for a receiver for this fraternity. It was founded in Boston in 1878, and in '96 had a membership of 53,000, which during the five years previous had fallen off 9,000.

Brother J. Boyes, our esteemed correspondent from Derby, England, writes that during April an interesting discussion was carried on through the press of England as the result of a sermon by Dr. R. F. Horton of London. It was a powerful attack on Romanism as an obstacle to national well-being. Dr. Luke Rivington of the Angelican Church undertook to answer it, using strong language and startling statements. He objected to Spain, Italy and South America being classed as Roman Catholic countries, and emphatically asserted that their degraded and backward condition was not brought about through their connection with Romanism, but was solely due to the corrupting force of Freemasonry.

The tendency of all secret organizations toward empire and one-man power has another illustration in a stormy climax reached in an unusually large G. A. R. meeting at Worcester, Mass., reported in the daily Telegram of that city. A series of strong resolutions were adopted declaring that a widespread discontent existed in the G. A. R., because of the control of national and State encampments by other than by regularly elected delegates, and also declaring that it is inconsistent with the objects of the organization and a relic of monarchical ideas that past department commanders should be constituted life members of the national encampment, and that the money raised by taxation should be used for the purchase of gifts or testimonials for present or retiring officers.

"It is announced in the daily press," says the Voice of Masonry, "that John Wanamaker, on April 2, 1898, was 'made a Mason at sight' by the Grand Lodge of Pennsylvania." If that is true why was such favoritism extended to him, and why was it heralded in the daily press? To Masonry John Wanamaker is no more than any other worthy and well-qualified man, and no Masonic reason could have existed for making him a favorite over others. If the "level of equality" is meaningless then let it be dispensed with, and let favoritism rule." The Voice of Masonry knows well that favoritism is the inspiration and ruling spirit of Masonry. Its business is to put men in higher and lower degrees. Like every false religion, it puts men in layers and destroys the "level of equality." But what disturbs our contmporary is that this favoritism is being heralded by the public press. The special initiation of John Wanamaker is too much of an object lesson for the public on this line.

Rev. J. P. Stoddard furnishes us for this number an excellent cut of Rev. J. N. Foster, of whom he writes: "He is pastor of the Second Reformed Presbyterian Church of Boston and President of the New England Christian Association, is a fearless and able advocate of all reforms. He is loyal to the church of

Christ in principle, teaching and administration. His series of three or four lectures on Romanism were acknowledged to be among the ablest delivered upon Music Hall platform, and his Review articles and articles and addresses on government reform are the peers of the ablest thinkers on these vital topics. Cynosure readers know his ability as a pungent and prolific writer, and fearless champion of Christ and His church against the secret lodge system. Fearless, uncompromising, affable and always ready, he is a dangerous antagonist to Satan and his kingdom, and a warm, genial friend of all who love the Master and stand by the truth."

TREMONT TEMPLE'S EARLIEST PASTOR.

From Chicago University, Dr. N. Colver wrote as follows to a Royal Arch Mason: "The time was when I supposed the obligations of Masonry binding upon me. It was at the time when all the secrets of Masonry were published in the state of New York and Masons were everywhere denying the disclosures, and persecuting seceders with a spirit of malignity unsurpassed at any time by the slave-holding rebels of the South. I suffered very much at the time in my spiritual feelings; I felt that though silent, I was indorsing deception and lying, and yet my oaths bound me from frankness and truth. I did not suffer more when under conviction for sin than I did in that terrible state.

"While in this terrible state I read one morning in the providence of God for our family worship concerning the forty Jews, who bound themselves under an oath not to eat till they had killed Paul. It struck me and unfettered my thoughts. I soon arrived at the conviction that they were morally bound, not by, but to repent of their oath; that any oaths that contravened the law of God were a matter of repentance and abandonment. I was free and my happiness and relief were little surpassed when in view of Christ I first found the burden of sin removed. From that time to this I have neither honored, obeyed or spared that lying impostor, Free and Accepted Masons. I got free from the snare with repentance and brokenness of heart,—but oh! I thank God I am out."

THE FRATERNAL ORDERS—ARE THEY FRATERNAL?

BY ELIZABETH E. FLAGG.

There are two magic words dear to the human race in every land and under every sky: Liberty, Charity. Yet none have been so grossly misinterpreted and abused. The one has been made the watchword of tyrants and demagogues in order to dupe and mislead; the other the cloak of hypocrites and knaves in order to fleece and betray. The dying words of Madame Roland as she mounted the scaffold have become historic: "Oh, Liberty, Liberty! what crimes are committed in thy name!" But it can be duplicated by another cry well nigh as bitter from the swindled multitudes who have found out within the last few years what crimes it is possible to commit under the blessed name of Charity.

CHARITY—HOW DEFINED.

Loosely defined, charity is doing good to others without expectation of return. This is the charity exercised by the Christian church, and the various benevolent organizations growing out of her. Done with any expectation of return it ceases to be charity in the real sense of the word and becomes something else. When a rich man helps his poorer neighbors to homes of their own by lending them money for that purpose at easy rates of interest, or builds model tenement houses and rents them at a figure low enough to be within the reach of working people, yet high enough to give him back in time what he has expended, it is a misnomer to call it charity. It is business, based on philanthropy, and measured by the standard of the Golden Rule. It is often far more beneficent and wide-reaching in its results than mere almsgiving, and if the various fraternal orders were actually conducted on any such principle, while they could not be called "charitable," and while the objectionable feature of secrecy would still remain a strong point, might yet be made in their favor.

Charity is never speculative. She never deals in "futures." On her ledger books —when she keeps any at all—two and two is never made to masquerade as five or seven. Then how can we call the secret fraternal orders "charitable?" Yet

there are people both in and out of their membership who will boldly assert that they "do more good than the churches." When the Unjust Steward called his Lord's debtors about him, and they found their bills suddenly reduced from a hundred measures of oil to fifty, and so on, he was considered no doubt immensely charitable. Why the good Samaritan who gave two pence to the innkeeper for the poor man who fell among thieves would scarcely have had a show in the estimation of such people! But the good Samaritan really gave the two pence; he did not speculate on some possible return when he might be in trouble himself. Nor did he rob Peter to pay Paul. He took his own money instead of being generous with money that belonged to somebody else.

Now, let the church stand for the good Samaritan, and the lodge for the Unjust Steward, and see how faithful is each to its type.

CHARITY OF THE LODGE.

Lodge reports like to point triumphantly to the large sums they have disbursed. Here is the Ancient Order of United Workmen, for instance, which claims to have disbursed in the last year $8,145,488.26, and from the time it was organized to March 1, 1898, $82,388,-549.69. Not to weary my hearers with statistics, let me take this order, which has a financial showing equal to, if not better, than the average, as standing for the whole list of Woodmen, Maccabees, Home Circle, Knights of Honor, Royal Arcanum, etc.

In looking over recent issues of some of the leading society organs, I find that the Royal Arcanum Guide of Boston reports from 500 to 600 lapses per month, or between seven and eight thousand during the last year. These members, who have lapsed through misfortune or the pressure of hard times, lose all they have paid in. This makes a large sum total, as one can see, and exceedingly convenient to have when the lodge is disbursing its "benefits." But stealing from its poor members to pay more fortunate ones is not charity any more than when the Unjust Steward played the part of philanthropist at his lord's expense. The lapses in the Royal Ark, which belied its name by going to pieces some time ago, amounted in a short period to $258,000.

AN INCIDENT.

I came across an incident the other day taken from a secret society organ, which is of interest in this line. It is a decision recently rendered by the Court of Common Pleas in Philadelphia. Andrew Long, member of the West Philadelphia Council, Jr. A. O. U. W., had been forced to fall behind and died in arrears to the order. A number of A. O. U. W. councils had formed themselves into what they called "The Funeral Benefit Association," a kind of insurance within insurance, each council paying so much to insure itself in case of the death of members. When Mr. Long died his council made application to the association for the money. It was paid over, and the council—kept it all!

Very naturally the widow of the deceased did not feel satisfied. So she brought suit against the council on the ground that the money had been paid over for her use and benefit, and she ought to have it. The court decided the case for the council and against the widow. It did not matter how much her husband had paid in before stern necessity obliged him to fall out of the ranks; it did not matter that his widow was very poor and in great need of the money (this fact was especially urged on the attention of the judges); it did not matter that the Funeral Benefit Association paid over the funds in good faith; it was decided—and "very properly" is the only comment made—that whether the association paid the claim or not the member must be "in good standing," with all arrears paid up; otherwise the council had a perfect right to retain the money in its own treasury instead of paying it over to the widow. Thus the official seal of so-called justice as represented by a court of law was made to protect this double rascality, for not only was the widow robbed, but the association which paid over the money.

Now this is not a solitary case. It is one of thousands. The only thing unique about it is that it got into the courts. As a rule, the victims submit in silence, and the world hears nothing about their wrongs. They are usually too poor to pay the costs themselves, and seldom have friends able to take up their cause, and back them in the fight for legal redress—a fight which with only right

on one side, and the whole secret machinery of the lodge arrayed against them on the other, defeat is almost a foregone conclusion from the outset.

A JUST DECISION.

However, we have had some righteous rulings in the courts. For instance, in Saco, Me., the Oddfellows asked that the portion of their new block used for lodge purposes might be exempted from taxation on the ground that they were a benevolent institution. But the court, following the precedent laid down in a similar case in Bangor, that a lodge of this kind "is an association for the mutual benefit of its members," and not a charitable institution within the meaning of the statute, said "No!"

I wish the echo of that decision might reverberate from Maine to California, and penetrate to the remotest hamlet. An organization formed for the mutual benefit of members and no one else is not a charitable organization! If it was, the family might be considered a charitable society, and claim freedom from taxation on that score, and with full as good a show of justice.

The American Board of Foreign Missions expends just 7½ per cent. in salaries, cost of correspondence, transmission of funds, etc., the remaining 92½ per cent. going directly to the cause for which it was designed. This may be called a fair sample of the benevolence of Christian organizations, though I could name many that are run with even less cost. A little thinking and a little figuring ought to show to every intelligent mind the difference between church and lodge charity—granting for argument's sake that the latter is charity—even on the lowest basis of mere dollars and cents.

SOME SAD CASES.

The amount which has been lost through these orders, chiefly by poor people who have had to work hard for every dollar, almost staggers computation. Within the last eighteen years between seven and eight thousand of these mushroom affairs have been started only to go down. Who were the ones that lost in them? Aged women, deluded into drawing all they had out of the savings bank on the promise of getting four times the amount when their policies matured, and "even little cash girls"—I quote from Commissioner Merrill's speech before the legislative committee, March 2, 1892—"whose heads hardly reached my desk, who receive $2.50 a week, their mothers giving them the half dollar for spending money." They paid in their poor little half dollar "on the promise that a payment of $2 monthly would surely bring them $100 at the close of the year," denying themselves every innocent indulgence to which they had been accustomed, "until," says Mr. Merrill, "as I recall one instance, the assessments came more frequently, and the two little girls had paid in $40 each, and they came and stood at my desk, exhibiting in a bunch assessments calling for $62 more; they were compelled, of course, to drop out, and their hard-earned contributions were confiscated by more fortunate certificate holders."

WHERE THE MONEY GOES.

But in the general collapse of the endowment orders all classes had to come in for their share of the loss. And the millions paid in were neither burned up nor thrown into the sea. They went into the pockets of supreme, and exalted, and royal, and imperial officials, in the shape of enormous salaries for doing nothing. One astonishing instance came out at the time when the question was being debated whether the old Bay State should continue to set her seal of approval on such a system of wholesale robbery. One of the officers of the Golden Lion was asked in court what position he held in that corporation. It was learned that he was the Supreme Chaplain, whose duties were to open the supreme session with prayer. His yearly salary on his own statement was $7,500, and as the order held its sessions but once in two years, he had made but one prayer, for which he was paid $15,000! Certainly the most expensive prayer on record. Yet this man had previously been only a grocery clerk, with a salary of $15 per week.

"SELLING OUT THE CORPORATIONS."

The officers of a certain corporation received upon an average salaries of $10,000 apiece, and not content with this, voted themselves extras from time to time, such as jewelry, silver ware, fine horses and carriages, etc., coolly putting them under the head of "expenses." The usual trick was to "sell out" the corporation, as soon as they saw that by every law of mathematics it must go to pieces,

for the amount which happened at that time to be in the treasury—some for $30,000, some for $50,000, some for $76,000, etc. Of course, when the working people, who are always the largest consumers of necessities, paid in so much money, it went out of town, instead of circulating in the channels of honest trade in the place where they lived. This made hard times. Creditors found it hard to collect bills; debtors found it hard to pay them. So great became the evil that in Massachusetts and many other States it became necessary to pass laws more or less restrictive. A few of the officers were arrested and imprisoned, but the greater number were missing when their presence was most anxiously desired, having suddenly discovered that their health required a more genial climate.

ANOTHER INCIDENT.

The following incident given in the Binghamton Republican perfectly illustrates the principle on which these orders were run by the rascals at their head: A Binghamton mother found her little son, aged 7, crying bitterly.

"What are you crying about, Charlie?" she asked.

"Oh, mamma, I'm a bankrupt! I've lost all my money."

"Why, how is that, dear?"

"Well, you see, Jimmie Smith started a 'benefit society.' We boys were to put in a cent a day for a week, and then he was to pay us a dollar apiece. An' today, when we asked him for the money he said the bank was busted."

"And wouldn't he divide the money?"

"No! he said we'd had the 'society,' so he'd take the 'benefit,' and he did."

THEIR FRATERNITY A SHAM.

"Fraternity" is another grand catchward with these organizations. Fraternal associations they call themselves. Now fraternity, as everybody knows, means brotherhood. There is danger that this old Saxon word, one of the most common as well as the most sacred in our language, may come to lose its true meaning in this vast flood of secret orders now pouring in upon us, and all calling themselves "fraternal." A certain fine, moral instinct in the English speaking race has so far kept this word from being prostituted to base or ignoble uses. For instance, we speak of a gang of pirates, a band of thieves, but never of a brotherhood. The whole genius of our English tongue would be outraged by applying such a word to robbers and cut-throats. It is too lofty for even the plane of the money exchange. A union of business men for purposes of honorable trade may call themselves partners, but not brothers; a company, but not a fraternity. Then what earthly right have these secret benefit orders to call themselves "fraternal?" The word would be ridiculous if applied to an ordinary insurance company, but a brotherhood founded on the Almighty Dollar, and held together by an elaborate system of dues and assessments, is more than ridiculous—it is monstrous.

WRONG TO LICENSE THEM.

The State that charters such institutions not only makes herself a party in the robbery of her own children—she acts the role not of "the wise woman," who "buildeth her house," but of "the foolish woman" who "plucketh it down with her hands." The fathers of our nation reared the temple of our liberties on the basis of equal rights to all; undermine that basis by substituting special privileges for some, and the temple falls. Is it not granting class privileges of the most odious type when an open insurance company doing business in an honest way is made subject to all kinds of legal safeguards for the protection of its members, while the officers of a secret insurance lodge can manipulate the funds for their own profit and pleasure without any fear of governmental interference? Take the Maccabees, for instance, with its membership of 300,000. The by-laws (section 110) vest in the Supreme Tent, as it is called, "the power to decide as to the liability of all death claims or any other claims which a member, or the beneficiary of a member may have against it;" also that from its decisions, "which shall be final on every member and their beneficiaries," there can be no possible appeal. In plain language, whether a benefit shall be paid or not depends entirely on the will of the head officials, who are responsible to nobody but themselves. Fancy how such a by-law would read inserted into the constitution of any ordinary insurance company! The very language in which it is couched shows an intention on the part of the originators to safe-guard be-

forehand any act of rascality they may choose to commit, and give their victims no possible chance of redress.

THEIR DISGRACEFUL INITIATIONS.

I might speak of the ridiculous and oftentimes indecent initiations; the dances, the low comedy entertainments; the lowering of spirituality in the churches, and of public morals in the communities where they abound. But I desire particularly to call attention to their evil influence on the home. A recent number of the Woman's Journal states that "many benevolent organizations, more or less after the patterns of Masonry, have been founded chiefly by American women, and to a less degree by Jewish women." To me such a statement is far more ominous of evil to the homes of our land than the most frightful bugbear that was ever conjured up by our anti-suffrage friends. It means that what the saloon has not dared to do, the lodge has not only dared to do, but done; and that is to bid for the support of the women, the wives and mothers of our land. We call the saloon the greatest enemy of the home, and God forbid that I should minimize its power to wreck and ruin; yet while the wife and mother keeps the inner citadel, broken-hearted it may be, yet never letting the sacred fire go out of which she is the heaven-appointed priestess, he can carry only the outer fortifications. Some of our noblest men and women have gone out from drunkards' homes, but they have never been and never will be the sons and daughters of lodge-going mothers.

INSTILLING THE GAMBLING PRINCIPLE.

I took up a paper, which is the organ of one of these women's societies, "patterned after Masonry," the other day, and from what I saw I judged that about all its meetings were devoted to playing whist for prizes, thus instilling the spirit of gambling into unborn generations. Taking up another, suppers and dances seemed to be the order of the day, or rather the night. And yet these were highly "benevolent" organizations—I mean they professed to be—and benevolence is a word that always touches woman on the weak side of her nature. From Abigail in the Old Testament to Dorcas in the New; from that association of women in Jerusalem, formed to mitigate the sufferings of those condemned to the cross, and whose pitying hands are said to have sent the opiate to our Savior, which He refused to take, down to those in our own time, who are doing so much to lessen the tide of human woes, the charitable impulse has ever been predominate in our sex. It is by originating these benevolent orders, "patterned after Masonry," and thus taking advantage of "the gentle and tender nature of woman," which Masonic writers and speakers praise so fulsomely, that the lodge serpent thinks to coil its slimy folds about the very heart of the home. Thus cunningly Masonry has solved the problem of how to rope in the women and yet hold fast its precious secrets from their profane eyes; how to pledge them to its support, yet never admit them inside the tyled door—in short, how to eat its cake and keep it.

PHOPHECY WHICH MAY BE FULFILLED.

Over forty years ago Grand Master Lewis made a speech before the Grand Lodge of Massachusetts in which he uttered a singular prophecy which may yet be fulfilled. After alluding to the Morgan excitement, and what he calls "the insane fury of public opinion," which caused Freemasonry to be regarded as "an abomination;" when "men who upheld and defended it were reviled and persecuted with a degree of violence which threatened to drive them from all posts of honor and trust," he goes on to say:

"But what do we now behold? Not merely the calm which is always sure to follow such like tempests; a season of quietude and indifference in which Freemasonry is treated as a defunct thing, and Freemasons are suffered to pursue their business or their pleasure without molestation; but we see a reacting tide sweeping over the country which is exalting secret societies into the highest degree of popular favor. If men would unite for charitable purposes; to feed the hungry, and clothe the naked, and protect the orphan, they conceal their doings in secrecy, clothe themselves in collars and aprons, and call it Oddfellowship. If they would check the spread of intemperance and promote sobriety, they shut themselves out from the world, and cast the veil of secrecy over their proceedings; put on a showy regalia, and call their places of meeting encamp-

ments, and themselves the cadets or sons of temperance. But last of all, and more extraordinary than all, men who aim at revolutionizing the political parties of the country, and who therefore must move the masses, taking advantage of this state of popular feeling, associate in secret conclave, bind themselves by a secret oath not to reveal their doings, call their places of meeting lodges into which none can enter without a pass word, and surname themselves the Sons of Liberty.

MAY GO DOWN IN REVOLUTION.

"Such a state of things cannot long continue. There will surely be a reaction which may be both sudden and violent. For such a change we must not only look but prepare. * * * The popular indignation may not only rise to a degree which shall blind the public mind to any just discrimination between an ancient fraternity and societies of mushroom growth, but may charge upon Freemasonry the parentage of all secret associations. We may then be called, much sooner than we anticipate, to feel the fire whose flames raged so fiercely twenty-five years ago."

Grand Master Lewis was a wise man in his day and generation. He saw clearly the danger that the ever multiplying spawn of secret societies might yet act as the progeny of the spider is said to do, and eat their own mother. More than a generation has passed and a flood of secret societies, such as even he never dreamed of, is deluging our land; yet the prophesied reaction has not set in. But it is coming. Masonry is being charged with being the parent of all secret associations by every thinking man and woman who has studied the subject.

DANGER FROM THE MINOR ORDERS.

But some people will say, "The secrets in these orders don't amount to anything. They have no horrid oaths, no blood-curdling penalties like Masonry." The alcohol in a glass of beer may not amount to much, yet all temperance workers have found out that there is no deadlier foe to sobriety than that which lurks in the beer-cask. When a rattlesnake bites its victim the poison spreads through all the system, and I suppose may be somewhat diluted by the time it reaches the fingers and toes. So when the Masonic virus reaches the extremes of our body politic; when it takes in women and children, and other classes tabooed by the Masonic lodge, the poison may be somewhat diluted, but it flows from the same black fountain, and the very fact that it has reached the extremities is the most alarming sign of all, for it shows that this same body politic is permeated through and through with the poison, and must succumb if an antidote is not administered, and that speedily.

PROHIBITION THE ONLY REMEDY.

The only effectual antidote is prohibition. Reformers on all lines are finding out how exasperatingly futile is the restrictive policy. Prohibition will prohibit, but restriction won't restrict. All secret societies, whatever their object, or by whatever name they call themselves, should be obliged to dispense with signs and grips and hold their meetings openly. They should be treated as containing in their very secrecy prima facie evidence of danger present or future to the state. If insurance orders must exist let them be subject to the same rules which govern the regular insurance companies. This done, the evil would soon come to an end. Prohibit the secrecy and the creature is deprived of his fangs.

AN INEVITABLE CRISIS.

Perhaps it will take some great crisis or catastrophe to drive the lesson home to the nation's heart that with our heterogeneous population, and all the elements of unrest that show the presence of internal fires underneath, we do not well to tolerate the presence in our midst of this mother of intrigues, of conspiracies, of revolutions.

But it may be said that the longer that day of judgment tarries which Grand Master Lewis prophesied nearly half a century ago, the more fearful when it comes. Already there is lightning on the horizon. Already the signs of His coming multiply as we stand on the threshold of another century. And to us is the mandate spoken clearer and more solemn than it ever sounded in the ears of any of the generations behind us. Watch!

Bro. I. L. Buckwalter, of Lisbon, Iowa, has published in his local paper some strong points showing the dangerous influence of the lodge upon the home.

FRATERNAL INSURANCE.

REV. O. T. LEE.

Life insurance on the assessment plan is not new. We find this kind of insurance practiced in England in some of the so-called Friendly societies. But it seems that these Friendly societies did not lay so much stress on providing large sums at death, but rather provide for members while living. A noteworthy characteristic of these societies was that they, as a rule, were not founded on scientific principles, and as a consequence but few met with prosperity. A writer in the beginning of this century speaks of the instability of Friendly societies as being universal.

To-day, looking back upon the history of assessment societies, we know that they are not founded on scientific principles, since hundreds of them have succumbed to the inevitable—to dissolution. The death mark is stamped on all fraternal assessment societies from their very origin. As to the level assessment system, this is so self-evident that even people with a moderate amount of mathematics can see it. But the matter ought to be equally self-evident as to the gradual or classified system of assessment. The only difference possible is that the latter may postpone the dissolution of the society. Insurance commissioners of several States in the Union are warning the people against the gigantic humbuggery of this century.

The insurance commissioner of Minnesota writes in his report of 1895, part 2, page 217: "There is a demand for the enactment of a much more stringent law governing assessment, life, casualty and endowment companies in Minnesota. The present laws are very loosely drawn; in fact, it is about as easy and cheap to incorporate an insurance company upon the assessment plan in Minnesota as it is to start a peanut-stand on a street corner. And after it is started our State laws make no provisions whatever for the creation by such companies of a reserve fund to pay losses and claims. Life companies on this plan are not required to lay by a reserve to protect the members as they grow older, and when the mortality increases the result is that the people are not protected. * * * It is not to the credit of the State that it allows the creation of companies and their continuance upon a plan whereby the father of a family pays a portion of his hard-earned wages, possibly sometimes by almost depriving himself and family of the necessities of life, for the premium on a policy, which, when the dread messenger of death does come, proves to be either worthless or worth less than its face."

The insurance commissioner of Massachusetts writes in his report for the year 1896: "While it may cause a little sacrifice of pride of opinion, the matter might as well be looked squarely in the face, and the Legislature be asked to effectually put a stop to a plan which can no more meet its pretenses and will be just as sure to end in disappointment as did the famous endowment associations which finished their experiment in 1890. That the 'average-age new blood' theory is fallacious and valueless is further and graphically illustrated by the experience of the greater fraternals, which have gone on constantly from their inception increasing by greater and greater strides yearly in accessions to membership, but as steadily and constantly is the cost of their insurance creeping upward."

Now such testimonies from men who ought to know whereof they speak might be multiplied ad infinitum, but it is not necessary. You can't get something out of nothing. But that is just what these fraternal insurance societies are trying to do. They try to persuade themselves that by putting in a few dollars they will each and every one draw out again hundreds of dollars. By sad experience the great majority of the members of these associations find themselves duped and gulled. They come out again with less money, but more experience.

Northwood, Ia.

If the object of the Maccabees is to banish the widows' anguish and wipe away the orphans' tears, "to pay $1,100 for $30," to the distressed; to provide so that "when a man should be playing on a golden harp his weeping widow should not be playing on the washboard;" if, I say, the object of this society is to dry up tears, will friend Lawry, with seven letters after his name, tell why in the

light of all reason they should make such supreme laws? Does he think that these nice, tender-hearted men, who only receive $6 per day and 6 cents per mile, when they travel to vote their own salaries, will so love the widow and orphans of all the dying Maccabees that they will give them $1,100 for $30?—Rev. W. B. Stoddard.

FACTS AND ILLUSTRATIONS.

BY W. B. DENTON.

John Hanlen applied for membership in a fraternal insurance order, but was rejected, simply because he had not been vaccinated, and it cost him $2.50 to have the physician tell him so.

In a certain town in Kansas a man was taken sick and the lodge to which he belonged employed a nurse to wait on him. The member died, and a bill for the services of the nurse was presented to the widow, and she paid it. This is an example of lodge charity hired and paid for. If a rich man was sick and a neighbor with only common humanity should render him attention and relief and then present a bill for it to his estate he would be justly condemned by the community.

The A. O. U. W., the largest assessment order in the world, has a membership of over 341,000, and outstanding insurance of over $700,000,000. They are proposing plans to reorganize because of growing complaints about their raise of rates, which has been going on for years. The new rates involve a doubling of the old. Meetings have been held in many places to voice the protest of members of the order against the increased assessments of the order.

It is said there are three ways of getting money: to inherit it, to work for it, and to steal it. Then there is a compromise method of getting money under false pretenses. It is when your lodge unconditionally promises if you pay your dues and assessments to pay your heirs at your death $2,000 without a dollar in sight to do it with. The members are not legal security, for they can quit paying assessments any time, and the order has no recourse upon them. Here the lodge has obtained your money under false pretenses.

Two years ago the Modern Woodmen promised to give their members a $1,000 policy for $170. Counting the average life of man 34 years, and paying the present rate of about $5 a year, that is certainly a splendid business. A grocery man who would sell 100 pounds of sugar for $1 would undoubtedly, for some time, do a rousing business, but the end of that business would be a closing-up scene. This must be the end of fraternal insurance societies. They are doomed to die.

Probably not 1 per cent. of insured houses burn; then a fire insurance company could safely insure for the one hundredth part of the value of the property. You would be foolish to insure a house that was worth $2,000 for from $25 to $300 if it was sure as death that the house would burn. If all insured property would be destroyed the cost of insurance could not be less than the full value of the property. Then since we must all die, if you pay less than the face of your certificate, the difference between what you pay and what you get is what some one has lost or will lose.

In the November Workman a man tells about his narrow escape from death by typhoid fever. He said he felt a gratification that should he die the certificate which he held in the A. O. U. W. for but little more than a year would be the same as $2,000 in the hands of his little motherless boy. He paid perhaps $20, for which his boy would have received $2,000. It is natural for a boy to follow the example of his father. When he had learned that his father had gone into something and got $100 for $1 he would likely have turned to some questionable speculation. It is better to give a boy a good character than money.

Hopkinton, Iowa, recently had a Modern Woodmen banquet, with an extensive program, consisting of prayer by Rev. Mackintosh, address of welcome by Rev. Staebler, a male quartette, "spicy speech" from Prof. Hunt, solos by Messrs. Lord and Merrill and Miss Alice Campbell. It was stated that the order was one of

the largest and cheapest insurance orders, the rate for last year upon $1,000 being only $4. Does not this beat the Havana Lottery of past years? But the only way to get your $1,000 for $4 is to leave this world. Then will it be a pleasant reflection on the other shore to have secured $1,000 for an equivalent of only $4?

A man from the West reports that his insurance order has increased 174 per cent. in two years; that the average policy was $2.109, and the average amount paid by deceased members was $12.15. He continues: "But I need no prophet to tell me that there is a day of judgment, when the desirable risks will be flocking to orders now unborn just as they are flocking into the younger orders to-day." Thus their "special object is to help others" twelve dollars and fifty cents worth, and themselves to the amount of $2.109. Then when they find they may not get much more than they give they are ready to jump their contract.

In Blackwell, O. T., lived a lady having three dependent children. A smooth-tongued insurance agent persuaded her that she ought to take a $3,000 policy and leave $1,000 to each of her children. He knew better than she did, that she could not long carry it. After paying $116 she lapsed, and not long after did not have the means to buy necessary fuel. That $116 might have purchased one of the rounded steps leading up to that magnificent insurance building on the corner. It might have gone to make up the president's salary, or it might have helped to swell a rich man's legacy. This is but one of probably thousands of similar cases.

An old man in Winfield, Kan., after worrying for years to meet the payments of heavy premiums, died. The doctor thought this caused his death. A life to beat a life insurance company is a poor investment. What is the difference between lying, life insurance, luck and lottery? Just a little difference in the process of reaching the same end; namely, to get somebody's money without giving a recompense. Sometimes when men get money that way it is called stealing. I believe God is no more a respecter of names and terms than he is of persons. The Havana lottery was suppressed by law. Life insurance grows by Christian patronage.

Our Symposium.

SECRET INSURANCE SOCIETIES.

Mrs. Priscilla Stevens, Winfield, Kan. —Seven years ago last August I lost my husband, A. H. Stevens, by death. He was a member of the A. O. U. W., and and of the Modern Woodmen, and the sum of $4,000 was given to us. This money has been a source of great worry and vexation to me. Though I was left poor, with four small children, I am sure I would have been much happier without it. I have always felt that it did not belong to me, and it has robbed me of a comforting Christian experience. Had I the ability I would like to spend the remainder of my life lecturing against secret insurance.

Rev. O. T. Lee, Northwood, Iowa— Our local paper advertised in 1897 that the initiation fee into the A. O. U. W. lodge of this town has been cut in two for a certain time, in order to get new members. This act undoubtedly points to the fact that the death struggle has commenced, and that the order is trying to avert the fatal moment by obtaining new blood, in hanging out this bait. Each member hopes that the order may live to pay back the money he has taken away from the support of his family. But this and allied fraternal institutions are built on sand and it is only a question of time when the collapse will come. Some must surely get left. History tells us so, and common sense says amen. In the name of protection many rob their wives and children of necessary support. In the name of protection many stay away from their families and spend their time in lodge rooms. What fools these mortals are.

The American Tyler, which styles itself the leading paper of the craft in America, says: If there be a voluntary slavery in this world of intelligent thought and action, it is found in the man whose

mental capital is embraced in the desire to hold membership in a number of fraternities, all good, we admit, but all combining to make the man "society poor," both in the money expended and in the time wasted in giving anything like proper attention to his society duties. There are sober, industrious men in this city to-day whose families are debarred from many social pleasures, and even home comforts, because the "head" has made himself "society poor." He makes a heroic effort to keep up his payments, but every dollar is spent before it is earned, and he stands on the "ragged edge" all the time. The money that he should have deposited in the bank is given to keep up dues and assessments, and he lives and dies from the hand to the mouth.

Rev. B. Carradine, D. D.—I believe that I speak the sentiment of tens of thousands of wives to-day, when I say that they would far rather have the company of their husbands at home than the insurance policy at the end of their lives if they have to choose between. Ask them now, ask them anywhere, which will you have, the love and presence of your husband or the policy of $2,000 or $3,000? and the answer would roll like a tidal wave from every true-hearted woman: "Give me my husband; let me have his love and old-time devotion, and let the money go." Why, for a woman to feel otherwise would be to transform her into a Judas. Recently there visited my study a lady of most prepossessing appearance. She told me her life had been desolated. Her husband was absent Monday, Tuesday, Wednesday and Thursday nights until 12 and 1 o'clock. Then one night she, with a burst of grief, said to him: "My husband, suppose I would stay from you this late every night—how long would you live with me?' And he folded his arms, looked into her face a second, and replied: "Just about five minutes, madam!" And yet, what he would not endure he expects a woman to stand. The idea utterly escapes the man that there is any suffering upon the female side.

Rev. D. H. Coulter, D. D.—Multitudes of people are captivated with any scheme founded on the principle of paying out little and getting back much. Whether it be honest or righteous has little to do with the case, if it only promise two dollars in return for one invested. How many new secret mutual insurance associations are put into successful operation on this plan! The dictionary is almost exhausted to find names for them, and language becomes prematurely sterile in the effort to produce titles of dignity for the officers of these swarming fraternities. * * * Notwithstanding that so many comparatively strong companies of this character have gone to the wall, and although the prospect is that the next ten years will drive the last of them into bankruptcy, yet almost every season witnesses the birth of some grand new brotherhood with catching name and catching terms of insurance, at which swarms of gullible people bite as eagerly as the swarming trout of Yellowstone Lake bite at the cheap artificial fly. There is a sharp-pointed and barbed hook just under the sham fly. But if one talk in this style they fly mad, and say you are the paid agent of some stock insurance company. The writer has for years doubted the righteousness of the entire life insurance business. He got bitten or hooked twice, which may, in part, account for his present tenderness of conscience, but that is another story.

M. N. Butler, Kansas City—Governor Stone and the Kansas City Star call loudly on the Legislature of Missouri to take prompt and vigorous action to protect the community against these irresponsible, cheap-John fraternities that are "swindling" thousands of apparently intelligent citizens out of their earnings. The "Fraternal Aids," "Knights and Ladies of Security," "A. O. U. W.," "Modern Woodmen" and their ilk are taking in the suckers by the regiment and the brigade. It is a serious matter, and again Missouri is in the lead in a crusade that other States should join in at once. These "miserable humbugs" have stood in the way of the anti-secrecy reform and have given the Masons and Oddfellows a temporary boom, but the reaction sure to follow will prove a boomerang. A burned child is afraid of the fire, and when these little confidence machines do collapse, they will make lots of anti-Masons. How can any truly pious Christian wom-

an get down on her knees and thank the Lord God Almighty for a rainfall of two thousand dollars when her husband dies, when she knows as well as that she lives that this money represents the miserable scrimpings and hard earnings of perhaps twenty poor families for years? * * * Thousands of ministers and good church people are upholding oath-bound paganism and despotism, because of "lodge insurance." They are pitting their souls against a bogus insurance policy. They must die to beat the game, and when they are dead their souls are lost. Strange that Governors and Legislatures must step in between these swindlers while professed Christians are joining and abetting the humbugging orders.

Rev. W. B. Stoddard—The following case illustrates a certain form of so-called insurance which many seek when uniting with certain orders, its advantages and disadvantages.

A prosperous merchant in the city of Baltimore was invited to become a member of the Knights of Pythias. He was told that assistance would be given him should be need it when traveling. He declined with the remark that as long as he had money he would likely be able to help himself, and if he had none he would not expect much from the lodge. His foreman and some employes, however, united. Time passed and a man called and inquired for the foreman. When gone the merchant asked:

"What did that man want?"

The foreman replied that he was a brother Knight of Pythias; that he was traveling, ran short of money and came for assistance.

The merchant then asked if assistance was given.

"Certainly," replied the foreman. "All the members of the lodge in your employ contributed. This is a practical illustration of what our lodge does. This man came to us with a card showing that he was in good standing, and we gave him money, of course."

The noon hour came; the merchant and foreman went for dinner, and whom should they see but the lodge brother hanging to a lamp post. He had reeled out of the saloon too drunk to travel alone. The merchant said to the foreman:

"There's your brother, he's traveling; you had better go and help him."

Query—Did the foreman, in joining the lodge, place himself in a position where he was likely to receive help or help any one else?

The "Select Friend," the official organ of the O. S. F., in the August number of 1895, says: "It is self-evident to every member of the order who has given the subject any thought that a constant accession to our numbers is desirable, not only to keep down assessments but that it is absolutely necessary to our existence." In some cases deputies have been paid $4 each to get new members. They go out blinded by a dollar over one eye, and protection over the other, to lead unsuspecting people into the ditch.

Suppose a dozen boys are playing marbles. One shrewd little chap named Jack Fox says to the others: "If you will give me three marbles apiece, I will give each one of you back twelve." They laugh at him and say it can't be done, but he says it can, and begs them just to try it. They finally consent. Then Jack wants one marble from each for his trouble, which they also give him. He then numbers the boys, and No. 1 is to come for his marbles the next Monday morning; No. 2 is to come for his on the following Monday morning, and so on. Monday morning comes, and No. 1 gets the twelve marbles, and tells the other boys of his good fortune. Jack then goes out to get other boys into the scheme. He tells them that No. 1 was a poor boy who had but five marbles at first, and now he has thirteen. Some of the boys tell him that they don't want any marbles in that way, but he gets the majority of the boys in the neighborhood. When he has secured all he can the deposit of marbles is soon exhausted. The first boy who fails to get his twelve tells it all around, and the news creates a panic. The next day thirty-nine boys, with three dogs, go to Jack's house and demand their marbles, but he calmly tells them that a failure to secure young blood caused a suspension of payments.

The July number of the Cynosure will have a portrait and sketch of the late Wm. C. Bissell, of Humboldt, Nebraska. He was one of the world's best men.

Editorial.

NEWS AND OTHER COMMUNICATIONS

News relating to lodge or anti-lodge matters is always desired whether in the form of type or in personal letters to the editor. Signatures will be treated confidentially where this is requested, but should never be withheld. All contributors of matter for The Cynosure will confer a favor by condensing so far as they are able, thus saving editorial revision and increasing the possibility of its being used in full in spite of the crowded condition of our limited space.

A RATHER FRANK ADMISSION.

Willimantic, Conn., is a good-sized factory village with a city charter. Of course, it is cut up into various secret clans, like other places of its class. One of its newspapers, the Chronicle, had a secret society column in which the following extract appeared some time ago.

"Masonry, to the serious student, is a system of philosophy so deep and so broad as to embrace within its limits the fundamental principles of all religious thought. It is for this reason that persons of every shade of religious opinion are to be found within its portals. Pagan and Christian, Greek and Jew, all meet upon the level of Masonry under the 'blazing star' of Masonic light." That is not anti-Masonic accusation, but Masonic admission. Masonry is here charged with bringing Christians to a level with Pagans. The writer seems almost to venture to charge Christianity itself with becoming thus leveled with Paganism.

A BAPTIST LEADER.

Dwight Ives, D. D., was for many years one of the most prominent Baptist pastors in Connecticut. The large church of which he was pastor met in the edifice opposite the well-known Connecticut Literary Institution. Here many who have since followed him in the ranks of the ministry listened in their student days to this well-known preacher. He was pastor of that church more than thirty-four years. A memorial sermon was preached in Dr. Ives' former pulpit by Rev. C. B. Crane, D. D., of Hartford. In this discourse Dr. Crane said: "His constant testimony against the practice of professed Christians connecting themselves with voluntary secret associations, against the sin of slavery, and against the late secession and rebellion of the Southern States of our republic, required no ordinary moral courage." What would Dr. Ives and Dr. Crane have thought of the Hartford Lodge doings, so unworthy of ordinary citizenship and so contrary to the Connecticut voters' oath, in expelling Dr. Jackson for no other crime than testifying against a brother Mason in a civil court when required to do so by the State?

PROFANITY.

It is not the words used, but the use of the words, that constitutes profanity. The same word impresses us with the reverential mood of the speaker in prayer, and with his profane rashness in swearing. Profanity is a matter of circumstances, relations, and connections. Associated with one word a name is revered, connected with another word it is profaned. The same effect results in some degree from variety of time and place. Tried by such a test, Masonic oaths are profane. While more formal than careless street swearing, and for that reason not at once classified as profane, they will be found on examination to incorporate the essential element of profanity. This is easily tested by analyzing one of the oaths, for example one of the earliest taken by the candidate, the Fellowcraft oath. After promising obedience and so on, the candidate puts himself under a penalty which involves having his breast torn open and his heart taken out.

If this has any meaning it is outrageous language, foreign to civilization. If it means nothing, it is unseemly trifling. We are not contending, primarily, here, for either interpretation. However it may be understood, it is not the sort of language that befits anything fine or exalted in the persons who utter it or in the connection in which it is spoken. At best it is too low for anything but a lodge or bar room, or some such place. To

call upon God in connection with that kind of talk is a peculiarly flagrant case of profanity.

WOULD IT PROTECT?

A writer for a reform paper says: White Ribboners and Freemasons have different vows of chastity. The white ribbon vow coincides with Christian morality, which demands purity in thought, word and deed, toward all persons and under all circumstances. The Masonic vow does not demand this ultimate purity anywhere. It affects a man's relations to no one outside Masonic connections. Even then, none related merely to Masons of the first two degrees are included. When, at last, we reach the four persons surrounding a Master Mason—his mother, sister, wife and daughter—we are limited only in the one particular that we must not "violate the chastity" of these few persons. We may approach it as nearly as we please with them, and reach it as often as we please with the far greater number besides. There is a great difference between wearing a white apron and a white ribbon.

To match the obligation of the Master Mason respecting women known to be near relatives of Master Masons, the feminine side-show, or "adoptive" annex, should have a vow for the women, to insure their being as good as the men. It would read about as follows: "I furthermore promise and swear that I will not commit adultery with the husband, brother, father or son of a sister of this degree, I knowing him to be such." There is no knowing what this world may come to if Adoptive Masonry neglects this safeguard of female virtue.

HOW TO STUDY MASONRY.

There is a common notion that Masonry cannot be studied outside the lodge. This is as great an error as the kindred one that all who enter the lodge understand Masonry. Knowledge and ignorance exist both outside and inside. The selection of matter to study is not easy to one who has no knowledge of the subject. What to read first, and what to read for certain purposes, are important questions. All literature pertaining to Freemasonry is not of equal value.

Finney on Masonry would be a good book for a Christian, to whom the anti-Christian character of Masonry would seem important. It was written by one who had been a more than ordinarily thorough Mason. When he wrote the book, the author was a godly man and an eminent preacher. He was also a college president and an able writer. Thus he combined rare qualifications, proofs of which are abundantly shown in this powerful book.

To a patriot or an honorable member of civilized society, also, this book has an errand, but there is another which can be used by him. It was written by a Harvard College lecturer on Rhetoric, and is of value as literature. The author was also a member of Congress, foreign minister, Secretary of State and President. He had been lawyer, legislator and chief executive. He knew what he was saying when he declared Masonic law and American law incompatible and irreconcilable.

So far as mere exposures are concerned, it is not necessary to read much besides Doesburg's "Freemasonry Illustrated," covering the first three degrees. This exposes the Blue Lodge, which is the essential Masonry. It is desirable to find, somewhere, the Royal Arch obligation, and the Knights' Fifth Libation, for these are of interest respectively to a citizen and a Christian. For a detailed account of the religion of Freemasonry as related to ancient paganism, "The Master's Carpet," by Edmund Ronayne, is the best book. After these one can read, if he desires, various books and tracts, but he will be well informed without them. "The Broken Seal" is a well-written account of the Morgan abduction. Its author was Morgan's neighbor and a member of the same lodge. It tells the story of Morgan and Miller and of Morgan's family, in a way to give the reader not only a view of those times but also a glimpse of the natural character and effects still observable in the Masonic system and body.

Of tracts and pamphlets there are several that can be recommended. Joseph Cook's "Unlawful Oaths," "Carradine's St. Louis Sermon," and "Ministers at Rival Altars" are among them. These suggestions have been written after some experience and observation of the need of

better guidance than is usually enjoyed. It is not full and inclusive, but it is meant to be a sufficient index of what a beginner may read first, in order to master the facts without wasting money or time.

Our Question Drawer.

If you do not see what you want ask for it.

Question—Has it not been claimed that Oliver Cromwell was a Free Mason, and is there any foundation for the claim?—C. H.

Answer—Yes; Abbe Larudan in 1746 published at Amsterdam a book in which he advanced the theory that Cromwell founded the order of Freemasonry to further his political designs. But Dr. Mackey says: "This theory of the origin of Freemasonry finds no support either in the legends of the institution or in the authentic history that is connected with its rise and progress."

Question—What are the unnamed degrees represented above the Royal Arch on the Masonic chart in the Cynosure? —J. W. D.

Answer—All Masonic authors give at least two female degrees above the Royal Arch: First, the Good Samaritan, a side degree conferred only on Royal Arch Masons and their wives; and, second, the Heroines of Jericho, a degree conferred in America on Royal Arch Masons, their wives and daughters. Some authors mention a third degree, the Mason's Daughter.

Question—Do you think the ordinary minister who unites with the lodge knows that he is going into a system of false worship? —R. W.

Answer—No; and it is our business to warn him of the danger, and if we do not the blood of the perishing will be required at the watchman's hand.

Question—Why cannot a Christian chaplain insist on his right in the Masonic lodge to pray in the name of Jesus by appealing to the first of the "Three Lights, the Holy Bible as a rule and guide," pointing out his "whole duty" in prayer, as in everything else?—J. W.

Answer—He cannot thus pray because it is not the Christian's Bible on which he is sworn, but the Masonic revision of it, in which the name of its great central light and authority, that of the Lord Jesus, is stricken out, thus denuding it of its Christian feature as the Book of Books.

Question—Do the Masons reject Christ from all their degrees?—M. S. T.

Answer—Yes; His name is used in what is known as the Knights Templar, or a side degree of the American or York rite. It is profanely used as the swearer uses it, and thus cannot bring God's blessing, but His curse.

Question—My husband died two years ago in Nebraska. He was insured in a secret society for $2,000, which amount was paid me soon after his death. It would require more of your reasoning than I have read so far to convince me that this was not a benefit to me and my three fatherless children thus left alone in the world.—M. J. D.

Answer—In reply we will only refer you to the testimony of Mrs. Priscilla Stevens, in the Symposium of this number.

BOARD OF DIRECTORS' REPORT.

FOR THE YEAR MAY 10, 1897, TO MAY 12, 1898.

Fathers and Brethren:

Another year—the thirtieth in the history of this association—has not been without evidences of God's guiding hand in the work intrusted to the Board of Directors. The present report being more especially the record of business will be supplemented by the reports of the general secretary and treasurer, and also by the reports of the agents in the various districts. The board at the beginning of the year was constituted of the following gentlemen: T. B. Arnold, Chicago; C. A. Blanchard, Wheaton; E. A. Cook, Chicago; J. A. Collins, Chicago; W. O. Dinius, Chicago; J. M. Hitchcock, Chicago; C. J. Holmes, Chicago; H. F. Kletzing, Naperville, Ill.; P. W. Raidabaugh, Chicago; Elliot Whipple, Wheaton, Ill.; E. B. Wylie, Chicago.

Dr. J. A. Collins served as chairman of the board and E. B. Wylie as secretary. Ezra A. Cook, Esq., who was a member of the charter board of trustees thirty years ago, has presided in the absence of the chairman, and has been a court of final appeal on all questions of early usages in the great work of the association. Prof. Elliot Whipple, Prof. H. A. Fisher and J. M. Hitchcock, Esq., have served as the committee on finances and auditing of accounts. The committee on buildings and other real estate was as follows: W. I. Phillips, W. B. Stoddard, E. A. Cook, and C. J. Holmes. Our publications have been superintended by the following brethren: P. W. Raidabaugh, E. A. Cook, M. A. Gault, T. B. Arnold, and W. I. Phillips. The field work and convention committee consisted of the finance committee together with W. O. Dinius and Dr. J. A. Collins.

Besides frequent meetings of the various committees, the board have met as follows: May 10, July 16 and 17, Nov. 6, 1897, and Feb. 14, March 26, April 30, 1898. These meetings have been fully attended and have been marked by great devotion to the distinctive work of the association. In trying hours the spirit of prayer has made a united appeal to God for wisdom a frequent occurrence. Nor would we fail to record the fact that our appeals have been regarded by Him who hears the prayers of His children. In the double task of conserving the property of the association and forwarding the work afield we have had the conscious blessing of God's presence and help. Notwithstanding the continued straitened financial conditions the faithful endeavors of our general secretary have secured several bequests to the endowment funds, which ultimately will be available in the work before us. As to the work in the various districts our readers and constituents are referred to the annual reports of the agents. It is our conviction that faithful, heroic and effective work has been done all along the line of the reform.

The New England workers have been especially blessed in enlisting in their testimony against secret societies some of the foremost Christian workers of that section. Brother W. B. Stoddard has maintained his usual success in planning several conventions in which men of the best renown in their respective churches have participated. Brothers William Fenton and P. B. Williams have done self-denying service. Though afflicted with illness and having but meagre financial support, Brother Williams has pressed forward with his characteristic faith and courage.

It is a matter of sore regret to the board that the necessary reduction in the size and frequency of issue of the Cynosure magazine has made it impossible to give a full publication of the work done by the agents. We are sure that the friends of the association will understand that the work going forward has not suffered the retrenchment which it seemed wise to make in the size and cost of our publications. The desire is general, and none feel it more keenly than the board that an immediate return to an ample publication of the anti-secret reform be made so soon as the funds warrant it. If any have regarded the reduction made in our official organ as permanent or as indicating a failure on the part of the board to grasp the main chance in the great work of the reform, we would hasten to say that scarcely a meeting of committees of the board as a whole has occurred without evidence of the first concern of all, viz.: how to improve the means of communication with the reading public.

We would suggest to the friends that by increasing the circulation of the present magazine and by contribution and by prayer we unitedly seek to enable the association to issue a more adequate periodical. We are especially desirous that an intelligent patience should characterize our friends in view of these necessary reductions of expenses which we all hope and believe to be only temporary.

In our mention of the servants of the association we cannot overlook our general secretary, Phillips, and our editor of the Cynosure Magazine, M. A. Gault. What we shall say of them will have a tendency to throw light on what was said about our publications. Without consultation with them we record here that their faithful labor during the year has been highly creditable to them both. By advice of the board and their hearty consent they have divided their time and energies between office and field work; in other words, they have attempted four

men's work for which they have received one man's pay. Or, to be more accurate, they have received not quite fifty-one per cent. of their stated salaries, which are $1,200 and $1,000 respectively. Here is the vital connection with the reduction of cost in publications. The salary list of the association has from the first been based on the principles of strictest economy in favor of the work at large, but in the history of this year there is a step in advance of any previous experience, when our brothers allow all other obligations to be met, and content themselves with the remainder. This is an instance of what is more common among the brethren at the front than is generally known. We give this glimpse believing that our constituency should know of the economy practiced at the headquarters of our work, and confident that it will not fail in its effect on the hearts of all who are blessed with this world's goods.

In closing we would say that there has never been more buoyant confidence among the trusted inner circle of this great army of anti-secretists than has been manifested during the past year. As a member of the board remarked during a certain conference: "The walls are falling on every side, God leads and is winning the battle while we fight." It will be observed that when retrenchments in our own work were unavoidable many church papers have during the year spoken with clearness on the un-Christian character of secret societies. Leading pastors and evangelists have given testimony on important occasions during the year. The pulpit and press and platform are regaining the liberty of the post-Morgan times. There is much to be done still, but the remark of our brother is eminently true. We are confident that the influence of the lodges with the best Christians is fast diminishing, and that no year since the memorable years following the murder of William Morgan has witnessed so large a decrease in lodge membership.

With grateful acknowledgement to God, and thankfulness toward all who love His cause and labor with us, we remain in Christian fellowship,

The Board of Directors,
Rev. J. A. Collins, D. D., Chairman.
Edgar B. Wylie, Secretary.

News of Our Work.

Rev. J. P. Stoddard addressed several large audiences on Sabbath, May 8, at Berne, Ind., on his way to the annual meeting.

The editor is addressing meetings the last two weeks of May in Pensylvania, on his way to attend the annual Synod of the Reformed Presbyterian Church at Walton, N. Y.

The opening session, Monday evening, May 16, of the State Congregational Association in Dr. Nobel's church in this city was given to addresses by college presidents. It was opened with an address by President Blanchard in which he gave a strong argument against secret societies.

President C. A. Blanchard preached a strong sermon on Sabbath, May 15, in the Wheaton College Chapel, on the lodge as a rival of the church. The hour for evening service was devoted to testimonies from seceders from lodges, and was full of deep interest. Those who testified were: Col. Taylor, of Montana; Mr. Uhl, of Chicago; Evangelist B. Loveless, Prof. Greenwood, Deacon Sutcliffe, Rev. W. C. Mulnix, and Deacon Kimball, of Wheaton.

Rev. W. B. Stoddard preached twice in the Seventh U. P. Church, Chicago, on Sabbath, May 8. On the following Sabbath Editor Gault occupied the same pulpit morning and evening. On Sabbath, May 1, he assisted Rev. J. M. Wylie in communion services in the Chicago R. P. Mission.

Thursday, May 12th, the day of our annual meeting and the thirtieth anniversary of the anti-secret movement, was full of interest to the many friends who were present during the three sessions of the convention. The brightness of the day, the number of old-time friends who gathered at the business meeting in Carpenter Hall, the large audiences present during the afternoon and evening sessions in the Moody Church, the interesting addresses, papers and discussions, and especially the large number of tes-

timonies from seceding Masons—all combined to make this one of the most interesting conventions in the history of the movement.

The presence of Bishop Wm. Dillon, D. D., editor of the Christian Conservator, Huntington, Ind., added much to the interest of the meeting. He gave an effective address during the afternoon session.

Prof. E. F. Bartholmomew, D. D., of the Augustana Theological Seminary, Rock Island; Rev. J. B. Galloway, of Poynette, Wis.: Evangelist McDonald, of the Salvation Army; and Rev. J. C. Brodfuhrer, D. D., of Chicago, were among those who cheered us with their presence at the annual meeting.

Rev. J. P. Stoddard led in the devotional exercises at the evening session. He and Rev. T. M. Chalmers spoke earnestly and effectively during the discussions of the afternoon. Among others who participated in the discussions were: Rev. J. W. Fifield, Rev. W. B. Stoddard, Bishop Dillon, and Col. Taylor, of Montana. Bishop Dillon aptly illustrated how men were blinded and duped into the lodge by a mule that refused to be led up a tramway until he had been blindfolded and circumambulated.

Dr. Schofield, pastor of the Moody Church at Northfield, Conn., who is occupying Dr. Torrey's pulpit during his absence, led in the devotional exercises and welcomed the convention to Chicago Avenue Church. He said the great distinctive feature of the gospel was its openness and freedom. The anti-secret movement was standing for what was biblical, for God, through His word, was on our side. He thanked the convention for coming to their church, because Mr. Moody and they all were in heartiest sympathy with the movement. Rev. W. S. Jacoby also welcomed the meeting to the church, referring to the word "Welcome" above the door as expressing their sincere sympathy with the work of the association.

President Swartz presided at each of the sessions of the convention, and impressed all with his kind Christian spirit and fine executive ability. President Blanchard's address in the evening was one of his best efforts. It was based upon Ezekiel's charge to the ministry as watchmen who must warn the wicked to turn and the righteous to continue. He emphasized the truth that to perform this duty the watchman must know the nature of the evil against which he warns.

Mrs. N. E. Kellogg was elected Recording Secretary of the association, in place of Mrs. M. C. Baker, who had removed to Knoxville, Tenn., and whose long and faithful services in that position were highly appreciated. Mrs. Kellogg's paper, read at the afternoon session, on "Secret Societies and Civil Government," was carefully prepared and gave evidence of large research. The excellent reading of Miss Elizabeth Flagg's paper on "Fraternal Secret Organizations," by Mrs. J. M. Hitchcock, added much to its effect. We publish it in this number and our readers will find it a thorough and masterly discussion of a popular evil. Both these papers elicited an interesting and animated discussion.

Rev. W. Fenton reports from his home in St. Paul that since our annual meeting last year he has obtained fifty subscribers for The Cynosure, sold quite a number of books sent him by Secretary W. I. Phillips, and also $25 worth of books donated to him by E. A. Cook, of Chicago. He delivered about seventy public addresses in Minnesota, Wisconsin and Iowa. Some of these were given in the open air. He also worked up the Minnesota State convention at Albert Lea. His collections were not always sufficient to defray his traveling expenses, but Mr. Brace, of Minnesota, generously contributed $10 to help in the expense of his Clear Lake, Iowa, lecture tour. Bro. Fenton has also published at intervals the Christian Liberator, sending it to many friends throughout the State and elsewhere.

Rev. J. P. Stoddard gave a cheering report of the work in New England. During the years of his labors in that field there had been steady progress. The discussion of the anti-secret issue in some form was now up at nearly every conven-

tion. The difficulty of getting access to the people was diminishing. He found in many places fruits of President C. A. Blanchard's address at Northfield. He had spoken a number of times at the Gordon Training School with good results. Bro. Stoddard seems to have lost none of his vigor and efficiency in the work and his faith in its speedy triumph is undaunted. His presence after an absence of nine years was an inspiration.

It is seldom that a Chicago audience was as thoroughly aroused as was the large audience at the Moody Church on the evening of May 12, while seceding Masons were testifying against the lodge. After President Blanchard's address the first seceding Mason to testify was Rev. J. C. Brodfuhrer, D. D., of Chicago, who gave reasons why he had renounced the order. An elderly man with a Scotch accent rose next and declared himself a Presbyterian, a Christian and a Freemason; he loudly extolled the lodge and denounced President Blanchard's address, denying that he had taken the oath as he had given it, and when questioned by the President he persisted in his denial and rushed excitedly from the room amidst the loud applause of the audience. A number of seceding Masons, including Rev. Taylor, of Montana, and Rev. Jacoby, of the Moody Church, gave strong testimonies to the genuineness of the Masonic expositions and the anti-Christian character of Masonry. President Swartz spoke impressively of the diabolical nature of a system that could inspire a man professing to be a Christian to publicly and defiantly lie in defense of it, as they had witnessed that evening.

Rev. P. B. Williams reports by letter from his home in Portland, Ore., his year's work as follows: "The Lord has been very good to me during the past year. My crosses and trials have not been greater than His grace. I have been quite busy during the eleven months I was in the field, ending with March 31, at which time I broke down completely by overwork, and had to quit the field and return to the Pacific coast for climatic change. I hope to recover physical strength to enter the fight once more against the works of darkness. Will you remember me in your prayers?

"I have delivered 153 anti-secret addresses in eleven months, and 221 addresses on other subjects, 374 in all. I have obtained 272 Cynosure subscriptions. My collections amounted to $566.54. This, added to Cynosure receipts, amounted to $726.79. My expenses for eleven months were $665.30, leaving a balance of $61.49. Thus you see, I worked eleven months, speaking 374 times for $61.49, above my traveling expenses. In counting my income I include also three dollars per month for my little home here in Portland, Ore., which I rented for that amount while East. Now, we are compelled to sell it, to get money to pay our indebtedness incurred while engaged in this work. Brethren, if I ever secure another, I want you to know it will go as freely as this, in such a cause. May God bless you all and give you His presence and smiles during your convention."

Rev. W. B. Stoddard, in reporting his year's work at the annual meeting, said: "I am glad to report that God's goodness and blessing has attended my labors during the year passed. I have been learning the lessons of success, that "success succeeds" and "to him that hath shall be given" should be kept in mind by all reform workers. Realize the fact that the resources of the Almighty are at our command, that the great loving Savior is on our side, and there is no such thing as failure. Every hour, week and year will be a success. There will be obstacles, but we will surmount them. Some will grumble, complain, call hard names, and wonder why so few wish to hear them. The successful worker keeps sweet, tells of past success, looks to the future, praises virtue and has divine wisdom in pointing out error.

"In storming the Manillas of secrecy, I have endeavored to keep this in mind. They have always been found weak and yielding as sin. Not a single contest has resulted in defeat. The N. C. A. banner floats higher to-day in the district where it has been my privilege to labor than ever since my knowledge of the field. The change in The Cynosure I feared would cripple the work. While it is true that many miss its weekly visits, there are a large number who value

it more since the change. The multiplicity of daily newspapers, with the easy means of transmitting information, make the weeklies of little value, excepting to those in isolated or secluded districts. Specialties are coming to the front. Concentration of thought, energy and information are in demand. The popularity of The Cynosure with the twentieth century reformer is thus to be accounted for. I find in reviewing my list that I have secured over 600 Cynosure readers during the year passed. Concentration of effort brings the best results. The field assigned to me is large enough for six. While reaching new towns each year, I believe the cultivation of soil already prepared to be of the greatest importance. Could I have such conventions as were held this year in Philadelphia and Allegheny in all the cities in my district, the results would be far-reaching. There has been an unusual willingness on the part of the large daily papers to publish fair reports of our conventions. I have made the acquaintance of reporters in Pittsburg and elsewhere who willingly publish such information as I can supply.

"My meetings have been accompanied with usual interest. Attendance at the annual meeting of the German Baptist Brethren and other central gatherings of ministers and leaders has afforded an opportunity to do good, especially in the sale of pamphlets and distribution of tracts. The visitation of colleges has kept the work before many of the young men and women of the future.

"My first visit to the cotton belt of North Carolina revealed a needy field. The darkness is still gross, though light is creeping in. I spoke to some willing listeners, and hope when mission funds increase to do so again.

"Added strength is given the Philadelphia work in the organization of a strong N. C. A. auxiliary. Starting with seventy members, new supporters have been enlisted at meetings since held. Allegheny and other cities getting ready may be expected to organize in the near future.

"The cash collections have not aggregated quite as much this year as at times. This may not be so much because of contracting interest, as diminished means and my not getting around to call for it. All collections have been given the General Secretary with the monthly reports. The Washington building has provided a home and the usual amount of support. With that faith that brings victory, grateful for blessings past, I shall look to the future."

From Our Mail.

We have room only for a few extracts from letters addressed to our annual meeting.

Bishop Milton Wright, Dayton, O.—Secret societies are, in my judgment, worthy of the condemnation of all Christian citizens, and of the discipline of the church. All side issues made by the association narrow the sphere of its influence, hinder its fellowship and militate against its progress.

Dr. H. H. George, Beaver Falls, Pa.—I frequently run across the path of Bro. W. B. Stoddard in his conventional work and am glad to lend him a helping hand always when I can. Our paths are along different lines of the same work. The system of secrecy is an obstacle in the way of the setting up of the kingdom of our Redeemer.

Rev. R. W. Chesnut, Marissa, Ill.—Our convention at Coulterville last fall was a good one. We were ably assisted by Bro. Bonham, of Greenville, Ill. Tell the brethren that they will not make a mistake if they secure him to lecture. His manner is good and his address is O. K. I have no criticisms to make on your work as you are doing nobly. We couldn't keep house very well without The Cynosure. Now just keep on and the truth will prevail.

Rev. H. H. Hinman, Oberlin, O.—I have been especially pleased that some old-time workers such as Bro. Ronayne have been able to resume effective labor, while others have never slackened either in zeal or efficiency. I desire to express my commendation of your work, and while pleased with the monthly Cynosure, it has seemed to me sincerely desirable that its weekly form should be resumed as soon as adequate means can be obtained. The need and opportunity for an extension of our work in the South is equally great.

Rev. P. B. Williams, Portland, Ore.—The most wonderful phase of the work to me is the very many open doors and the ardent desire of so many to hear the truth in regard to secret societies.

Dr. J. E. Roy, Chicago, Ill.—I only wish to bid your work God-speed, realizing intensely the need of such work to deliver our colored brethren at the South, who have only escaped the yoke of physical bondage to be brought under another placed upon their moral and social nature, in the lodge exactions of time and money and spiritual attainment. As a representative of the A. M. A., I wish to express gratitude for the reform represented by the N. C. A., for what it has done in liberating not a few of these people who have been in bondage to the secret orders. The Cynosure, the libraries of appropriate literature, the addresses and influence of lecturers, Rev. H. H. Hinman, Rev. S. F. Porter, and President C. A. Blanchard have done great good in opening the eyes of the blind, and the ears of the deaf who have suffered by the arts of these clandestine organizations.

Rev. A. Thomson, Thawville, Ill.—Any organization claiming to be benevolent, and founded on the lines laid down by Christ, which excludes women and children and those incapable of earning a living, which lets in the Jew, who is able-bodied and keeps out the Christian who is not, which denies to a Christian within its circle the right to pray in his Master's name, is essentially un-Christian if every saint in the calendar rose from the dead to defend it.

Rev. W. W. Ames, Menomonie, Wis.—My wife and I continue to expose the dangers, follies and wickedness of secretism. We have quite a library of standard books, both Masonic and anti-Masonic, and often have occasion to refer to them in conversation with such as drop in to visit us. Among these are ministers of the gospel who, while with us, have taken their first peep into the depths of Satan.

John Dorcas, Tipton, Iowa—I have always loved The Cynosure and had a high regard for the N. C. A. as the candlestick to hold up this great light before a benighted world. The association in past years has been a great witness for Christ, and I pray it may continue to be so, and that it may usher in the millenial day. I am suffering much from impaired health.

Rev. J. A. Richards, Ft. Scott, Kan.—I have never faltered in my devotion to anti-secrecy. It is a life principle with me. I love The Cynosure, but can't pay for it, since my loss of $2,000 by fire. I am an old minister and have to struggle hard to live.

Rev. S. C. Kimball, Newmarket, N. H.—One of the marked events in the anti-secrecy work in New England during the year has been the publication of the Prize Essays on Secrecy by Rev. J. P. Stoddard. The influence of these able essays cannot fail to be great. Another notable event has been the address on secrecy by President C. A. Blanchard at Mr. Moody's Northfield convention. This address reached a large and conscientious class of Christians, and cannot fail to bear fruit. Henry Varley's courageous assault on the lodge dragon in Boston was a great help to the cause. The Cynosure is the right arm of our movement, and so far as possible others like Rev. W. B. Stoddard should labor to extend its circulation.

Rev. W. M. Howie, Seattle, Wash.—Since I took an active part in the anti-secret convention held here, I have been laid on the shelf by one Christian organization at least. There is not much use for an anti-secret prohibition minister here, and not many are to be found, except among the Free Methodists. Even United Presbyterians here, I am sorry to say, have not been constructed with a good, stiff backbone, such as is possessed by your worthy Vice President, Dr. Campbell, of Monmouth. I have been using The Cynosure and other N. C. A. publications to lead men out of the lodge.

Bro. H. C. Cassel, Philadelphia, Pa.: There are comparatively few churches in our "beloved city" that are not controlled by the lodge, and there are correspondingly few churches that have any spiritual life and power left. We are evidently in the Laodicean age. The Holy Spirit will not go into partnership with the devil and consequently many churches seem to be without a candlestick, but are run along social lines, with a form of godliness, but denying the power.

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Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Street, Chicago, Ills.

REV. JOHN G. STEARNS, *well-known author:*—Masonry will by no means die of itself; nor will it separate itself from the church of God. No; it will cling to it, like the deadly scorpion to the victim on which it fastens. The church must therefore separate from that.

Book Notices.

Ezra A. Cook has just published a 65-page "Revised Rebekah Ritual Illustrated," price 25 cents, and which will be supplied from this office. The publishers preface says: "Heretofore we have published this side degree in connection with the regular degrees of the order only, but there has been such a constantly increasing demand for this degree by itself that we here give it, copied with the greatest accuracy from the Official Ritual adopted by the Sovereign Grand Lodge at Springfield, Ill., in September, 1897; giving also the report of the committee that revised the Ritual, and the certificate of the Grand Secretary that this Ritual was adopted unanimously. We also subjoin the official, instituting and installation ceremonies of this degree, and the same Past Noble Grand, who furnished us the Official Ritual, also furnished us the "unwritten" (secret) work, which will be found in its proper place. That this side degree has grown vastly in importance, in the eyes of the Sovereign Grands of the order, is evidenced by the fact that during the past fifteen years it has been revised, amended and tinkered more than any or all of the regular degrees of the order, and always in the line of enlarging its field of operation and removing restrictions to membership."

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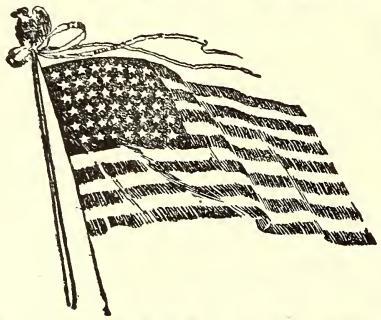


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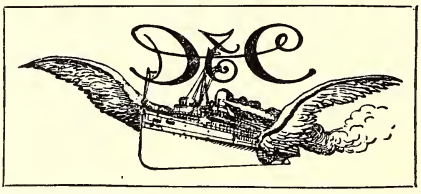
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BIBLE TEMPERANCE.

BY REV. S. F. PORTER.

What has the all-wise Creator taught us in his Word concerning the use of wine? As food, it is repeatedly named with corn and oil and milk and honey. The grape was, perhaps, the most popular of all the Oriental fruits. Taken fresh from the vine, it was delicious; and in the many forms in which it was preserved, it was a special favorite. The juice was ranked with milk and oil as nutritious and delightful. Song of Solomon 5: 1: "I have eaten my honeycomb with my honey; I have drunk my wine with my milk." Isa. 55: 1: "Yea, come, buy wine and milk, without money and without price." Isaac, in blessing Jacob, says (Gen. 27: 28): "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." So God says to his people, if they would love and obey him (Deut. 11: 14): "I will give . . the first rain, and the latter rain, that thou mayest gather in thy

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corn, and thy wine, and thine oil." Thus wine as food is mentioned again and again in the inspired volume, with no word of disapproval. On the contrary it is continually classed with corn (i. e., bread or grain), and oil, and milk, and honey, as a blessing and a good gift from the Heavenly Father.

Why, then, do the Scriptures so frequently condemn the use of wine? The answer is plain enough: The Bible forbids the use of wine when it is not food; and alcoholic wine is not food. When wine ferments it forms alcohol, and then it is not food, but poison, and the use of it God has prohibited. Prov. 23: 31, 32: "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." This is a very perfect description of intoxicating wine; and shows quite clearly what our liquor men term "*the bead.*" Such wine we are commanded not to look upon, but utterly to reject it: it has a snake in it. Such "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20: 1. "Who hath woes? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine (alcoholic); they that go to seek mixed (or drugged) wine." Prov. 23: 29, 30. Such things could never be said of the pure, unfermented wine, which the ancients used for food.

Do the names used in the Bible distinguish the

(3)

different states of the wine? There are two words that signify wine in general: *Yayin*, Hebrew, which is employed 141 times in the Old Testament; and *Oinos*, Greek, used in the New Testament thirty-two times, and qualified by adjectives as occasion requires. The Hebrew word *tirosh* occurs thirty-eight times in the Old Testament, and is translated "new wine." Some think that this word meant unfermented wine; and perhaps it did for a time. But new wine soon fermented in that climate, and it was especially poisonous. Others mocking said, "These men are full of new wine." Acts 2: 13. Besides these there are three or four words used in the Hebrew: *hhemar*, seven times; *gnases* (sweet wine), four times; *mimesak* and *sabe*, once or twice. *Shekar* is used nineteen times to designate strong drink. *Sikera*, meaning the same thing in Greek, is used once or twice; and *glukos* (new wine), signifying sweet wine in Greek, is found a time or two.

Thus we see that it is not by a name, but by a description of the liquid that God has prohibited alcoholic poison. It is when it is inflamed (red) "when it giveth its color in the cup, when it moveth itself aright" (has the bead), "look not upon it!" pass it by! utterly reject it! "for at the last it biteth like a serpent and stingeth like an adder." Oh, what millions of precious lives would have been saved through the ages past if men had listened to the words of the Great Father, and never accustomed their tongues to the *tang* of the serpent's poison! And how much suffering of the innocent and the helpless would have been pre-

(4)

vented! And what millions of millions of means would have been saved wherewith to bless mankind!

Nadab and Abihu, the sons of Aaron, appear to have been temporarily demented by drinking alcoholic wine when they insulted the Lord by using forbidden fire in sacrifice. "And the Lord spake unto Aaron, saying, "Do not drink wine, nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die." Lev. 10: 9. In like manner it was forbidden to kings to drink wine or strong drink (Prov. 31: 4, 5) lest they should "forget the law and pervert the judgment of any of the afflicted." The Nazarites also took a vow to abstain from the fruit of the vine; so that they refused all wine, whether fermented or unfermented. The Rechabites, too, utterly rejected wine from generation to generation, according to the charge of Jonadab, the son of Rechab, their ancestor. Jer. 35: 8. During the seven days' feast of the Passover the Jews were prohibited the use of any fermented food. Ex. 12: 19. "Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel." By such means the divine warning against the subtle poison of fermented drink was again and again reiterated. For the necessity of it was great, because of the many temptations and dangers in the way of fallen human nature in the use of these things.

One of the most subtle stratagems of the enemy

(5)

consists in perverting the divine commandment. Instead of utterly rejecting the fermented wine, which "at the last biteth like a serpent and stingeth like an adder," it is assumed that God approves of the alcoholic poison as a beverage; but it must be used temperately. This has been the cry for more than four thousand years; and yet the true line between the temperate and the intemperate use of alcoholic wine has never been discovered. Nor will it ever be while this world of ours stands, FOR THERE IS NO SUCH LINE. The only temperate line is between wine that is food and unfermented, and wine that is poison because it is fermented. And the same thing is true with regard to cider. We get some insight into the vintage of Bible times by the apple orchards and mills and presses and cider-making in early New England. When the rich current began to flow how the children and youth gathered about to taste the new cider—a delightful feast, as harmless as milk. But the bearded men rejected it as tasteless until fermentation produced the alcoholic "*tang*" with which they could wrestle. Cider was good for nothing to them without the strength of the poison. This taste they had acquired, for it was not natural. They had when children a love for the pure juice of the apple. And thus it has been through all the ages with wine; men rejected the pure juice, which they loved in childhood, and cherished that liquor which at length will sting like an adder. And the church has been deceived and gone astray; and learned ministers and faithful elders and deacons have declared that there is

(6)

no such thing as wine that is not fermented; and that whatever is said in commendation of wine by the inspired writers of the Bible is said of fermented wine, having alcoholic poison in it.

"Oh," says one learned doctor of divinity, "you believe in the two-wine theory." No, doctor, I believe in wine that passes through two different states; in one it is food, in the other it is poisonous; and in that state God forbids its use as a beverage. It is certain that cider is at first as harmless as milk; but afterward it has the poison of the serpent. Do you believe in two ciders? We all know that cider is called cider when it comes from the press as truly as after it is fermented; and so it is with wine. And yet the wily destroyer of men has beguiled the learned Bible critics. They affirm that the gentle Jesus created two or three barrels of fermented wine at a marriage feast to gratify the already half-intoxicated guests! John 2: 10. "*Credat Judeus Appelles, non ego!*"

The wine the dear Saviour made, we may be sure, was sweet and delightful food for children and youth, with no bite of the snake nor sting of the adder. That was the "good wine" which was reserved until the last. To cap the climax, in this diabolical conspiracy against mankind, the universal church of Christ was pursuaded to use the wine that God had prohibited at the Lord's table. And how many precious souls, just escaping from the fetters of appetite, have been ensnared again by Satan there. Tasting again the wine that "biteth like a serpent," they turned

(7)

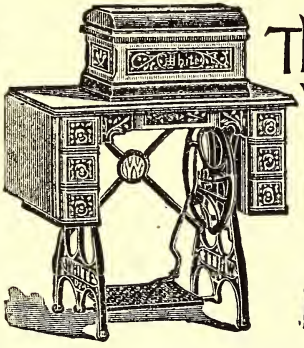
backward and rushed down the drunkard's road to everlasting ruin. Or, holding the breath, they passed the cup hastily on without taking it. And is it not to such the cup of devils?

While the most of the Christian world and the multitude of pious, godly men in the church assume that God approves of fermented wine as a beverage, what can be done for Bible temperance? They really justify the use of wine and beer and cider in their fermented state; and THIS IS THE FOUNDATION ROCK ON WHICH IS BUILT THE SALOON, AS WELL AS THE BREWERY AND THE DISTILLERY. Their testimony is, "Use all these things and license them, but use them temperately;" which is impossible. For we are commanded to utterly reject such things. "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, at the last it biteth like a serpent and stingeth like an adder." Look at the statistics of intemperance in our own beloved country: 215,000 saloons; 600,000 drunkards; 60,000 deaths each year; and $1,484,000,000 paid annually for the snake bite.

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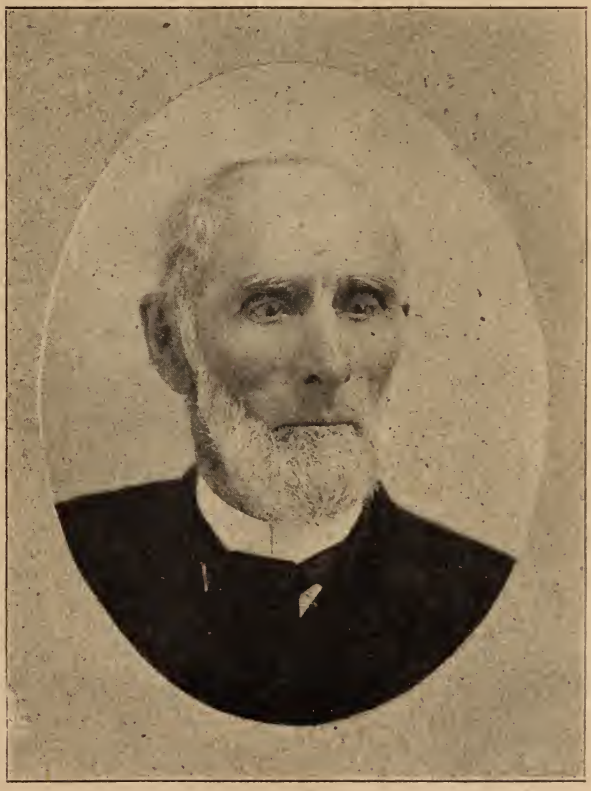
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CHICAGO JULY, 1898.

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HIGH IN THE REGIONS
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TO THE SONS
OF TIME.

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"IN SECRET HAVE I SAID NOTHING"



WM. C. BISSELL.

CONTENTS.

Current Notes 66
Masonry—A Discussion 67
The Conspiracy of Silence 71
A Mason "On Sight" 72
Good Advice to Workmen 73
How the Church May Help the Needy.... 73
How to Aid Workingmen 74
What Are the Objections to Labor Unions? 75
Slavery of Secret Labor Unions 76
Attitude of Labor Unions Toward Non-Union Men 77
Evil Effects of Trade Unions 77
A Menace to the Country 79
Our Symposium—Secret Labor Societies.. 80
Editorial—Cut It Short 82
How the Dues Are Kept Up 82
Masonry Wrong in Principle 82
A Great Jurist 82
Where a Search-Light Is Needed 83
"They Rest from Their Labors 83
The Schwenkfelders and the Lodge 83
Case of Trades Union Tyranny 84
Instigator of Labor Riots 84
Remedy for Labor Troubles 84
How They Enslave Conscience 85
Lodge Enslaved Lavor 85
Our Question Drawer 86
News of Our Work 88
Resolutions Adopted at Annual Meeting.. 91
From Our Mail 92

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"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Secret society oaths will be subject of our August Symposium.

The discussion in this issue ends the Ely-Williams debate, but Prof. Ely will have several articles in the wind-up.

We wish our contributors to remember that they can help us by sending their tersest and most original ideas on "Lodge Oaths" for our next number.

A student of the Northwestern University at Evanston tells us that nearly all the intemperance and licentiousness among their students is sheltered behind the closed doors and screened windows of the college fraternities.

The New York Voice of June 9th turns its searchlight upon the Michigan State University at Ann Arbor, and reveals a deplorable condition of student morals. It says: "All that is foul in the dark side of college life here is represented in the secret fraternities."

The "Voice," which has ever maintained a singular reticence on the secret society question, is now compelled by the logic of events to publish a most severe condemnation of these dens of corruption. It declares of the Ann Arbor College fraternities: "All but two or three of the chapter houses bear a most disreputable reputation. Some are commonly classed as houses of assignation, pure and simple."

"Many of these chapter houses," says the Voice, "have telephones which are used in making appointments with loose women around the city. They are located in various parts of the city, off university property, and are completely ignored by the faculty, unless the boys are caught by the police in some of their drunken scrapes." When will the people learn, as the Voice is beginning to see, that any attempt to clean up the morals of a nation as well as that of a college must fail so long as secret lodges exist. They are being used the world over as a shield for vice and crime.

"The painful escapade," says the Voice, "in the Delta Sigma Delta fraternity is still fresh in the minds of people here. A daughter of one of the most prominent citizens of Ann Arbor was debauched and ruined in this chapter house. She began making a practice, with other silly girls, of communicating with the students of this fraternity by telephone, and meeting the boys at night in their fraternity dive. Eventually her condition became such that she fled to Kalamazoo to avoid exposure. For days detectives searched everywhere and her parents were frantic with distress. The faculty itself was smirched with this awful muss, the name of one of the instructors being bandied about in connection with the escapade."

The staff correspondent of the same journal says: "The Delta Tau Delta is held in special disrepute. Two years ago the sheriff levied on their property on complaint of various local business men. One account was a whisky bill of $200. They were forced to give up the house they then occupied. It was their practice to buy a whole cart load of beer at a time, and haul it out to their dive, yelling like a lot of Comanches. The Sigma Alpha Epsilon house is out in the suburbs and is recognized as a dive. It is not only a resort for drinking, but it is frequented by loose women."

Wm. C. Bissell, whose obituary was published in the May Cynosure, was one of the most liberal contributors and devoted workers in the anti-secret movement. His home at Humboldt, Neb., was the headquarters for our reform lecturers, who were ever his welcome guests. We have many times enjoyed the kind hospitality and co-operation of this dear friend and his wife, who is now left to pursue life's journey alone. May the rich consolations which Christ alone has promised and the Holy Spirit inspires be hers in an abundant measure.

The tyranny and selfishness of secret labor unions never had a better illustration than in the recent strike of the Stereotypers' union of Chicago, which during four days stopped the publication of the eight great city dailies. The unpatriotic character of the order was also seen in that, while our brave soldiers were fighting in the rain of shot and shell, under a tropical sun, in storming the defenses of Santiago, and when anxious friends and relatives here were waiting in suspense to get the news from the brave defenders of the flag, these strikers could deliberately lock the wheels of the press and shut off the news from the wounded and dying at the front. And what was their grievance? Simply that they were receiving $3.25 for a day's labor of eight hours. Their demand was for $4 for a day's labor of seven hours. This selfish and unpatriotic strike at such a time has greatly aroused public indignation and drives another big nail in the coffin of all secret labor unions.

The Woodworkers of Oshkosh, Wis., who had been for some time on a strike, held the city in a reign of terror June 23. The city authorities were unable to cope with the rioters, and so four infantry companies and a battery from Milwaukee left about midnight to quell the mob, which was endangering life and property.

The National Masonic Fair and Exhibition was opened April 12 in the presence of thousands in Washington, D. C. The object of this fair is to gather a fund for an immense central Masonic temple in Washington. At the opening of the fair the President sent the following message:

"The President sends greetings to the fraternity and wishes them every possible success."

A Philadelphia paper states that a secret order called the Knights of the Golden Eagle had organized a society of Christian Endeavor for the youth of its own members. The same paper says that the Knights of Friendship had inaugurated the same system. Parents and Christian reformers should warn the young people against this cunning device of the lodge to ensnare them within its folds and instill into their minds its poisonous teachings.

Our readers should weigh seriously the warning words of Prof. Lieber against trades-unions, because of his high standing as an authority on political science, and because these unions are becoming more tyrannical and dangerous. It is now well nigh impossible for any artisan to obtain employment in this city or suburbs unless he belongs to a secret labor union. Three years ago on the Marquette building, during a strike, two laborers were shot, and the murderers went unwhipped of justice because the law was powerless in dealing with these secret unions. Non-union men have been pursued on the street, and two years ago one was followed into a church, where he fled for refuge, and dangerously assaulted before the pulpit, in the presence of a prayer meeting. Labor is enslaved by these despotic organizations.

The "Tyler" of May 15 says: "The President, the Vice President, five cabinet officers, forty-one Senators and eighty-one Congressmen are Free Masons."

Rev. G. W. Hawley says of the late Wm. C. Bissell: "As a Christian man Brother Bissell leaves nothing uncertain. Consecrated to his God, he loved his Bible, read it much and understood its teachings. He did not seek much to constrain himself to obey it, as it constrained him to obey it. It was inwrought in his life. The Bible commands to love your enemies. Love is hard to compel but easily compels. On one occasion when he felt he was very wrongfully treated by a fellow man; he sent to him a message of love by us saying 'tell him that I bear him no unkind feeling, I have tried in all my ways to lead him to become a Christian.' And then with great tears starting from his eyes he said: 'Tell him I want to meet him in heaven.' Thus was the power of grace distinctly manifest in this life. May the mantle of Brother Bissell fall on many of the rising generation."

The portrait of our departed co-laborer, Wm. C. Bissell, on our front page is from his latest photograph. His funeral service was conducted by Rev. G. W. Hawley, who said of him: "Another trait of Mr. Bissell's character is worthy of mention—his faithfulness. Many a soldier is brave in the front ranks, when all eyes are upon him. A leader is courageous because he is a leader, but remand them to the rear ranks and there may be nothing in either to admire. Mr. Bissell graduated from Yale college in 1835, entered upon a life of teaching, was successful and efficient as principal of some of the foremost schools in Connecticut, Massachusetts, Pennsylvania, Ohio, Illinois and Nebraska. But when by the decline of years he was made to follow in the rear rank he was still faithful to his post and true to his convictions of duty. Mr. Bissell would pull with the front team or pull with the rear, if all the rest balked he would still pull; if all broke loose and ran away he still remained with his load."

MASONRY.—A DISCUSSION.

Between Professor John Agustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. VIII., BY PROFESSOR ELY.

No. 25. I impeach Masonry because it excludes women. The Bible recognizes the equality of men and women before God. It teaches that in marriage they enter upon an equal partnership. The husband is not to lord it over the wife, nor is the wife to exercise authority over the husband. They are equal. "For this cause shall a man leave father and mother and cleave unto his wife and they two shall be one." This is heaven's law. In God's mathematics of marriage $1+1=1$. Masonry breaks up this heaven-ordained unity. It erects an oath-bound barrier between a man and his wife. It binds him to secrecy from his wife that he supposes cannot be violated without perjury. I do not believe a man should belong to any society into which his wife may not enter with the utmost freedom. Jesus said in respect to the sacred and inviolable nature of marriage: "What God has joined together let no man put assunder." Masonry does the very thing that Jesus forbids as far as the secrets of the Masonic institution may go. They have things here in common no more than do the Hottentots and Europeans. Here is an impassable barrier to mutual confidence and co-operation. Some may lightly esteem this matter, but from my view-point it is a very great sin. In this age of domestic infelicity, alienations, desolate homes, separations and divorce suits, it behooves us to discourage all influences that tend to annul the marriage vow, or to destroy the unity of the home.

The religion of Jesus is pre-eminently a religion for woman. Jesus is essentially the woman's friend. The genius of his religion is to level distinctions and establish the unity of the race.

26. I impeach Masonry because its recognition of God is a farce, a delusion and a snare. It is claimed that a man must believe in a Supreme Being in order to be a Mason. What of that? Mohammedans recognize God, and many of them are Masons. Buddhists and Con-

fucionists recognize a Supreme Being, and many of them are Masons. Deists, Spiritualists, Pantheists and infidels say there is a God, and they furnish their quota to replenish the ranks of Masonry. The God idea is inherent in Man. It is man's normal state. Atheism is abnormal. It is a fungus growth. It is a carbuncle upon the neck of the world. Now the truth is this: The only right conception of God is that which comes to us through Jesus Christ our Savior. "For this is life eternal: to know Thee, the only true God, and Jesus Christ whom Thou hast sent.' But Masonry does not have any use for the Revelation of God in Jesus Christ. The God taught by Masonry is a Christless God.

The Mystic Star, a Masonic monthly published in Chicago, speaking of an address by Grand Orator Kendig, says:

"We regret to notice a very exceptional expression in Brother Kendig's address. We refer to Earth's Creator and man's Redeemer, Jesus Christ. This sentiment is purely sectarian. It is reasonable to suppose that not a tithe of those he addressed believed in the sentiment. All Universalists, all Israelites, all Spiritualists, and many others do not believe in it at all. And were all such removed from the fraternity, there would be precious few remaining."

Thus the Supreme Being that Masonry recognizes is such an accommodating character that he can commend himself alike to the pious and the impious! He is only used at all in order to catch the unwary.

I have now reached the end of my impeachments and arguments. To me this has been a most instructive and interesting task. It has been purely a labor of love. I have written for the glory of God and the good of man. Every word has been inspired by a deep conviction that all secret societies are so many abominations. The conviction grows upon me with my growing years. God, who made us, has given all things necessary to our good. He knows what is in man and the deep needs of our natures, and He has given us Christ and the church to meet all our wants. These should be all in all to the Christian. What more could God do for us than he has done? "But," it is often said "if the church would do its duty, there would be no need of the lodges." That is the sheerest sophistry! Just change the statement about. If the lodge members had not shorn the church of its strength and robbed it of its means it could perform many more benevolent works. It is just another case of Samson and Delilah. The lodge is the harlot, into whose lap many of the members of the church have been enticed, and the poor dupes have often been the prey of the Philistines.

What I have written, I have written. I have written, not knowing what my opponent may say. At this writing, I have not seen a word of his replies. I want him to make his case as strong as possible.

I rest my case here. I am willing for God and my readers to judge of its merits. I would only add this summary from the pen of President Charles G. Finney, long-time President of Oberlin College. He renounced Masonry. He knows whereof he affirms:

"How can we fail to pronounce Freemasonry an anti-Christian institution? For example: 1. We have seen that its morality is unchristian. 2. Its oath-bound secrecy is unchristian. 3. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. 4. Masonic oaths pledge its members to commit most unlawful and unchristian deeds. (a) To conceal each other's crimes. (b) To deliver each other from difficulty whether right or wrong. (c) To unduly favor Masonry in political action and in business transactions. (d) Its members are sworn to retaliate, and persecute unto death the violators of Masonic obligation. (e) Freemasonry knows no mercy but swears its candidates to avenge violations of Masonic obligation even unto death. (f) Its oaths are profane, the taking of the name of God in vain. (g) The penalties of these oaths are barbarous and even savage. (h) Its teachings are false and profane. (i) Its design is partial and selfish. (j) Its ceremonies are a mixture of puerility and profanity. (k) Its religion is deistic. (l) It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. (m) It is an enormous falsehood. (n) It is a swindle, and obtains money from its membership under false pretenses. (o) It refuses all exami-

nation, and veils itself under a mantle of oath-bound secrecy. (p) It is a virtual conspiracy against both church and state.

"No one, therefore, has ever undertaken, and for the plainest reasons none will undertake to defend Freemasonry as it is revealed in these books. But we know, if we can know anything from testimony, that these books do truly reveal Freemasonry. Freemasons do not pretend that Freemasonry, as revealed in these books, is compatible with Christianity. Their arguments are threats, calumny, persecution and assassination."

Simpson Ely.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. VIII., BY PROFESSOR WILLIAMS.

No. 25. Our accuser has no right to blame Masonry for excluding women from the lodge, for if the lodge is half as bad a place as he says it is, no respectable woman would wish to enter it, and no decent husband would permit his wife to do so. Justice, therefore, required Bro. Ely to give us credit for having respect enough for our mothers and wives and sisters and daughters, to close our doors against them! But, no; he will not do us even that much justice!

His views too, on the marriage relation I think are radically wrong; but they have been already criticised, and need not be noticed now, unless very briefly. One thing I rather like about Bro. Ely: he accepts all the consequences of his reasoning, even a reductio ad absurdum. He sees, that if his present argument is good against Masonry, it is equally good against many other useful associations of men; and he boldly accepts the conclusions! He even insists on it, that the husband should belong to no society whatever into which his wife may not freely enter! Now we leave this doctrine, for the present, to the consideration of thoughtful wives, who will at once think of our industrial brotherhoods, labor unions, athletic clubs, political caucuses, military organizations and many other societies, none of which "hubbie" ever ought to enter, because "wifie" cannot go with him! No good wife would wish to handicap her husband; and no wise man would care to clog himself with such a wife.

Bro. Ely's arithmetical statement of the marriage relation, that in God's arithmetic, "1 + 1 = 1," is as great an absurdity in sociology as it is in mathematics. The statement that 1+ 1=2, is as true in marriage as it is in numbers. "Equality" which he claims for man and woman is not sameness of talent, duty, mission or responsibility, it is not sameness of power, influence or authority.. He misquoted Scripture in saying that "the two shall be one." There is no such Scripture, and therefore his equation is false. The Bible says, "the twain shall be one flesh;" but this oneness of flesh is not personal, official, or spiritual oneness. The husband is the head of the wife, and the woman is the glory of the man. To him belongs authority, but to her, the greater and nobler power of influence. He is the head; but she the crown, the glory of our common humanity. Such "equality" as Bro. Ely teaches is derogatory of woman, for it reduces her to the level with man; she is his superior!

Woman has, however, no mission to work within a lodge; she can better serve the objects of Masonry by being an outside friend, as all good women are who understand its character; and Masonry can best serve her in the work of her mission, and in the way of protection, and relief, and redemption from bondage, by befriending her in the quiet precincts of her home. We, as Masons, war against the evils that threaten her, whether social, political or ecclesiastical; but we leave her in the rear while we stand together in the front. If a foreign foe invades our shores, we, in whose hands heaven has placed the sword, go forward without her. We do not, as did ancient Persians, embarrass our campaigns with our wives and mothers; and none but cowards would plead to stay at home, because, as Bro. Ely teaches, their wives cannot join their regiment and go with them to battle. But enough of this.

No. 26 and last. "A Mason's recognition of God is a farce and delusion." I have always had more trouble in understanding Bro. Ely than in refuting him. What he now means I can only guess. He says that the conception of God as a Supreme Being is wrong. Yet reason and revelation teach it as truth! He can only mean, then, that this conception of God, though correct, is not full, complete and adequate. But has Bro. Ely himself a perfect conception or understanding of

God? He says God must be learned in Christ, and he professes to have thus learned him. But his notion of the Divine Being differs widely from that of the Unitarian, the Calvinist, the Catholic, the Methodist, and many other schools of Christians, all of whom profess to have honestly studied God in Christ; and yet they have formed different conceptions of him. They all agree, however, that he is Supreme; but with all their study of the Christian revelation, they do not agree as to God's other attributes. Now, what will Bro. Ely do with all these honest dissenters from his own views? Is their God a "farce and delusion?" Masons will be curious to know his answer. He lays his Bible upon his pulpit, margined with certain of his own interpretations, and requires others to accept them as a condition of his fellowship. But Masonry differs from all such sectarian schools. It lays the same Bible on its table and requires its initiates to accept it as the inestimable gift of God to man, and as the rule and guide of their faith; but it leaves each one free to interpret it according to his own conscience and judgment. In Masonry, this freedom is a land-mark; and, therefore, diverse opinions do not disturb the harmony of our pursuits; for we are connected together by love, and not by unanimity. But in Bro. Ely's system these different opinions, instead of being held in liberty and love, become tests of orthodoxy and grounds of fellowship; and they divide his brethren in Christ into as many bickering sects as there are opinions!

It may be expedient for the several churches to formulate their diversified conceptions of God, and Christ, and the Holy Ghost, and to make the acceptance of these notions the basis of denominational fellowship: we do not discuss that question here. But such is not the policy of Masonry. If a man honestly accepts the creed and code already set forth in the first of these papers, we teach him to go on and search for more and still further light; but we leave him free to enjoy his advanced opinions unchallenged by his brother. Bro. Ely has been the President of a college. Shall I regard the literary qualifications for entrance into his school as the full measure of all the knowledge imparted to his students? Are the terms of admission into his church the full amount of all the religious culture and attainments of his congregation? And yet he would make his readers believe, if he could, that all that Masons know or learn of God, or duty, is stated in the few requirements for entrance into our Masonic school of virtue, science and religion! This I repeat is most illogical and unjust.

Bro. Ely closes this discussion by quoting, as a resume, certain untrue and abusive words from Finney, a while professor in Oberlin College, who, he says had been a Mason! The extract shows to every intelligent person that if Mr. Finney had ever been a Mason, he had either a most incompetent master or no capacity for learning. I close, like my brother, with a few quotations; but they are from great and good men:

A Mason's lodge is a school of piety.—Rev. Dr. Norval.

Freemasonry is an institution based on universal love.—Dr. I. Burnes.

Freemasonry is an institution founded on eternal reason and truth.—Dr. Dood.

Freemasonry is an institution well calculated to benefit mankind.—Andrew Jackson.

The great object of Masonry is to promote the happiness of the human race.—George Washington.

Freemasonry inculcates an unceasing devotion to the cause of virtue and morality.—La Fayette.

The prosperity of Masonry is a means of strengthening our holy religion.—Christian, King of Denmark.

I know that the institution of Masonry is founded on the great principles of charity, philanthropy and brotherly love.—Bulwer.

From its origin to the present hour, in all its vicissitudes, Masonry has been the steady, unvarying friend of man.—Rev. Erastus Burr.

Masonry is one of the most sublime and perfect institutions that ever was formed for the advancement of the general good of mankind.—Duke of Sussex.

I have ever felt it to be my duty to support and encourage Freemasonry, because it develops all social and benevolent affections.—Lord Durham.

Freemasonry is noble in its administration; it allows us to think and let think beyond the narrow, contracted prejudices

of bitter sectarians in these modern times. —Lorenzo Dow.

Freemasonry is a moral order instituted by virtuous men with the design of recalling the most sublime truths, and is founded on liberality, brotherly love and charity.—Arnold.

The study of Freemasonry is the study of man as a candidate for a blessed eternity. It furnishes examples of holy living, and of conduct pleasing and acceptable to God.—Rev. Dr. Oliver.

The Masonic system is a stupendous and beautiful fabric founded on universal piety. It teaches us to rule our passions, to have faith in and love for God, and charity for all mankind.—Stephen Jones.

The laws—of Masonry—are reason and equity, its principles benevolence and love, its religion purity and truth, its intention peace on earth, and its disposition good will among men.—Rev. T. M. Harris.

The principles of Freemasonry are based on pure morality—its ethics are the ethics of Christianity—its doctrines, those of patriotism and brotherly love,—and its sentiments, those of exalted benevolence.—De Witt Clinton.

I venerate the Masonic institution, because when its principles are acknowledged and its laws and precepts obeyed, it comes nearest to the Christian religion of any institution I am acquainted with, in its moral effects and influences.—Rev. Fred Dalcho. John Aug. Williams.

Harrodsburg, Ky.

THE CONSPIRACY OF SILENCE.

BY REV. H. H. HINMAN.

The pending discussion between Professor Ely and Professor Williams, though wholly uncandid and inadequate on the part of the latter, is a decided departure from Masonic usage. Freemasonry for more than seventy years has been under indictment for high crimes and misdemeanors. As an organization it has made no plea and has deigned no reply. Its members have maintained practically a conspiracy of silence. No grand lodge or other distinguished body of Masons has ever undertaken to defend the institution against the most important charges brought against it. In the language of Thaddeus Stevens, it hides itself behind its very enormities. This refusal to discuss, this conspiracy of silence, is one of the most dangerous features of this or any other institution. The public good demands that the real facts concerning the institution of Masonry be known to the public, and that its true relation to Christianity, public morals and civil justice shall be fully understood. Nothing prevents such a full and ample discussion except this conspiracy of silence, and hence of all conspiracies, it is the most dangerous to the public weal.

In an age of public discussion, when all questions are sharply scrutinized, one would suppose that a body of intelligent men would be ashamed of such withholding of the attention due to the pending indictment. It implies an arrogance of assumption which is as astonishing as it is painful. There is still reason to hope that there are candid, thinking men in the fraternity who will refuse to be parties to such a conspiracy and will consent to a full and candid investigation of the nature and relations of the Masonic institution. That a discussion of the oaths and penalties of Freemasonry would justify in the public mind their existence and their continuation cannot for a moment be supposed. A full, free, candid discussion of the real facts would be the destruction of the institution. Because eminent Freemasons know this to be true, they therefore insist on silence and secrecy as the essential elements of the institution. Whether a continued discussion, a continued holding up the facts before the public mind, will ever break up this conspiracy of silence remains to be seen, but manifestly it is the duty of every Christian citizen and every lover of humanity to insist that it shall be broken up, and that secret societies, like all other institutions, shall be brought to the bar of public opinion, and there adjudged according to their intrinsic merits.

Oberlin, Ohio.

Our interest in any reform will be proportion to our knowledge of it. And the best means of informing ourselves and others on this question and thereby deepening our interest in the subject is by reading The Cynosure.

A MASON "ON SIGHT."

BY PROF. D. B. WILLSON.

The campaign at the primaries and in the nominating convention against Senator Quay over the Governorship in Pennsylvania has failed. It remains to be seen next fall how the people of the State will pronounce upon the contest.

John Wanamaker was the most prominent leader of the opposition, and his speeches throughout the State have excited attention far beyond its limits, and have been widely read. In the midst of the campaign, this merchant prince marred his Christian career by joining the Masonic body. The Philadelphia Public Ledger for April 1st had this item:

"The unusual ceremony of creating a Mason on sight was conducted on Wednesday afternoon at the Masonic Temple, followed by a banquet in the evening, with a number of prominent guests in attendance. The degrees were conferred in this way upon John Wanamaker, City Solicitor John L. Kinsey and Rabbi Krauskopf. The creation of members of the fraternity is said to be an exercise of the highest prerogative of the Grand Master. About 125 of the most prominent members of the order were present at the ceremony. Among the addresses made was one by Judge Pennypacker, who with Judge Gordon, was similarly honored by the Grand Master last year."

This was a marring of a Christian career, which has been long and honorable. Mr. Wanamaker was born in 1838 and in his youth was secretary of the Philadelphia Y. M. C. A., and was thus closely associated with George H. Stuart, the President of the association. Mr. Wanamaker in early life went into the clothing business. He advertised largely and grew in wealth, and to-day is at the front in business enterprise. Nor did he intermit his religious work. He was for years President of the Philadelphia Y. M. C. A., and the Bethany Mission, inaugurated by him in Southwest Philadelphia, grew into the Bethany Church, the names of whose pastors are widely known, such as Arthur T. Pierson and J. W. Chapman. He is now President of the Pennsylvania Sabbath Association.

The act of the Grand Master is thus referred to by Dr. A. G. Mackey in his Masonic Lexicon, page 715, under "Making Masons at Sight:" "The prerogative of the Grand Master to make Masons at sight is described as the eighth landmark of the order. It is a technical term which may be defined to be the power to initiate, pass, and raise candidates by the Grand Master, in a lodge of emergency, or as it is called in the Book of Constitutions, 'An occasional lodge,' specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the lodge ceasing to exist as soon as the initiating, passing, or raising has been accomplished, and the brethren have been dismissed by the Grand Master." "The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Masons, convenes a lodge, and without any previous probation, but on sight of the candidate, confers the degrees upon him, after which he dissolves the lodge and dismisses the brethren."

Edmond Ronayne is quoted to us as follows: "Such Masons have all the privileges and rights of other Masons, and the only difference in their case being that they are rushed through all the degrees without being proposed, balloted or examined in the ritual, but they are stripped and put through all the degrading ceremonies and required to take all the oaths the same as other Masons. It is usually distinguished persons who are thus initiated, and only a Grand Master who can put them through, and generally only select Masons are present." Thus it is, only distinguished persons. Men build up a character and gain a position by years of hard work, and then Masonry courts them. They have some end in view, and Masonry may help them. The young man wants to rise and joins the order. The older man wants some gain and closes with the tempter.

Allegheny, Pa.

Be not ye 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?—2 Cor. 6: 14, 15.

GOOD ADVICE TO WORKMEN.

REV. J. MILLIGAN WYLIE.

No one denies that there may be legitimate organizations of laborers. That the followers of a trade should meet to consider how they may advance the efficiency of their occupation is not only allowable but is a duty. God requires us to be as capable as possible. The men whom God selected to build the Tabernacle "were filled with the spirit of God in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." If labor organizations had for their object to be filled with the spirit of God in wisdom, etc., they would not think of meeting in secret.

We all recognize that the provocation which leads these unions to adopt secret methods is the oppressions of employers. Secret methods are adopted as a means of self-defense, but self-defense soon degenerates into selfishness, and selfishness becomes revenge, and instead of stopping with their rights they consider any advantage over an employer to be legitimate, and the labor union there stands before God and before the world in the same class as the combined capitalists; each watching to defeat the other. When members of any trade begin to plan in secret the public loses confidence in their uprightness, knowing that human nature is the same, and unless restrained by Christian love and the modifying influence of public opinion it will become selfish and intolerant. Unlimited power can be safely committed to but one person in all the universe and that being is the Carpenter of Nazereth, the now exalted Lord Jesus Christ.

This tendency to selfishness is seen in the fact that these men thus united will forbid anyone from working who does not enter their secret order, even though such a man may be the best citizen of the community and may have conscientious and religious objections to joining the order; yet they will allow him and his family to suffer unless he unite with them in their close compact. No one can imagine Jesus as a workingman acting in such a manner toward another carpenter. I believe that if the laboring class would simply proclaim their wrongs to the world and to the Son of Man at the right hand of God, that trusts and monopolies would melt before the fierce fire of public indignation which the Holy Spirit would create in the breast of humanity.

But so long as men adopt measures of retaliation, so long will they be left to fight their own battles. Let them show love for God and love for every needy man and appeal to those sources of relief which God has ordained, viz., his own power and Christian public sentiment; and adopting only Christian methods they will realize what they are now vainly seeking to secure.

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HOW THE CHURCH MAY HELP THE NEEDY.

In a large Congregational Church in the midlands of England there was in operation a few years ago a very practical plan of fraternal insurance. It began in connection with a Young Men's Bible Class, which, during a period of nearly fifty years, had been able to run up a total enrollment of over 1,000. Perhaps the number of active members would at no time be over 150, probably more generally about 100 to 125. Some remained connected with the benefit department after they had ceased to be regular attendants of the class and even some who had moved to other towns retained their connection with the class for a time by keeping up their dues. Perhaps it would be safe to say that 200 men in different vocations of life, some married and others unmarried, some living in the city and some not, would be about the usual number of members in the benefit department. Only members of the Bible class were eligible for membership. Members were admitted on payment of a small initiation fee, without any severe medical examination. Small regular weekly or montly dues were assessed. In addition to these assessments there were various sums added during the year, as, for instance, the proceeds of their anniversary services and supper, which would rarely fail to add $100. Occasional thank offerings and small dona-

tions would also find their way into the treasury. The ordinary class collection, however, was used for class expenses and missionary purposes. The money was wisely invested and carefully managed.

If any of the members were sick and in need, an allowance was made, medical atendance furnished, or paid for, and many kindnesses shown. Of course, it frequently happened that the more fortunate members who were quite able to pay all expenses when sick would remit all claim they might have upon the fund, while to those who did need help it was a supreme blessing and a great comfort to know that their case was cared for by Christian brethren. In case of death there were funeral expenses to meet and sometimes widows and orphans to care for, all of which was done in Christian love. It was possible for a member to get assistance in cases of sickness or death in his family by payment of additional dues.

There was also a convalescent fund through which a member could be sent to some health resort for a few days or weeks, as the case might require. It could hardly be termed a strictly self-supporting insurance society, for the fees were small and a considerable part of the money was from contributions rather than fees, but there was in it enough of the insurance feature to remove what has been called the "sting of charity." It may be well to state that the church as a church had also a very thorough system of helpfulness for members in need who were not eligible for the Bible class benefits, monthly communion offerings, New Year collections and occasional bequests, with small invested funds, enabled the deacons in the name of the church to distribute about $50 per month. A few of the beneficiaries were permanent, others temporary.

Many of the churches in England have systematized methods of helpfulness and in some instances Sababth schools work a plan among the children whereby assistance is rendered in sickness or in death.

It might be supposed that churches would be frequently imposed upon by the unworthy. Perhaps they were occasionally, but not often, and it certainly opened up a large field of usefulness which might well be entered by many other churches. James Hyslop,

Pastor Mt. Hope Congl. Church, Detroit, Mich.

HOW TO AID WORKINGMEN.

Our object in devoting this number to the exposition of the oppression of secret labor organizations is well expressed in the following words from the preface of Ezra A. Cook's ritual of the Knights of Labor. They apply with equal force to the long list of labor unions that have sprung up since this ritual was published:

"A sincere desire to aid workingmen in their efforts to secure the greatest good to the greatest number; to make industrial and moral worth the true standard of greatness and to secure to workers the enjoyment of the wealth they create has led to the publication of this ritual of the Knights of Labor, together with an historical sketch of the order and its declaration of principles with quotations and comments.

"This country is emphatically a workingman's country. Our moral, social and political opportunities are such as to make every citizen heir to an inheritance that millions of dollars could not buy. With an open Bible before him, a common school in every neighborhood, a ballot in his hand and the government working by, with and for him, against caste and titled aristocracy; with a Father Almighty in heaven and a Savior calling by his Holy Spirit; every workingman, however humble, is a capitalist, in the largest and best sense of the word.

"In pledging secrecy and obedience to the organization of the Knights of Labor for life, he signs away the right of private judgment, as it relates to many affairs, and becomes an abject vassal of a 'committee,' who use him as a tool to further the interests of a great monopoly, which loves 'darkness rather than light, because its deeds are evil.' A monopoly which compels its members to become the enemies of those who oppose it. The assassin, so far as possible, of the weal of workingmen who will not join it. With arrogance and oppression the order compels its members to resist the administration of law, when it conflicts with its supposed interests. It claims the right of monopolizing every industrial interest and while

strengthening itself in this position at every possible point attempts to wage a war of extermination on all monopolies who question its right of supreme sway. Such, as we understand it, is the nature of this young and dangerous monstrosity, which borrows from the graves of the dark ages the title ("Knight") long since made, in consequence of the progress of nations, a subject of just ridicule.

"Since this order is sweeping in members from all parts of our beloved land, and has already wrested from many toilers the opportunity of enjoying the wealth that they have created, by destroying it; having laid violent hands on their business and taken from them their wages; since it has caused them in some instances to be murdered and to become murderers; since it places them in a warlike attitude towards those persons and institutions which they should encourage and cherish, we publish this exposition. May it enlighten the minds of many brave and conscientious Knights of Labor (who have unwarily been lured by the bait and caught in the snare), to repent of their want of circumspection, to confess and forsake this their sin and warn their neighbors of the fraud.

"It is also our desire to save the many, who have not yet been humbled and degraded by training in its ranks; the many who have not yet sold their birthright, in an hour when weary and oppressed by some scheming Jacob, for a mess of pottage, from joining the organization of the Knights of Labor.

"Shall mystic bands with cruel hands,
Usurp and govern all the lands?
From sea to sea, from pole to pole,
Shall men profane God's name in vain
In secret lodge for lust of Gain,
And sell the body with the soul?"

"Let light now shine with power divine,
To overthrow the base design
Of those who toil the young to gain;
Who strongly bind the noble mind,
In slavery's chains—until they find
They seek for liberty in vain."

It is by their oaths that secret societies maintain their strong grip on their victims. The August Cynosure will show how this grip may be loosened.

WHAT ARE THE OBJECTIONS TO LABOR UNIONS?

We do not speak of unions as they might be, but as they are. We believe that wageworkers should combine for mutual support and help, but we object to the unions as now conducted.

1. Because they are secret. Secret organizations are contrary to the example of Jesus Christ. He said, "In secret have I said nothing." They are also contrary to his command. He said, "Let your light so shine before men that they seeing your good works may glorify your Father which is in heaven." There are many other objections to secret orders, but these are sufficient for Christians.

2. We object to these unions because they are unjust. They demand the same wages for all their members. This is of no aid to the able and energetic, but it compels employers to pay to the careless, idle and worthless wages which they do not earn. And if these worthless men are discharged, the union orders a strike and competent men are denied the privilege of earning their daily bread until they are restored. This is stealing both from the good workmen and the employers, and is a violation of the eighth Commandment.

3. We object to them also because they are lawless. The leaders usually tell the men that they must be law-abiding, but it is known to all that strikes are almost never carried on without violence, intimidation, assault and murder. The sixth Commandment is violated, not occasionally, but constantly by the unions. To cry "scab" at a fellow-workman has in it the spirit of murder.

4. We also object to them because they are oppressive. The principle of the orders is: We will endeavor to compel all workers in our trade to unite with us, become subject to our laws, and if any will not do so we will endeavor to prevent them from earning bread for their wives and children. If these unions could have their way all workmen in their lines would be compelled to unite with them or starve to death.

5. We object to them in general because they supplant the laws of God and the laws of the State by their own enactments. They substitute for the rule of

the Bible, civil law and personal conscience, the edicts of a small minority of a secret lodge, and whatever it is needful to do to sustain their usurped power they undertake. How long men shall labor, what pay they shall receive, what material they shall use, to whom men shall sell goods, all these things they assume to decide, not for themselves but for others. God has given no such power to men. Christians cannot innocently be partners in such work.—Pres. C. A. Blanchard in Lodge Lamp of August, 1894.

SLAVERY OF SECRET LABOR UNIONS.

Another objection to secret labor organizations is that in their conflict with the civil law they rob many of their inalienable rights. Our Declaration of Independence, as we have stated, and as you all know, secures to every man the pursuit of happiness, but never in the darkest ages of the world, under the most despotic government, has a worse tyranny been exercised than is practiced by secret societies in this free country, in these last years of the nineteenth century. They rob men of the right to win bread by honest labor except at their dictation. They say when men may work and when they must be idle. They prevent men from using their God-given powers as they are pleased to use them. At the close of our war, Whittier represented the freedmen as singing,

"We own a hoe, we own a plow,
We own the hands that sow,
We sell the pig, we sell the cow,
But never a child be sold."

The working man of the city cannot say that. The lodge claims to own their hands, and it says when they may work and how they may work. A winter or two since our New York papers gave the account of a man who was arrested and brought before the bar of justice for failing to support his family. On the trial these facts came out: He said: "I am a blacksmith; I belong to the blacksmiths' union. I was working for $3 a day. The union decreed that I must not work short of $3.50 a day. My employer was not willing to give it, and so I was compelled to go idle. I would like to work, but I cannot work." That man had to go idle and his family had to suffer.

In the New York Tribune of the 14th of this month I read a special dispatch from this city. It said that a carpenter, I think by the name of C. S. Marks, landed in this city on that morning from Twin Lake, Wisconsin. He had with him a kit of carpenter's tools. As he stepped on the sidewalk he was met by a committee from the strikers. They asked him if he belonged to the union. He said no. They said,

"Then we will take your tools;" and they took his tools and carried them to their headquarters on Lake street. He appealed to the nearest police station. The captain said to him,

"Are you a member of the carpenters' union?"

"No, I have just returned from a job of a month at Twin Lake, Wisconsin."

"Well," said the captain, "they took your tools from you because they were afraid you would go to work; I can't do anything for you."

That was right here in this city of Chicago. Why, if there is justice, this city will be held at the bar of justice to make that man good for the loss which he has sustained by being deprived of the protection that the law should afford him. Chicago has been awarded the World's Fair. I am glad of it. I am glad that it is to come here. But if the lodge steps in and says to men whose work may be needed in making the necessary preparations, "You cannot be employed unless you put your neck under our yoke," then I say the lodge should be suppressed.

I say the right to work is a right that God has given to every man, and that right ought to be defended. I remember when this conflict between labor and capital began. So far as I know, I printed the first labor advocate that was ever printed in this country in the interests of the laboring men. My sympathies were wholly with them, and for this reason: The manufacturers had entered into a conspiracy under our laws, which are always rendered possible by preventing imports of their articles except at a high price,—they had entered into conspiracies all around to raise the prices of their products. The men found out that these manufacturers were making themselves very rich on their labor, and so they insisted on higher wages, and my sympathy was with them. I did all I could to help them. I printed their paper. But

when these labor unions took one step farther and said that a man cannot work unless he belongs to our lodge, then I quit them. I say that every man has a right to work on such terms as he pleases, and that freedom is a mockery that does not leave men free to work on the terms that they may agree upon with their employers.

If we knew it, we are in the first stages of the French Revolution. The reign of anarchy is upon us. The reign of the clubs is upon us. We are under its reign now. We say the people rule in Chicago, but the clubs really rule in Chicago. And it is time that we see to these facts and to the dangers that threaten us on every hand. If it should take the whole power of our national government to defend a man in his right to work, that man should be defended.

Here is where secret societies are doing what would not be tolerated from any other source. If our State Legislature should exercise the tyranny that these lodges exercise there would be a revolution; men would not stand it. If your Legislature in Springfield should say, "Carpenters shall not work in Chicago except so many hours a day and at such wages an hour," every man who shoves a plane, who had the spirit of a man in him, would say, "I work when I please, and now I take the consequences." And I say that it is time that this anarchy that is upon us was brought to an end.—Rev. B. T. Roberts.

ATTITUDE OF LABOR UNIONS TOWARD NON-UNION WORKINGMEN.

We are told that there are one million of men in the United States belonging to some labor organization and that there are seven millions who do not. It will well repay the unprejudiced investigator to examine into the relations existing between these two classes. What is the course pursued by the union man toward his nonunion brother? It is sufficient to say that the military and other armed force employed at the scene of strikes is as much needed to protect the lives of the nonunion men as it is to prevent the destruction of property. Will it be asserted that the seven millions of nonunion laborers have no rights which the one million union men are bound to recognize? Again, it is a fact well known to those who have paid attention to the subject, that many of the members of labor unions have been forced into joining them, because a refusal to do so would result in ceaseless annoyances and acts of petty spite on the part of their companions that would make life intolerable, to say nothing of the social ostracism to which they would be subjected.

It is safe to say that there is not a single member of a labor union possessing ordinary intelligence who would consider it of any use whatever in gaining a point with his employer to leave his service quietly, individually or in company with others, and seek work somewhere else. It is his belief in his ability, in conjunction with his companions, to prevent other men taking his place that impels him to leave; and this he knows cannot be done without violence; therefore, the very existence of the institution of strikes is founded upon lawlessness.—H. F. Henry Jr., in the Social Economist.

EVIL EFFECTS OF TRADES UNIONS.

The following admirable summary of the evil effects of trades-unions is taken from Francis Lieber's Political Ethics, Vol. 2, pages 201-204. He is a high standard authority on such subjects and we trust our readers will carefully ponder his words:

"The evil effects of these trades-unions, as they have appeared of late, in many countries, may perhaps be summed up thus: They are oppressive to the employer, who cannot freely choose the workmen he prefers; they interfere with society at large, by interrupting the free course of demand and supply, create unnatural prices, or wholly interrupt entire branches of industry; they necessarily, therefore, drive capital to other regions, where it will find its natural market, and thus the workman is injured; they promote idleness by procuring for the unskilled the same chance of labor, and, when once established, are oppressive to apprentices, of whom they admit but a small number in order not to increase the number of workmen and consequently the chance of labor; they intimidate and oppress masters and those workmen who are not members; they promote expense and immorality among

the members by the strikes, and have it always in their power to injure grievously their employers by selecting periods for their strikes when they are under heavy engagements; they hurt themselves by actually raising wages in many cases above the natural price, and thus make industry flow to other countries; they are more apt to adopt and follow their own code of morals, the more secret and unlawful they know their proceedings to be; they impose heavy taxes upon the intimidated and fearfully support the guilty of their association. In brief, they form a most oppressive flagrant and unrighteous aristocracy, knowing no interest or moral code but their own.

* * * "Trades-unions are originally voluntary associations, but they easily intimidate those workmen who will not join them; they force the masters to employ men of their union only; they fix the proportion of the number of the skillful workmen to the apprentices to be employed; they elect their overseer; they regulate wages and time of labor; and woe to him who disobeys. In many cases refractory workmen have been murdered, or were made blind by vitriol being thrown into their eyes. The colliers of Lanarkshire, taking advantage of the great demand for iron in 1835 and 1836, issued a mandate that no colliers should work more than three days or four in the week, and at the utmost five hours in each day. The order was implicitly obeyed, not only there but in many other counties. They held out several months, and the price of coal was immeasurably raised, so that the total loss from coal monopoly and strike caused by the colliers' combination in eighteen months amounted to £678,000 sterling. The master is forced to employ those whose turn it is on the list; thus the main inducement to skill and industry is annihilated, and the inferior workmen, always more numerous than the skillful, are encouraged.

"To keep the union from increasing too much, a very large entrance fee is demanded, and the time of apprenticeship made very long. High rewards are paid for discovering any disobedience, or even for 'unshopping,' that is, throwing out of employment, highly skillful hands. Secret oaths were taken to keep the first oath itself secret, to inform against refractory workmen, and even to commit assassination of obnoxious masters, if commanded by the secret committee elected by intermediate elections. High sums were paid for assassination, the defense of the assassins carried on by common expense, and false alibies easily sworn to. In single cases the unions must be almost always successful, because, as was stated already, they select for their strikes those periods, if possible, when employers are most embarrassed and heavy bills are running against them, while those that strike are supported from the common fund.

"The trades-unions wean the members from their families, and crimes, as is exhibited by statistical tables, have increased lamentably with their increase. The enormous losses which the community at large has suffered during the fifteen years, when the unions have been in most vigorous action, and which were ultimately likewise sustained as a matter of course by the working classes, are inconceivable. Never has aristocratic monopoly been probably carried out more sternly, ruinously, and barbarously than by the Scottish trades-unions. If it should be objected that the abuse here stated, and undeniably proved by judicial and patient trials as well as by minute statistical inquiries, proves no more against trades-unions in general than murders would prove the unlawfulness of keeping armies in general, we must observe that the cases are not the same, for trades-unions, if they are for the purpose of extorting higher wages, are in their principle unlawful as well as unjust on moral grounds; that according to the natural course of things, according to the universal character of man, they must lead to oppression and great abuse, as they have done everywhere, though they need indeed not lead to assassination; but that with regard to this latter point we ought also to remember that these awful effects of trades-unions took place, not in nations where murder is common, but among the Scotch, a people not prone, by any means, to violent crimes."

The Christian Conservator of Huntington, Ind., has rendered valuable service to the cause by publishing Bishop Jonathan Weaver's lecture on the lodge question.

A MENACE TO THE COUNTRY.

The report is published in reputable journals of the enlisting of minute men all over the country among laboring men for mutual defense against the aggressions of the great corporations of the land. It is not known that these minute men are armed at present, but it is admitted that they will be drilled in the use of arms so that they will be servicable in a fight. The whole movement is proceeding under cover of secrecy. It is denied that it is under the auspices of the Knights of Labor, yet Knights of Labor members probably make up the greatest part of the enlisted minute men. To us this is a menace to the peace of the country.

When men are being enlisted in secret and trained for taking the law in their own hands without sanction of government, it looks very much as if treason were lurking somewhere in the movement. If our government cannot protect us in our just rights, the time must be near when we will need a new one, and this movement may have significancy in that direction. It may be an intimation that the people are about to assume once more their original powers. We know not whereto this matter will grow, but to our minds there is something rather alarming in this movement of the "minute" men if correctly reported. It proceeds on the supposition that officers and courts have failed to protect the working man as against his employers. It certainly should be a warning to the whole nation to do justly with all. "Righteousness exalteth a nation."—Christian Instructor.

THEY MONOPOLIZE LABOR.

Whether governmental control of railroads, telegraphs and telephones would, as demanded by this order, be desirable in view of the vast increase of political power and temptation to corruption that would inevitably follow is at least questionable. Nor does it seem wise, by abolishing the contract system, as to public improvements and purchases, to thereby prevent the competition, which bids and contracts afford, and thus vastly increase their cost. In No. 10 of their "declaration," compulsory arbitration between employers and employes is demanded. If the only question for arbitration was that of wages, this would not be so objectionable, but the Knights of Labor claim a complete monopoly of labor. Not only do they demand of members of their order the most abject, unquestioning obedience, even when personally they have no grievance and to obey means great suffering, even for the necessaries of life, for themselves and families, but they say to employers, "you shall neither hire nor discharge a hand without our consent, for any reason, and we will fix the hours of labor and the wages that you shall pay." But the half has not yet been told: They say to every laborer, "join our gang or you shall have no work," and beginning with calling them names, such as "scab," and "rat," where freemen still refuse the lodge bondage, villification, intimidation, the boycott, violence and murder are resorted to; towards such laborers, and any who may dare to employ them, as scores of strikes have proved, where the only grievance was the employment of a few men who refused to join the Knights of Labor. The McCormick strike and riot and the two strikes of the Lake Shore railroad switchmen are fair examples of the demands of the order on this point. The only grievance claimed by the order in either case was the employment of half a dozen non-union workmen of sober, industrious habits.—From Knights of Labor Illustrated.

Sister Hattie E. Powers, formerly of Beacon Light Mission, Philadelphia, is now located at Northfield, Mass., at Wayside Inn, where she is conducting an anti-secret mission, giving chart talks and having books on sale.

SUMMER SCHOOL

The summer school of Wheaton College offers instruction to teachers in Latin, Greek, German, French, and Natural Sciences; also Christian Evidences and Mental Sciences, Music, art, etc. The student will nowhere find a more moral, healthful, restful retreat for study and recuperation than Wheaton. Try it.

Our Symposium.

SECRET LABOR SOCIETIES.

Rev. H. L. Barkley, D. D.: Secret societies can levy no special claims to any real rights in the government which are not the real and proper rights of each and every citizen in the United States. Whenever any part of the governed, unknown to the other part, enters into, or gives assent to, any combine or organization, to which the other part is not allowed access or a fair and impartial knowledge, it naturally creates suspicion, and justly, too, and opens the floodgates of revolution and rebellion.

H. M. Hugunin:—A few days ago I met a union printer in Chicago out of a job and looking for work. A day or two before that I had heard of a vacancy in a nonunion publishing house, and advised him to apply at once for the situation. I invited him to go with me immediately and see about securing it. But no, he said he had first to go and obtain permission from his union to take work in a nonunion office. He came to me an hour or two later with (as I suppose) the requisite permission; but I was unable to help him, since the coveted situation had been already filled. I think this instance fairly illustrates the evil principles which the N. C. A. and the Cynosure oppose.

A. J. McKinney:—I was working as a paperhanger in this city (Pueblo), last month, and while purchasing material at a wholesale house, was accosted by a walking delegate of the Painters and Paperhangers' union of this city, who suggested that I had better be quick in joining the union if I expected to get work. I inquired if his union was oath-bound and he said it was. I told him I would not join any secret society. "Well," said he, with an air of insulted dignity, "if you continue to work you'll have to join the union, for the boys won't stand it." This suggestive threat was repeated during the conversation. I continued to work a few days, when my hitherto generous customers had no further work, and my former employer has no further use for me, though his union men are busy, as usual. He suggested that I had better not get the animosity of the boys. So I am confronted with the necessity of membership in the union or the alternative of being unemployed. I take the latter, and shall adhere to my Americanism and God-given liberty at cost of bread and butter, if need be.

Samuel S. Montgomery: The public has begun to think that it is now time for the people of this city of St. Joseph to halt and see where they are drifting, and what precedent they are laboring to establish, and by what forces they are being propelled. Here we have a secret society after its regular meeting resolving itself into an indignation meeting and dictating to the school board. Such was the action of the Knights of Labor at their meeting last Monday night, and the leader of the disturbing element of the society, which is bound by oath to further the interests of each other, turned the gathering into an indignation meeting, and resolved itself into a permanent organization. For what? To dictate to the school board such persons as they in their judgment may think fit to teach in our schools. Where is the end to this? What right has any secret society to dictate public affairs? What community will tolerate such?

Rev. F. M. Foster: The number of societies is legion. Our danger is not so much from the large ones as those of more recent date. They present all kinds of pretexts as reasons for public favor and patronage. The insurance feature is one of Satan's masterpieces; not a few are drawn in by this net. Some of our members have yielded, accepting membership in the Royal Arcanum for these supposed worldly advantages. One congregation in this city lost several through insurance in this society. Rumor has it that not all our sessions regard membership in this order as a violation of the churches covenant. Those who will read the obligation must be convinced that the Royal Arcanum is a secret society and membership in it inconsistent and wrong. These small societies, such as labor unions, college fraternities, etc., are more dangerous than Masonry itself. They slay more good people and teach the doctrine of secrecy. It has

come to pass that you can hardly buy or sell, or be a mechanic, or get work unless you bow to Baal. Blow the trumpet in Mount Ephraim, for there is noise of war! The enemy is invading our liberties!

K. A. Orvis: Since I came out of the lodge I have endeavored to inform myself as to the nature of all secret societies from Freemasonry, as the parent body, down to the Grange and Knights of Labor and all intermediate orders, and in so doing I find that the same general principle runs through the whole family, that of selfish benevolence or favoritism, and are only so many feeders and stepping stones to the parent society. A blow aimed at one of the minor orders is felt by the whole family, and arouses the venom of the entire brood. We are told by Masonic authorities that they cannot conceive of anything more that the soul of man needs than is furnished by their rites and ceremonies, thus excluding entirely the need of Christ as a Savior from sin, and even exclude His name from all their worship. The hymn, "I Need Thee Every Hour," meets with no response in their faith or ceremonies. Surely if Masonry needs no Christ, Christians need no Masonry, for the Bible says, "God shall supply all your needs according to the riches of His grace in Christ Jesus our Lord." If this is true, how inconsistent it is for Christians to seek to supply a supposed need by joining a Christless lodge of any kind when God's storehouse is open and full and at our command, having only to ask and receive that our joy may be full.

H. Copeland: Infinite wisdom, prompted by infinite love, has ordained three associations for the well-being of the human race, viz., the family, the church and the civil government, and any man who will faithfully do his duty in these three will have neither time nor money to spend in the lodge room. But ever since the fall a restiveness under divine restraint is conspicuously present in the lives of men, hence the names and number of lodges are legion, as if the creature could outwit the Creator. But to one who has for a lifetime been identified with the laboring class, it seems a duty to inquire: Are trades-unions a benefit to the working man? I say no, and for the following reasons: These unions have to be supported by money that belongs to the workingman's family. Do you say the unions keep up the price of labor as much or more than they cost? Again I say no, for these labor combinations discourage capitalists from investing their capital in anything requiring labor, so turn their capital into other channels. This necessarily reduces the amount of labor to be done and in the same proportion increases the laborers.

Again these unions are in direct opposition to free commerce. Labor is a marketable article, as much so as the products of the farmer, the prices of which will fluctuate in proportion to the demand and supply, which is the only legitimate means of governing prices. Every other means will ultimately prove a failure. Every man has as just a right to say what he can afford to pay for labor as the laborer has to say what he must have for his labor. The contract must be mutual. Otherwise anarchy only prevails. This would be destructive of free government. Unions deprive the workingman of his natural right to work for whom, when and where he pleases; just as much so as the farmer has to choose his own market for his produce. Both the workingman and the farmer are, or ought to be, their own arbiters in such matters. But trades-unions assume the right to lord it over the workingman, telling him when and where to dispose of his own capital, and to disobey at his peril.

The employer and the employe have the sole right to say when work is to be stopped or resumed. But again the ruling faction of the union interposes as umpire and orders when work shall be stopped or when it may be done, suit who it may. This involves strikes which are only another name for mob law. Such dictation makes slaves of free men, and is subversive of civilization. It is the binding duty of man to provide for himself and all who may be dependent on him to the best of his ability, and it is his prerogative to select the best time and means to this end. But when he barters off this right into the hands of a walking delegate who is being paid with money that ought to buy bread for his family, he is

selling his birth-right for a mess of pottage.

Brother workmen, it belongs to you and me to decide whether our employer suits us or not, or whether we can better ourselves, and as free citizens, of a free flag, to better our situation when we judge best. The employer has the same right. This is the law of reciprocity, and accords with a free government. The legitimate fruits of unions are opposed to both, and contribute to anarchy. We are therefore forced to the conclusion that to the workingman unions are not profitable, but evil only.

Editorial.

CUT IT SHORT.

Reader, cut this out and memorize it, especially if you are one of our contributors. In these days when men travel by lightning, talk by telephone, crowd messages into telegrams and write letters on postal cards, you can't afford to write long articles, and others can't afford to read them. Write frequently, but be sure and boil it down.

When you've got a thing to say,
Say it! Don't take half a day.
Where your yarn's got little in it,
Crowd the whole thing in a minute.
Life is short—a fleeting vapor—
Don't fill our forty-page paper
With a tale which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers,
Polish her until she glimmers.
When you've got a thing to say,
Say it! Don't take half a day.

HOW THE DUES ARE KEPT UP.

A New York morning paper gives light on how the dues are kept up in trades-unions. It says: "The walking delegates have adopted a drastic plan to get delinquent members of their respective unions to pay up. They have decided to make regular tours of the shops and buildings, from the Battery to Harlem, ordaining strikes where delinquent members are found at work. By this means the delegates think they will compel all delinquent members to pay up. The plan was reported at the meeting of the board of walking delegates and endorsed.

MASONRY WRONG IN PRINCIPLE.

What a thing was in essential principle few statesmen were better qualified to discern than Daniel Webster. He penetrates to the heart of this question when he writes in a letter dated at Boston: "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, 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 on its members there are such as are entirely incompatible with the duty of good citizens."

A GREAT JURIST.

Among the judges who have sat on the highest bench Chief Justice John Marshall is more than eminent; he is pre-eminent. He holds a place in American history that is exclusively his own.

Like Washington, he became a Mason when young, but afterward neglected its puerilities. In a letter to John Bailey, Esq., he wrote: "I have been in a lodge but once, so far as I can recollect, for nearly forty years."

The decision of this great jurist respecting Masonry deserves the respect accorded to other decisions given by that chief of the supreme bench upon whom it devolved to interpret and settle a nation's constitution. This is his decision given in a letter to Hon. Edward Everett, the great orator and statesmen: "The institution of Masonry 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."

WHERE A SEARCHLIGHT IS NEEDED.

In reviewing our publications on the evils of secret labor unions, we are impressed that we have not turned the search light enough upon this part of the enemy's works. We have been too exclusively employed in discussing the evils of Freemasonry, while the spawn of lodgery called the "minor" secret orders and especially secret labor unions have not received sufficient attention. In the future we will try more to demonstrate by indisputable facts that they form part of a great system of Babylonian pride and Egyptian darkness. If Masonry and Oddfellowship have felt severely the attacks upon their strongholds, they are making good all losses by training up an army of young men whose convictions are paralyzed in respect to secretism by the swarms of orders which cover the hook of lodgery with the bait of mutual protection, business aid, insurance, good-fellowship, patriotism, etc. The people should understand the nature and effects of these orders—how they are putting the "mark of the beast" on every man's forehead and in his hand, and yoking him to a system that will enslave his conscience, weaken his faith, squander his means, alienate his household and debauch his character.

"THEY REST FROM THEIR LABORS AND THEIR WORKS DO FOLLOW THEM."

The following brief memorial was prepared by a committee of which Rev. J. P. Stoddard was chairman at the last annual meeting of our Association:

"It is with gratitude we recognize the goodness of God in sparing so many of the veterans whose long and faithful opposition to the secret works of darkness merit our highest commendation, and we thankfully acknowledge our indebtedness for their co-operation, their contributions and their prayers, and we pray that they may be spared to witness greater victories in the cause so dear to their hearts.

"We also wish to record our heartfelt appreciation of the noble, Christian character and self-sacrificing devotion to our reform cause, of those of our number who during the past year have entered their rest and received the crown; among whom are Bros. Caleb Lyons, M. L. Worcester, Wm. C. Bissell, Rev. A. J. Bolen, Bro. and Sister Amzi A. Johnson, Ezra C. Wyatt, Daniel Powers, Rev. Ebenezer S. Bunce, Thos. Kingsworth, John Shuh, Sumner Avery, J. B. Matthews, and others. We extend to their kindred and friends our Christian sympathies, and prayers commending them to the God of all grace and consolation for his favor which is life, and loving kindness which is better than life."

THE SCHWENKFELDERS AND THE LODGE.

The above denomination, at their last conference in Pennsylvania, revised their constitution on the lodge question so that chapter 12 reads as follows:

"Secret societies are to be condemned as foolish in their origin, development and historical claims; as childish in their performances, as selfish and exclusive in their constitution and aims. They allow a priesthood without piety, a membership without morality, and a hope of heaven without holiness of heart. They are capable of producing much evil and are incapable of producing any good which might not be effected by safe and open means. They cannot claim the best in any man. The single distinctive element of secrecy makes the oath-bound society injurious in its effects on society and the individual. Membership in the least objectionable of them shuts a man's mouth against the principle of secrecy, brings him into the general lodge system, opens a natural door to the other orders more objectionable, and so far as the order is secret at all tends to a selfish, clannish and derisive spirit in society. If serious reputable citizens join the less objectionable of these societies their example tends to encourage others to become members of those whose influence is still more pernicious; while some of these societies are less objectionable than others, yet whenever the obligation to secrecy is attached to them they should be shunned, and we earnestly exhort all our members to keep clear of the whole system."

CASE OF TRADES UNION TYRANNY.

The following is one of many cases illustrating how secret labor unions in this city have for years past terrorized and maltreated those who refused to yield their necks to their galling yoke. The account is taken from the Chicago Record of Dec. 16, 1896:

O. F. Armstrong, a pressman who had been out of work for some time, obtained employment at Donohue & Henneberry's last week, when the strike was declared. Two days later the friend who recommended him was waylaid on his way home and beaten into unconsciousness. O. F. Armstrong, after leaving work last night, rode home on the Lake "L" road, and left the train at Sacramento avenue. At Walnut street he passed two men who ordered him to stop, but Armstrong, who was unarmed, started to run. The men gave chase and the pressman, seeing he had no chance of reaching his home, ran up the steps leading to the residence of J. M. Coughlin, at 694 Walnut street. He tripped and fell before reaching the door and his pursuers proceeded to kick him in the face until his nose was broken, his eyes blackened, and his mouth badly cut. All these injuries were inflicted by the men's boots, while they accused him of working for Donohue & Henneberry. When he was covered with blood and almost unconscious the men took pains to declare themselves trade-unionists and ran away. The people who had been attracted to the spot by the noise carried the wounded man to the nearest drug store, where his wounds were dressed, when he was taken home. The Pressmen's Union voted to continue the help now being extended to the Donohue & Henneberry strikers for another six months.

INSTIGATOR OF LABOR RIOTS.

Ezra A. Cook, in his book "Knights of Labor Illustrated," shows that Terrence V. Powderly and the Knights of Labor, of which he was so long the head, were largely responsible for the labor mobs of 1877. After proving from their own published history that Powderly joined the order in 1876, the author says:

"As he was so very prominent a labor agitator as to attain to the office of Mayor of Scranton, Pa., in 1877, the time of the greatest and most general labor troubles in this country; when great mobs, as professed champions of labor appeared in most of our large cities and destroyed over $3,000,000 worth of railroad property in Pittsburg, Pa., alone, and were only suppressed after much bloodshed—in Pittsburg over 100 being killed, is there not reason to believe that Powderly was already at the head of the Knights of Labor? We are told that 'so well were the secrets of the order guarded that not even the name was divulged until 1881, and then only by the approval of the proper authorities.' Of course the proper authorities of the order would not wish to have it known that they were responsible for such loss of property and life. The fact that Mr. Powderly was then a Knight of Labor and so prominent as to be elected Mayor of a city like Scranton, and that while Mayor of that city 'he was active in bringing together the scattered threads of the order, to form the first General Assembly in 1878,' and yet did it all so secretly that the name of the order even was unknown to the public for three years more is very significant, and it requires no stretch of imagination to believe that this secret order was the instigator of those labor mobs, which shook the nation in 1877 and did not dare reveal the existence of the order for the next four years.

REMEDY FOR LABOR TROUBLES.

In this Cynosure we have perhaps emphasized the danger from secret labor organizations more than the remedy. In showing their failure as a cure we wish also to point out the only true remedy.

1. It is in the application of the gospel law, "we that are strong ought to bear the infirmities of the weak." "Bear ye one another's burdens," and so fulfil the law of Christ. The labor question cannot be settled until it is put on the rock where Christ put it when he said : "All things whatsoever ye would that men should do unto you do ye even so unto them."

2. Workmen should practice economy and spend their wages only for the necessaries of life. In spending them in the saloon they save nothing for hard times

and are thus made dependent on employers. The saloon is the poor laboring man's worst enemy. If the money they spend over saloon counters was spent in securing homes, or laid up for an emergency it would give them great advantage in standing for their rights. Employers too often take advantage of the necessities of their workmen.

3. A co-operative system between labor and capital must be established so that machine owners will not derive all the profit of labor-saving machinery.

4. Politics must be purified so that the expense of government will be reduced, and its burdens of taxation may not rest so heavily upon the homes of the poor.

5. The present tendency in this country of real estate towards large holdings must be arrested so that it will be within the reach of the poor.

6. Reform in government should be waged against the policy of dividing the people into two classes, the rich and poor, the oppressor and the oppressed, and to allow on the side of the oppressor, power, protection, class legislation and military support.

HOW THEY ENSLAVE CONSCIENCE.

A serious feature of all labor unions is their attempt to coerce the conscience and drive rough-shod over its most sacred convictions. Some time ago Rev. L. A. Detzer, former pastor of the Evangelical Lutheran Church at Adrian, Mich., wrote us his experience. The A. O. U. W. was strongly represented in his congregation and secured the passage of a resolution that the pastor shall be obliged to officiate at funerals of lodge members of his congregation and to recognize fully the lodge in their regalia and to harmonize completely with the lodge and officiate with their chaplain at the burial service. The pastor had previously refused thus to officiate if the societies attended in a body with their regalia. He claimed that it was a matter of conscience with him, as well as an order of the denomination, and higher still, a command of God to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

An opportunity soon came to try the pastor's conscience. Ludwig Schaaf, a member of the A. O. U. W. and the German Workingmen's Society, died and his lodge demanded the right to conduct his funeral service in the church and that the pastor officiate. Rev. L. A. Detzer refused and the service was conducted at the home of the deceased by another minister. The lodge then proceeded to work up a feeling against the pastor, and soon after at a church meeting he was asked to resign. This was done in terms which implied a dishonorable dismissal. He was popular both in his congregation and in the city, say the Adrian papers, but the lodge opposition was so strong that he was obliged to leave.

This is an illustration of one of the unwarranted and blasphemous assumptions of the lodge in attempting to perform a function of the church. We say it is blasphemous because its prayers and rituals are Christless and there is no acceptable worship except through Christ. These societies are worldly and largely composed of unconverted men, and their almost universal practice in the funeral service of their deceased members is to claim that they, irrespective of their religion, are promoted to the "lodge above." This is false and calculated to prove a dangerous delusion to those who are out of Christ. The despotism of the system is seen in the fact that it attempts to domineer over the pastor and the church and trample upon the most sacred rights of conscience.

LODGE ENSLAVED LABOR.

The Messiah Baptist Church in this city some time ago decided to erect a new place of worship. It had $1,000 in its treasury, and succeeded in borrowing $2,500 more. The plans were drawn and various contractors figured on the work, but after all had figured it was found that the lowest was $5,000, or $500 more than was at the command of the board of directors. In its extremity the Rev. Howland Hanson, pastor of the flock, came to its assistance. Before donning the ministerial garb he had driven nails, and crawled along many a ridge-pole shingling roofs in the capacity of a journeyman carpenter. Although of late it had been used principally in turning over the pages of holy writ and shaking hands

with the brethren and sisters on prayer meeting nights, it had not forgotten its cunning, nor did his mind shrink at the idea of again donning blue overalls and facing the sun's rays on the heights of a scaffold. He would go to work on the building and save the wages of a carpenter, who would have to be employed to do the work. In this way the structure might be completed within the bounds of the amount of funds on hand.

The Rev. Mr. Hanson, however, had neglected to secure for himself a card in the Carpenters' Union, and while the men were perfectly willing to go to his church on Sabbath and listen to his sermons, they objected strenuously to him climbing ladders on the sides of the building, and doing work that belonged to them. For, they said, none of their members ever attempted to occupy the pulpits of the regularly ordained ministers on Sabbath. And so it happened that when the walking delegate of the Carpenters' Union went around yesterday and found the Rev. Mr. Hanson making considerably more noise with his hammer than came from that of the one union man—and the only other man—on the building, he gazed in amazement and asked for an explanation. After one had been given, the delegate in a solemn voice said that it could not be and that he would be compelled to declare a strike.

Slowly the one union man removed his overalls and wrapped his saw and hammer up in them. Slowly the eyes of the anxious preacher wandered from the face of the one union man to that of the walking delegate, but not one expression of a thought to relent could he find in either. Neither did the appeal which he made a minute later have any effect, and the two men left, with the strike in full force, after having remarked: "Come down to the captain's office." The minister was at headquarters yesterday afternoon, and he related his tale of woe to those high in authority in the councils of the carpenters. They had no hesitancy in telling him that they sympathized with him, but when he left the strike was still on.—Chicago Record.

Never forget to pray for The Cynosure and its workers in the field.

Our Question Drawer.

If you do not see what you want ask for it.

Question—What are Masonic constitutions; and what are they for?—J. R. W.

Answer—The Masonic Constitutions is the title of a book compiled in 1723 by James Anderson, one of the founders of our present Masonic system and are really the basis of all Masonic law. They are now of no further use than merely to be referred to as an old document and are usually handed to the master of a lodge at his installation.

Question—What are Masonic landmarks; and what do they do?—S. R. T.

Answer—Masonic landmarks are certain principles laid down by the fathers of our present system for the guidance of the craft. They are found in Mackey's Manual and are unchangeable.

Question—Is there any central body or officer that has authority over all others in the world—a kind of grand lodge over grand lodges, or grand master, like a Gypsy king?—J. D. P.

Answer—No; the grand lodge of each State or country is supreme in itself and knows no higher authority.

Question—Can an appeal respecting the construction of a Masonic law, on the application of a Masonic principle, be carried by a private member of a subordinate lodge by further appeal to any authority above the grand lodge having local jurisdiction?—J. W.

Answer—No. There is no appeal except to the grand lodge of the State or province or country where a grand lodge exists. The grand lodge is the highest court or court of last appeal.

Question—Has Masonic expulsion any effect beyond itself—F. W. R.

Answer—No. Except that affiliated Masons can hold no Masonic intercourse with an expelled or even a suspended Mason.

Question—Who makes the changes in the Masonic ritual?—J. M. D.

Answer—Nobody. The Masonic ritual is never changed, and never can be,

but yet each grand lodge has slight verbal distinctions as to its ritual differing from that of others. "There is no uniformity of work," yet all are essentially the same.

Question—Are Masons obliged to do anything with reference to an expelled Mason except to treat him as they would any person who had never joined a lodge?—W. R. T.

Answer—No. See answer to question above.

Question—Do not the terms of the ritual, lecturers and all elements of initiation take precedence of State grand lodge decisions and interpretations of Masonic law given in Masonic books, and cannot appeal from such decision and books be made to the ritual?—L. N. W.

Answer—The grand lodge is the highest court, from whose decisions there can be no appeal, but no grand lodge can make decisions contrary to the Masonic ritual set forth by that grand lodge.

Question—Is not Masonry self-contradictory to an extent that makes it dependent on the ignorance of some members, and the viciousness or irreligiousness of many others for the perpetuation of some of its worst features?—J. W. Y.

Answer—This question is ambiguous. Every Mason, ignorant or learned, must obey his Masonic obligation, "the laws, rules and regulations" of his lodge and of the grand lodge under penalty of expulsion, as in Dr. Jackson's case at Hartford, Conn.

Question—Is it true that any fixed safeguard makes the essentials of Masonic ritual and obligation unchangeable?—S. W.

Answer—Yes. It is a landmark that, "It is not in the power of any man or body of men to make innovations in the body of Masonry."

Question—What is the most authoritative form of the oath taken with the fifth libation?—R. T.

Answer—There is no "fifth libation" in Masonry. There is such a thing, we are truly told, in another and different order, called Knight Templarism, but while Knight Templars must first be Masons, yet Knight Templarism is not Masonry.

Question—How many draughts of wine does the candidate drink in one evening when he takes the Templar and Malta degrees?—D. L. M.

Answer—Same as to last question.

Question—Is not the place of the Bible in the lodge secure in spite of all pretended claims and interpretations?—C. W. K.

Answer—The Bible is the revealed will of God concerning sin, man's obligation to God and duty to his fellow man, and also concerning man's salvation by and through the Lord Jesus Christ alone, and as such the Bible has no place whatever in the lodge. In the lodge the Bible is a mere symbol, and no more; but even then its place it not near as secure as that of the square and compass. The Koran or Shasters may be used as well as the Bible.

Question—Is not the assurance alleged by the exposures to be given to the candidate as the understanding by which his oath is covered a sufficient guarantee of his right to private judgment of other duties as superseding Masonic obligations in special cases? Would it not stand as such in civil law?—F. R. W.

Answer—The assurance given to the candidate before taking the obligation is a snare and a falsehood; but yet, having once taken the Masonic oath he is bound to stand by it, every bit of it, "right or wrong." This is true Masonic law. "A Mason must yield private judgment."

Question—Are not many of the claims, interpretations and decisions made in the name of Masonry arrant humbug?—W. S.

Answer—Freemasonry is a "humbug" throughout. It is simply a lie all over.

An editorial in the Knights and Ladies of Security says: "To the fraternal society which has not made provision for the future, death, and only death sure and certain, stares them in the face. There is not one of these organizations whose leaders do not know this and fully realize it." If these organizers know that certain death awaits their orders, ought they not to come under the ban of the law the same as a bank for receiving money when it is known to be insolvent?

News of Our Work.

While in Chicago in May, Rev. J. P. Stoddard, by special vote was allowed to address a conference of fifty Lutheran ministers on the lodge question.

Rev. S. F. Porter is spending the summer at Wahpeton, Dak., preaching and organizing Sabbath schools. He still improves every favorable opportunity to bear testimony against the secret lodge system.

President C. A. Blanchard spoke on the lodge question before the annual conference of the Brethren Church in May, at Burlington Park, near Naperville. He had an audience of about 5,000, and his address was enthusiastically received.

"Some of our Knights of Pythias," writes Prof. Simpson Ely, "visited a neighboring town last Lord's day to celebrate 'Memorial day.' They commemorated their beloved dead by getting on a big drunk. It was equal to 'an Irish wake.' Such are the beauties of Knighthood!"

The Norwegian Lutheran Synod of Wisconsin met the last of June in the Coon Prairie, Wis., church. The special subject of discussion was the lodge question. More aggressive work on this issue will be pushed by this denomination all along the line.

The cause of anti-secrecy in Iowa sustained a severe loss last January in the death of Wm. R. Morley, of Brush Creek. He was a generous contributor to the cause and our workers always received a hearty welcome to his hospitable board. "The righteous shall be had in everlasting remembrance."

It was our privilege to meet with the Reformed Presbyterian Synod at Walton, N. Y., the first week of June. Much time was spent in considering reform topics. Rev. W. C. Paden, of Wahoo, Neb., read an excellent paper on the Secret Society question. During the Sabbath the synod was in session, in company with a large number of delegates we were at Bovina, N. Y., where we helped in the services and were very sumptuously entertained in the Russell Home at Glen Burnie.

Rev. T. M. Chalmers was much encouraged by his meetings some time ago in the Swedish Lutheran Church at Rockford. The congregation had 1,500 members and gave him a large audience and close attention. He spoke on the moral and religious character of the lodge system and the insurance fraud of the minor orders.

We spent the last two weeks of May in Westmoreland County, Pennsylvania, preaching and lecturing some half dozen times and assisting our brother, Rev. R. J. Gault, at New Alexandria in communion services. Our lectures in New Alexandria Hall and school house No. 10 were well attended. It was a helpful inspiration to meet so many faithful friends in this historic reform field.

Bro. Jasper J. Tucker, of Spring Arbor, Mich., is still laboring to diffuse the light in his locality. He writes expressing his high appreciation of the lectures of Rev. P. B. Williams at Spring Arbor last winter, and his regret that he was obliged to leave the State. Bro. Tucker is planning to have Bro. Ronayne hold some meetings there next fall.

Mrs. Mary M. Carens, one of the oldest members of our association, having become a member in 1875, is lying now at the point of death. She recently remarked to Secretary Phillips that she felt as one of God's stewards; it was her duty to give of her means for the advancement of his kingdom, rather than to those who would use it for their own gratification. Rev. J. P. Stoddard writes: "We have known her for a number of years in our home in Boston, and her fidelity to her convictions and devotion to the cause of Christ is beyond question."

An interesting conference on the lodge question of four sessions was held in the Norwegian Lutheran Church at Hay-

field, Minn., May 16-17. The discussions at the two evening sessions were in English, and in the day sessions were in Norwegian. Rev. T. O. Tolo, of Haywood, and Rev. O. T. Lee, of Northwood, Iowa, were the main speakers. Rev. Limerald and Rev. Rogue of the Lutheran Church at that place have decided to fight the lodges to the bitter end.

We attended the synod of the Holland Christian Reform Church, which met at Grand Rapids, Mich., June 14-24. This denomination came out of the established church of Holland about 1834, mainly because collections of hymns were introduced. They hold to the use of the inspired Psalms in Divine Worship, and rigidly exclude all secret society members from their communion. They invited us to attend their synod and present the Anti-secret question. Their proceedings being in the Holland language, our half-hour address was translated by one of their ministers. They are enthusiastic anti-secretists and treated us with marked kindness. They have a flourishing college and theological seminary at Grand Rapids and number nearly one hundred ministers and congregations.

Rev. J. P. Stoddard writes from Oberlin, Ohio, of his trip to and from Chicago, via Philadelphia, Washington, Columbus, Ohio, Berne, Ind., Wheaton and Byron, Ill., and Detroit, Mich. He addressed a good audience in Philadelphia and held five meetings in Berne, Ind., where he found the brethren cordial, liberal and hospitable. At Byron (the birthplace of his children, and his first and only pastorate) he preached Sabbath morning and evening in the sanctuary where he had ministered for over ten years. He distributed eighty copies of Prize Essays on Secrecy and Citizenship to members of the Illinois Congregational State Association, in session in the Union Park Church, for which he received many thanks, and no word of censure. On Sabbath, May 22, he preached in the College Church at Wheaton, meeting many students and old friends in that historic field.

Armed with Psalm books, Testaments and tracts, we started on a July Sabbath evening, in company with Rev. T. M. Chalmers of the Messiah Jewish Mission to hold a street meeting in one of the worst districts of Chicago. Selecting a corner near Blue Island avenue and Halsted street, we sounded out the old Psalms to such tunes as "Auld Lang Syne," and "Fountain." Immediately from the doorways, alleys, cellars and saloons there poured out as hard a crowd as we ever saw. Respectable order was maintained until we began to distribute tracts, when the younger portion of the crowd made a rush for us, fighting for the tracts like hungry wolves for meat. We had difficulty in getting away and were followed several squares by the yelling crowd. The Salvation Army attempted to hold meetings in this district, but were driven out. Rome, the saloon and the lodge have the upper hand.

Secretary Phillips spent about five weeks in Washington and Oregon. The two suits in Washington were each decided in the lower court in favor of our association. The chief prosecutor, he says, was a man by the name of Overby, who wore three secret society badges. He was assisted by Rev. Noble, of Juliaetta, Idaho, a liberal U. B. pastor, who joined the Oddfellows at Garfield, Washington, and came over to Colfax to testify on the side of his lodge brother, Overby. "Birds of a feather flock together." During his stay in Bloomington, Ill., he says he was very greatly assisted by our friend, Mr. L. H. Bohrer. The Congregational pastor opened the way for him to speak a few words to his people in his church. Six of the pastors of that city are opposed to the secret lodge. He also spent some time in Detroit, Mich., and other Eastern places.

Michael Schwab, one of the anarchists who, with Parsons, Spies, Lingg, Fischer, Engel and Neebe, was held responsible for hurling the dynamite bombs in the Haymarket riot, May 4, 1886, died June 22 at his home on North Hermitage avenue. He was sentenced to imprisonment for life at Joliet, but was pardoned out by Governor Altgeld in 1893. The Record says he was a member of several secret societies.

John Dorcas, a lifelong friends of our cause and a corporate member of our association, finished his earthly course June 1, at his home near Tipton, Ia. A more extended notice of this devoted fellow-worker will be given in our next issue.

Since the annual meeting Rev. W. B. Stoddard has been at work in Pennsylvania, Maryland and New Jersey. He attended two conferences of ministers of the Brethren Church, one at Hagerstown, Md., and another in Philadelphia, which he addressed. He preached in the Faith M. E. Church near Philadelphia and gave his fourth address to a large audience at Worcester. Other towns he visited were Oaks, Yerkes, Schwenksville, Graters Ford, Vainrew Village and Norristown. In New Jersey he visited Mayslanding, Atlantic City, and Vineland, where some of the older citizens still speak of the mobbing of President C. A. Blanchard, when he gave an anti-secrecy address there over twenty years ago. Bro. Stoddard gave two addresses here in the Wesleyan Methodist Church, the Free Methodists uniting in the service.

At the recent meeting of the Norwegian Lutheran Synod of Iowa, in the Highland Prairie Church, Rev. O. T. Lee of Northwood opened the first session on Tuesday by showing the number and influence of secret societies and proving that their secrets were public property. He had been accused of theft for securing the genuine ritual of the Modern Woodmen. But a man stepped forth and said that he was responsible for this theft and explained how he had obtained the ritual.

Mr. Scarvia, of Delavan, who for years had been a member of the United Workmen and Modern Woodmen orders, then rose and answered questions which the large audience put to him. He said the reprint of the Modern Woodmen ritual by Ezra A. Cook, of Chicago, was a true reprint of the original ritual. He said the trend of the secret lodge was to lead men down to hell. A Free Mason present, who had quit the lodge, testified that "Ecce Orienti" and Mackay's Manual of the lodge were the same as he himself had studied.

Rena Rezner, of Biggsville, Ill., has a good article in the United Presbyterian of June 2, on "Secret Societies." She says:

"A minister, I will not say who, or of what denomination, once told this at a meeting of Odd Fellows: 'There was a poor woman in my church that had no means of support; finally she became sick. The congregation talked it over, and agreed to send her to the poorhouse, saying, that is the best place for her, as it is kept for such as she.' He then went on to say, 'Now, our lodge is better than our church, for it helps the sick. I feel that my family is safe now, because if I should die I know that the lodge will take care of my wife and children.' This minister, if called, was called to preach the gospel, to feed the church of God. Instead he was preaching the lodge, and the church was in that condition because he did not do his duty. It is the minister's duty to sound the alarm and plead in the name of Jesus Christ and a redeemed humanity for the supremacy of the church, and not run after these secret orders. Truly, the church is wounded in the house of her professed friends, being compelled to take a second place. The calling and work of a minister is too sacred, too high, and too holy for such a compromise with the world. The church of Jesus Christ neither needs nor can it be helped by any such props."

Rev. J. P. Stoddard, in a letter dated Oberlin, Ohio, May 26, thus narrates his journey home from Wheaton:

"As the echoes of parting words died away—perhaps into eternity—from the lips of children, grandchildren, relatives and friends, I took a train for Chicago and Detroit, where I met Sisters Carnes, Foote and Milton, but for lack of time was compelled to deny myself the pleasure of a call on Bro. Geo. W. Clark, beloved and honored by all who know his worth. Sister Clark, at Oberlin, is apparently standing by her ninetieth milepost and Sister Hill, faithfully ministering to her elder sister, awaiting the word, "Come up higher." Bro. Hinman, though suffering much, is the same devout and humble disciple, and greatly rejoiced in the return of Susie from her work in China and her restoration to health, which had been seriously im-

paired by incessant labors and exposure in an inhospitable clime. Deacon Burrell, with his index finger on the 92d landmark in his pilgrimage, is looking to the year 2002 as the date of his coronal victory and reunion with his kindred immortalized, who await his coming. My home was with Sister Burr, whose kindness and that of her household added a new obligation to the indebtedness of other years. If the younger are more 'progressive and up to date,' they are no more sincere or reliable than those who were the intimate friends of President Finney, Prof. Morgan and those who successfully resisted lodge encroachments until they entered the full fruition of the 'endless life.'"

The Philadelphia Record says: "The Manhattan Mystic Lodge of Masons has been organized by women at the Tuxedo apartment house, New York. There had been talk of such a movement for several weeks, but the women were reticent. They met in a real lodge room, with queer insignia and a delicious air of mystery. Rumor says much of this mystery was occasioned by doubt whether the Masons would recognize this new feminine order. Mrs. May Banks Stacey, who is the head and front of the movement, was formally initiated a few days ago, and on April 16 she swore in, with mysterious rites, twenty of her followers. Little shivers of delight crept up and down their spines at the joy of being initiated into the mysteries of grip, password, signal of distress and other Masonic possessions. The new title, 'Masoness,' has a fine sound, too, and the insignia of membership—a circle, a Maltese cross and a rose—was pretty. Probably there will be many aspirants for these honors, but the order is to be exclusive, Mrs. Stacey says. The principal requisite for membership is that one must be the wife, widow, daughter, sister or granddaughter of a Mason."

The Cynosure extends prayerful sympathy to Miss E. E. Flagg in the loss of her uncle, Willard G. Flagg, who died June 25. He was 79 years of age, and left a record of unblemished integrity.

Remember that the next Cynosure will discuss lodge oaths.

RESOLUTIONS

ADOPTED AT THE ANNUAL MEETING OF THE N. C. A., MAY 12, 1898.

Resolved, 1. We desire to express our appreciation of the faithful and self-sacrificing labors rendered this association by the editor and publisher of The Christian Cynosure during the year passed, and invoke God's special blessing to rest upon them in the years to come.

2. We are glad to note that our field agents are finding many open doors for lectures, their reports showing that many meetings have been held, as in other years.

3. That we express our thanks to our President, Rev. S. H. Swarts, and those who have so economically and wisely directed the business of the association during the year.

4. Recognizing in The Christian Cynosure the right arm of the anti-secrecy movement we rejoice in the generous support it has received from the friends of reform and recommend its enlargement as soon as the funds at our command will justify.

5. That we appreciate the coming of the New England Secretary to our annual meeting as an expression of the continued fellowship and co-operation which has hitherto existed between our association and theirs.

6. That we gratefully receive the increasing support given by the churches opposing the lodge system, thus testifying their appreciation of our effort to aid them.

7. That the presence of the editor of the Christian Conservator, Bishop Wm. Dillon, brings to us much cheer and we hereby express our thanks for his kind and hearty support.

8. That we have heard with deep interest from Rev. J. P. Stoddard of the work in New England, and especially of the gift of Philo Carpenter through Rev. Edward Hildreth and Mrs. Anna C. Cheney, in the publication of Prize Essays on Secrecy and Citizenship; and we tender to these friends and to Bro. Stoddard our heart-felt thanks for their generous, long-continued and effective labors.

A. W. Parry, Chairman.

From Our Mail.

John Stahl, Augusta, Ill.: The lodges are unusually active and aggressive, and seem to be carrying everything before them—ministry and membership of churches. But let us continue the agitation, trusting in God that time, patience and perseverance will soon crown our work of faith with success.

Sarah E. Allis, Medina, N. Y.: I think your work is a grand one and my prayer is that the lodge system may soon fall. But we have another great foe to fight. Ministers who will not open their churches for prohibition meetings cannot be on the Lord's side. While you are doing so much to kill the monster, Freemasonry, do try to help to save the beautiful W. C. T. U. Temple in Chicago.

Rev. W. T. Ellis, Portland, Oregon.: Our government is righteously indignant over the starvation of the people of Cuba, but it is about as ready to fight to uphold our 25,000 gin mills, which destroy more property, morals, lives and precious souls every year than the Spaniards can destroy in ten years. This rum business is upheld and hedged about by secret societies.

Rev. Woodruff Post, Olean, N. Y.: It affords us comfort that The Christian Cynosure is still true to God and humanity. It is beautiful in attire and potent and logical in its voicings. Here is our city of 15,000 people; we have thirty-three secret societies and about twelve churches. It makes one weep to think of the fearful strides that secret societies are making. I cannot see how President McKinley can be true to two masters—his country and his lodge.

John Helfrich, Larwill, Ind.: I thank God from the depth of my heart for the anti-secret work you did here, for the cause has been wonderfully strengthened thereby. I find many are now convinced of the truthfulness of what I had told them. Bro. Ward is no longer the only ex-Mason in Larwill. I recently met a fourth degree Mason who said he had gone back on Masonry. He entered into a discussion of the secrets of the order as frankly as you would have done and repeated part of the master Mason's oath.

Prof. Simpson Ely, of Kirsville, Mo., writes on June 11th that "the State Normal School in Kirksville, with an attendance of over seven hundred students, has been much disturbed of late years with a secret fraternity. The Board of Regents this week abolished the fraternity and adopted a law forbidding any such organization in the future. It is a splendid victory."

Bro. Geo. McCollough of Braddyville, Ia., a true and tried anti-secretist, writes: "I like the Cynosure for its fearless, straight-forward, manly Christian work. There are many here who ought to support it, and I will try to encourage them to do so."

The Cynosure is independent, and neither courts the favor of the great nor condones the sins of the wealthy; nor does it "call good evil or evil good" at the behest of party, church or lodge. It does not shun within its sphere to declare the whole counsel of God.

In Texas recently a candidate was "initiated" and "passed," and when about to be "raised," it was discovered that he had lost a part of his middle finger on the left hand, the accident having happened before he was "initiated" and "passed." The master decides that he cannot be "raised," and consequently he is sent back to darkness and ignorance, from whence he came. Probably Brother Ronayne can explain how it is possible to cancel the new birth obtained during the shock of entrance, and how that "mental illumination" can be erased which is promised in the first degree.

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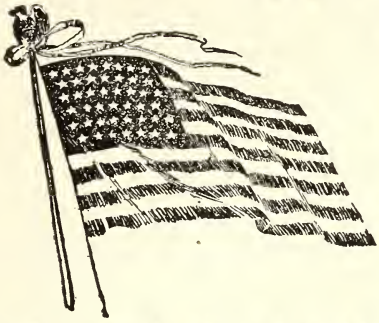
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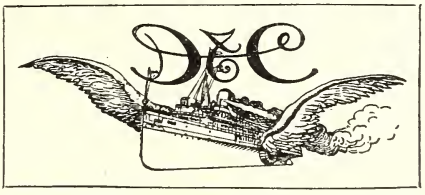
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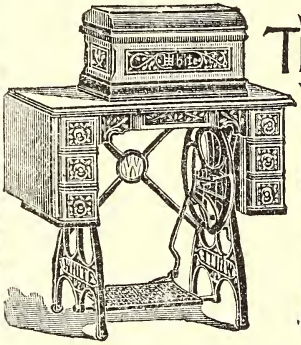
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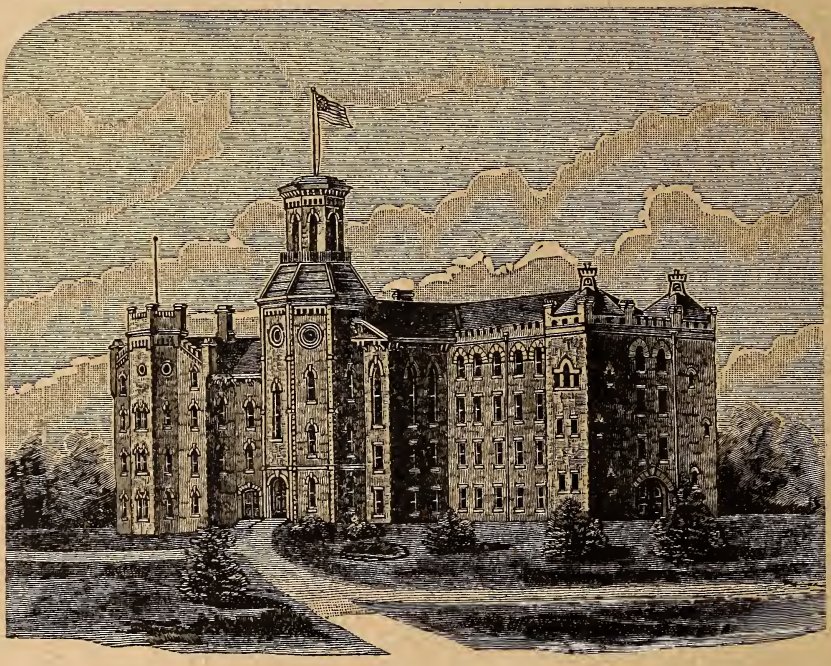
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CONTENTS.

Masonic Discussion Concluded..... 99
Contradictions of Freemasonry.....101
Lodge Oaths Anti-Christian 102
Questions and Answers on China.....105
Masonic Oaths 106
Who Is the Masons' God?.....107
Unscriptural Oaths Forbidden 107
Symposium—Secret Lodge Oaths.....109
What Is an Oath?.....109
Oaths that Are Unscriptural 110
Wine from a Human Skull.....111
All Knight Templars Drink from This Cup 111
Another Important Witness.....112
Oaths and Penalties 112
Proof that Free Masons Take These Oaths.....113
Testimonies from Seceders 114
Are These Oaths Binding? 115
Their Influence in the Home.....117
Their Influence in the State.....117
How to Get Free from Lodge Oaths.....119
Are They a Matter of Indifference?.....119
Editorial—Masonry Not Founded on the Bible 120
A Secretary of State 120
Shallowness of Masonry 120
A Hindrance in Pastoral Work 121
Secret Societies in Europe 122
Our Question Drawer 122
News of Our Work 123

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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Our next number will be a symposium on the Secret Lodge in Politics.

It appears no unprecedented thing for Masons to regard Masonic oaths as of little if any binding force.

Do not forget to send us your best and most original thoughts on the lodge in politics, for the next Cynosure.

One of the vices of the oath is that it brings into immediate connection the abominable details of the death penalty and the appeal, "So help me God and keep me steadfast," etc.

The reform advocated by The Cynosure bears a vital relation to every other, because no reform legislation can be effective while its enforcement is in the hands of secret lodge members sworn to favor one another.

An oath that pledges the victim to do evil in certain circumstances, and then adds, "So help me God and keep me steadfast in the due performance of the same," turns street profanity pale.

There are Masonic oaths that bind those lured into taking them, to become allies of criminals, keeping their wicked secrets and helping them out of difficulty whether they are right or wrong. Such obligations are not assumed outside by honorable men. They are part of the dishonor of the lodge.

Webster says: "A symposium is a collection of short essays by different authors on a common topic." We understand it to be the concentration of our cannonading upon some one part of the enemies' works. This will much more effectually bring down the wall than a scattering and random fire.

At a recent meeting of the Central Labor Union in New York it was claimed that the organization was being betrayed by spies in the pay of the employers, whereupon one of the delegates, Mr. McDermott of the Plasterers' Union said: "Labor unions are to blame for a good deal of the trouble they have. They leave themselves open to the scalawags and traitors who betray them, because they organize in secret. If a labor union is a good thing let it be an open one. You can't look for public sympathy as long as you conduct unions in secrecy. The employers find out what you are doing, anyway, and it makes cowards of workingmen. There never was a secret labor or political organization that was a success, and there never will be. Secret organizations are the opportunities for the demagogues and the mountebanks."

David Cowan, a prominent lawyer and seceding high Mason of this city, says: "The Masons undertake to say that there is not a king, or president of the United States that is not upheld by the Masons and that they stand at the back of every government to maintain it." How far this is true will be the subject of our next Symposium.

The Masonic oath is a magazine of malignant elements, fraught with danger to liberty, to justice, to religion, to every interest of humanity, temporal and eternal. Is it not, then, even more sinful for him not to break his oath, and give warning than it was to take it?

"It is a sin to swear unto a sin;
"But greater sin to keep a sinful oath."

In Acts 23 there is an account of an oath taken by more than forty Jews banded to murder Paul. In Mark 6 there is an account of an oath taken by Herod and observed in slaying John the Baptist, successor of Elijah, the anti-Mason. For which had Herod and the forty Jews most reason to fear, the justice and judgment of God; for honoring or for repudiating those oaths?

L. C. Randolph, of Chicago, in an editorial contribution to the Sabbath Recorder, says: "Secret societies thrive apace, and I have no sweeping condemnation to visit on them. But when the claim is made that they are unselfish, philanthropic organizations, I most emphatically dissent. They are not, unless you call a fire insurance society an eleemosynary institution. Their principle is: You protect me and I will protect you. It is the old story of the strong banded together to help each other. The weak, those who have not, when black-balled by the lodge, have for their court of final appeal a Christian conscience."

There are four reasons why every Mason should repent and break his Masonic oaths: 1. They were fraudulently obtained upon false assurances. 2. They were extrajudicial—i. e., were not authorized by God. They were profane and sinful in themselves. 3. They were a violation of God's law and hence null and void, imposing no obligation upon the conscience except to repent of them. 4. Having fallen into this snare of the devil, it is every seceding Mason's duty to do all he can to warn those coming after of the danger.

The editorial on "Profanity" in the June number of The Cynosure might be included in our symposium this month. Among other things it says: "It is not the words used but the use of the words that constitutes profanity." * * * "Tried by such a test Masonic oaths are profane." * * * "To call upon God in connection with that kind of talk is a peculiarly flagrant case of profanity."

A subscription publishing house is selling a Life of Christ in which it appears to make a bid for Masonic patronage by printing at the top of all pages, relating to our Lord's youth at the Carpenter's home, the heading, "The Level, the Plummet and the Square." About as naturally might we look for such a heading as the "Stars and Stripes," or the "Red, White and Blue" in a Spanish newspaper. If "it is a poor rule that will not work both ways," then by good ruling a place where Christ's name cannot be lawfully mentioned is not the place from which to bring mottoes for a biography of Christ.

Recent Sabbath school lessons relating to Elijah have brought us within the "Mystic circles of Zidon." Zidonian religion introduced by Jezebel was that ancient cult of which Freemasonry is a modern form. It is by virtue of identity with this and kindred systems that Masonry came to make its claims to antiquity. The priests, concerning whom Elijah said, "Let not one escape," were "ancient brethren." Elijah himself was an early anti-Masonic reformer. He was not judicious; did not mind his own business; and did not let things he did not belong to alone. That is, he did not do so according to the plan desired by Masons and recommended to modern servants of the Lord God of Elijah. Ahab recognized him as an anti-Mason when he addressed him as the one "who troubled Israel." Sabbath school lessons relating to Elijah and his times are anti-Masonic studies of a high order.

The sin of Masonically assuming an oath to be "partaker of other men's sins," may, like adultery, theft and other sins, continue to be committed. Yet for all this, our work is full of hope, so long as we believe that we may "by all means save some." Like all Christian work, of which ours is a part, it saves men from sin even though it may not drive sin wholly away from among men. Lodges, bar-rooms and many dangerous and vile resorts remain, but the victims they seek can be taught not to enter them. Masonic sin is like other sin, and is to be regarded and dealt with in the same way by Christians.

President Wilson Thomas Hogg, Ph. B., whose portrait we present in this number, has been the editor of the Free Methodist since October, 1894. He helped to found Greenville College, and during six years has been its honored President. He was born in 1852 in Lyndon, N. Y., and is a graduate of Illinois Wesleyan College at Bloomington. He has been in the ministry for more than twenty years, all the time in the Free Methodist Church. He has not only proved himself a vigorous writer and a strong preacher, but a thorough educator.

President Hogg, of Greenville College, is a strong opponent of the secret lodge system. In an editorial in the Free Methodist he says: "Many of the rites and performances of secret societies are sacrilegious in a high degree. What else than sacrilege can it be called, when, in the initiation of a candidate into the third degree of Freemasonry, which is itself a Christ-rejecting institution, he is first prepared for a mock death by a mock performance of silent scripture reading and prayer in a half nude condition, and with a cable-tow around his neck is put through a mock execution, burial and resurrection, and finally is instructed that by virtue of all this he has been regenerated or raised to a new and holy life. What else than most abominable sacrilege is it, when the candidate for initiation into the Knights Templar degree is made to drink wine from a human skull in the name of the Father, the Son and the Holy Ghost?"

MASONIC DISCUSSION CONCLUDED.

BY PROF. SIMPSON ELY.

Originally it was my intention to write but eight papers for this discussion. It was agreed that the disputants should have eight papers apiece, each paper to occupy not more than two columns of the Cynosure. When the articles began to appear it was found that my opponent had doubled the space agreed upon! The editor felt that the way for me "to get even" was to have space for another article, and with that to close the discussion; hence this paper.

The complaint was made that I did not define my terms. The words that I did not define were, "secret society," "religion," "infidel," and "fellowship." Now these terms are so common and so generally understood that the thought of defining them never entered my head. Again and again am I accused of masquerading behind these terms. I think my opponent is the only one who does not understand these words. It is rather unkind to judge my motives and accuse me of masquerading under any circumstances. I do not hide behind the mask of secrecy.

He tries to limit the word infidel to such Unitarians as Channing. That is very unfair. Again and again did I say that the infidels were Jews, Mohammedans, skeptics, Deists, Pantheists, etc. Masonry unites all these in its fellowship. He says I do not denounce all secret societies. Where did he learn that? I have no sympathy with any secret society. I believe them to be wrong—every one. He says if the lodge has wicked men in them, I ought to join them, in order to reform them! He says Jesus consorted with wicked men in order to save them; but he knows full well that Jesus never became a member of a club or secret society in order to save them. He never entered into fellowship with wicked men in order to reform them. According to my opponent's logic, Christians should hang around saloons, in order to save the wicked men who frequent them.

My opponent has known "ministers of the gospel, after pleasant evenings of instruction in the lodge, carry into their pulpits fresher and clearer views of truth." Ah! indeed. Then Masonry is superior to Christianity, and the Holy

Scriptures do not "thoroughly furnish us unto every good work." They need the finishing touches of Masonic philosophy. The Masons up here laugh at my opponent's statement. To my charge that Masonry is Christless, he attempts no refutation. He knows that Jesus is nowhere recognized in Masonry. He tries to make it appear that my whole fight is upon Unitarians in the lodge. That is wholly gratuitous upon his part. The exclusion of the name of Christ makes it possible, not only for Unitarians, but for all other classes of infidels, except downright Atheists, to become Masons. He knows this to be true. Masonry embraces in its fold Jews, Mohammedans, and Pagans.

He says Masonry presents a broader ground for "a universal brotherhood." Now, the truth is, that Masonry has never intended to establish a universal brotherhood. The conditions of membership are such as to comprehend only such as are of a certain age, and it excludes all who are not able to pay its dues, and the halt, the lame, the blind, the outcast, as well. It is the farthest possible removed from a universal brotherhood. I objected to Masonry because Robert Morris said that he had traversed the globe several times, wearing his white apron, and that in every land he found Masonic brethren to greet him. My objection was founded upon the fact that whether Morris was among Jews, Mohammedans or Pagans, he always found Masonic brethren. This is the ground of my objection; but my opponent tries to distort my words as to make it appear that I am opposed to a universal brotherhood. I have never been more grossly misrepresented.

My opponent speaks of my "bad grammar." A man is hard pushed in debate when he pauses to make such criticisms. There are few writers who will pen eight thousand or ten thousand words without making some errors in construction. It, at least, is a pardonable offense. My opponent affects great indignation because I charged that the Masonic obligation bound Masons to partial purity only, and because I spoke of the "lying claims to great antiquity." I have just received a letter from one of our preachers, saying, "I am a Mason of twenty years' standing, and endorse everything you say. I shall have no more to do with Christless societies." I have much Masonic testimony of a similar nature.

Again: When I charged that the Masonic obligation protects Masons in all crimes but murder and treason, a very cloud of dust is raised to prejudice the readers; and when I produce an affidavit of a Master Mason, sustaining my charge, my opponent does not notice it at all. He differs from other Masons who fully endorse my statements.

The worst feature of my opponent's defense, is his apparent belief in salvation through other means than faith in the Son of God and obedience to him. He teaches that those who reject the divinity of Jesus Christ are not without the hope of eternal salvation. Jesus says, "He that believeth not shall be damned." Peter says there is "no other name given under Heaven or among men whereby we must be saved." Paul says, "Other foundation can no man lay than that that is laid, Jesus Christ," and that he is the only sacrifice for sin. The system advocated by my opponent ignores Christ altogether, lays other foundations, and teaches salvation in other names than the name of Jesus.

Let my readers note the fact that my opponent concedes that Masonry, as it exists to-day, is a modern institution. Let those who claim that Solomon was a Mason, and "the two Johns," also note this fact. If such claims are not "lying claims," what are they? Those who make them now stand impeached by their own witness. He grows very eloquent about the great moral and spiritual truths which Masonry inculcates, and proudly boasts that "The eternal years of God are hers." Now I submit that if these moral and spiritual truths existed ages before Masonry was known, or came into being, they are no part of Masonry. The Methodist Church possesses truth that existed ages before Methodism was born. Such truths do not constitute that which is distinctively Methodism. All the truth that Masonry possesses is taken from the Bible. If Masonry shines at all, it shines in a borrowed light. And herein is its deceptive character. It has woven into its fabric enough of Bible truth "to deceive the very elect." It is a mongrel institution—a mixture of worldliness and religion.

I am accused of contradicting myself, because I say in one place that Masonry is a secret society, and in another, that many of its secrets are made known. This is strange reasoning. A druggist sells liquor contrary to law, and secretly. In court this fact is disclosed. Now does it follow that he does not sell secretly, because his perfidy has been exposed? This is my opponent's method of reasoning. Until the Masonic lodge, as such, discloses its secrets to the world, it will remain a secret society, no matter how many members may renounce it, and expose it.

Again, it is agreed by my opponent that if thousands of men substitute the lodge for the church, "it is because they love truth better than sham." Indeed! Jesus says, "Men love darkness rather than light, because their deeds are evil." Paul says, "Not many mighty, not many noble, not many rich, are called." Jesus said, "Strait is the gate and narrow is the way * * * and few there be that find it." My opponent, like Ingersoll, enters upon a tirade against the church, and tries to make it appear that it is because of the superior nature of the lodge that men love it so much. All through his reasoning there has been noticeable an insidious element of unbelief. It is this that has surprised me, and disappointed me. Masonry has perverted his reason and judgment.

In one of my articles I showed that recently a Hartford, Connecticut lodge expelled a member, because in court he testified against a brother Mason who had committed a great crime. By playing the detective he had drawn all the facts from the criminal and then testified to them. My opponent says the lodge did right to expel him; thus admitting the truth of my impeachment that Masons are sworn to protect their brothers in crime. Thus when the Masonic oath conflicts with the legal oath the latter must not be taken! The extra-judicial oath is of more importance with Masons than the judicial oath. I have long believed this to be true, but I did not hope for my opponent to admit it. Let my readers be assured that "it is gross un-Masonic conduct" for a Mason to reveal a brother's secrets, even when put under oath in a court room.

What I have written I have written. I feel that my part of this discussion is the crowning work of my life. I shall not cease to thank God that the way was opened up for me to give my impeachments such a wide circulation. May God bless all the truth that has been written, and forgive me if I have written anything amiss. I have shunned personalities. I have dealt with principles; not persons

Kirksville, Mo.

CONTRADICTIONS OF FREEMASONRY.

EDMUND RONAYNE.

From the questions appearing in the two last numbers of The Cynosure I have concluded that I ought to write an article on the contradicitions of Freemasonry; but as an introduction I want to say a word or two about my book called the Mah-hah-bone, a volume which comprises two books, "The Handbook of Freemasonry," first published in 1875, and "The Master's Carpet," published in 1879; and these two books published under one cover I termed Mah-hah-bone, the grand, unspeakable password of Freemasonry, so as to render that password as common as printers' ink could make it.

The first part of Mah-had-bone comprises "The Master's Carpet," while the second part, from page 406 to the end, comprises the Handbook. The Handbook contains the true or standard Masonic ritual as given in all Masonic lodges in this country, and as I gave it myself here in Chicago, in Keystone Lodge, No. 639; while "The Master's Carpet" gives the true meaning or symbolism of the ritual, explaining every ceremony and symbol of the lodge, and tracing each one to its original source.

Every impliment and character and ceremony of Freemasonry is symbolic, and any person, Mason or non-Mason, who studies Masonry aside from its symbolic meaning, will never understand the system. I appeal to every intelligent Mason as to the correctness of this assertion. A. T. C. Pierson, a Past Grand Master of Masonry, teaches that "to found the universality of Freemasonry upon the few traditional signs, tokens and words which we are taught in the initiatory degrees is flying in the face of Masonic experience and of our universal-

ly spread doctrines." (Mah-hah-bone, p. 213.) We shall now look at a few of the Masonic contradictions, and first as regards the Bible in a Masonic lodge.

The Masonic ritual asserts that "the Holy Bible is given to us as the rule and guide of our faith," etc. (Handbook, p. 77), but this is afterwards explained by the expositors of Masonic symbolism as follows: "It is a landmark that a 'Book of the Law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly, a 'Book of the Law,' because it is not absolutely required that everywhere the Old and New Testament shall be used;" and hence, of course, the Holy Bible is not and cannot be the rule and guide of Masonic faith (Mah-hah-bone, p. 125). Again, "Blue Lodge Masonry has nothing whatever to do with the Bible; it is not founded upon the Bible," etc. (Ibid 77). And yet again on p. 132, "The Bible is used among Masons as a symbol of the will of God."

Now the Holy Bible does not merely contain God's word or will, but the Bible is absolutely God's word, every bit of it, from Gen. 1: 1 to Rev. 22: 21; and it is the revelation of God to man concerning His Son, Jesus Christ our Lord. Take the Lord Jesus out of the Bible and you have nothing left, and, as Freemasonry absolutely rejects Christ, therefore it can have "nothing whatever to do with the Bible" as a rule of faith. The devil wanted to make it appear that the Bible was his rule of faith, and quoted it as Masons quote it, but is the Bible therefore the devil's rule of faith? But what is the Masonic rule of faith? "The universal law of nature * * * the only law suited in every respect to be adopted as the Masonic code" (Mah-hah-bone, 62); and lastly the Holy Bible, Square and Compass are set forth as three great lights, and hence the Bible, Square and Compass are upon a common level, the Bible being no more a great light, and certainly, according to Masonic teaching, no more a rule of faith than the rusty old square and compass lying upon the altar in the lodge. No, the Bible is a mere article of furniture, and no more, in a lodge of Masons, and not even that in the lodges of Southern Europe. See Handbook of Masonry, p. 93.

But I must stop here. In future numbers of The Cynosure I hope to continue this subject and to give from time to time the rest of the contradicition of Freemasonry, or I may have them published in pamphlet form, as the Lord directs. In the meantime, I would ask the readers of The Cynosure to study up The Mah-hah-bone on the above subject, from p. 123 to 140, inclusive, and while doing so to bear in mind that the lodge itself and all it contains, from the Master's hat down to the Bible, are mere symbols and are all equally important in the Masonic religion.

104 Milton avenue, Chicago.

SECRET SOCIETY OATHS ANTI-CHRISTIAN.

REV. W. T. CAMPBELL, D. D.

Thou shalt not take the name of the Lord thy God in vain.

The fundamental law for testing the Christian character of institutions, as well as of men, is clearly presented in these words of the Master, "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." This one truth will be taken as self-evident, namely, that any society, claiming to be religious, assuming to administer an oath, engaging in formal acts of religious worship, and publishing an authoritative creed, or profession of religious belief, must have its Christian character and standing determined by comparing this creed and profession with the principles and doctrines of the Bible. The Manuals of the several orders establish the fact that all alike claim to be religious.

The Modern Woodmen has its regulation for funeral ceremonies. Hymns are sung, quotations from the Scriptures form a part of the ritualistic services, expressions of sympathy are tendered, exhortations are given, prayers are offered, and a formal benediction is pronounced by the Consul. Grosh, in his Manual of Oddfellowship, page 364, says, "We have a religious test, we use forms of worship. So far we are a religious body, and have a religious faith for the basis of our fellowship, and to unite us in religious duty." Mackey, in his Manual of Ma-

sonry, page 44, says, "As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution, and we thereby show our dependence on and our trust in God." The truth is easily established that, in methods of administering the oath, and in all the essentials of a Christian profession and worship, secret organizations are both non and anti Christian.

The statement will not be questioned that the lawful authority necessary in imposing the obligations of an oath must be exercised by the proper representatives of the Church, or of the State. God has appointed these institutions, and has given into the hands of their rightfully appointed agents the performance of this duty. No others have been named, no human organization has a right to assume these high prerogatives, and thus seek to set aside the appointments of God, and when any society makes such an assumption it is a manifest profanation of the ordinance of God.

What right, therefore, has the Prelate in the Knights of Pythias, the Vice Grand in the order of Oddfellows, or the Worshipful Master of the Masons to take the responsibility of administering the oath? In answer to this question it is said sometimes that these societies obtain their charters through acts of incorporation by the State and, therefore, because chartered by the State, their officers become the lawful agents of the civil government for the administration of the oath. Let it be remembered that the State never delegates its authority, or compromises its power in this way. Everywhere there are societies and organizations chartered by the State, for almost every conceivable purpose, but these charters do not, by any means, carry with them the right to administer the oath. It is a fact, also, that the interpreters of law do not recognize such obligations, as are imposed by secret societies, as binding upon men, nor their violation as grounds of perjury and punishment.

Blackstone, in his work on "Public Wrongs" 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 proceedings relative to a civil suit, or a criminal prosecution; for it esteems all other oaths unnecessary at least, and therefore will not punish the breach of them." When therefore the law of God, and the laws of the State are against such methods as are adopted by these societies, it is high time for men, and especially for Christian men, to seek better foundations upon which to stand.

It has been shown from the Manuals of these orders that they profess to be religious. In the Manual of Oddfellowship, page 100, we find these words, "What regeneration by the word of truth is in religion, initiation is in Oddfellowship." On page 287, we have this statement, "Heaven is the reality of what regeneration prefigures." Put these statements together and we have this as to methods of salvation professed by the order of Oddfellows: First—Initiation is regeneration. Sins are removed, the life is purified, the soul is regenerated and renewed by the unmanly and silly process of initiation. Second—Initiation being equivalent to regeneration, it represents or prefigures all the realities of heavenly rest and glory. Hence, if we are to believe the declarations of the Manual, the ceremonies of initiation secure to the applicant all that is promised to the sinner through the new birth, the sanctification of the soul, and admission into heaven through the sacrifice and atonement of Christ. On page 370, the prayers of the orders, which omit all reference to the name and the merits of Christ, are justified on the ground of being so framed that any religionist, Christian, Jew, or Mohammedan, may be able to unite in them.

What of the professions of Masonry? In Mackey's Encyclopedia, under the word Bible we read, "The Bible is used among Masons as the symbol of the will of God however expressed. 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 consisting entirely of Jews, the Old Testament alone may be placed upon the altar. Turkish Masons make use of the Koran; whether it be the gospels to the Christians, the Pentateuch to the Israelite, the Koran to the Mussulman, or the

Vedas to the Brahmin, it everywhere Masonically conveys the same idea, that of the symbolism of the Divine will revealed to man."

On page 54 of Mackey's Ritualist, we are told that "the furniture of a lodge consists of a Holy Bible, square and compasses." One is just as essential as the others, and each is of equal importance in the workings of Masonry. Then the Bible is mutilated in order to serve the non and anti Christian purposes of the order. In Mackey's Ritualist, pages 271 and 272, we have quotations from the Scriptures to be read at the opening of the lodge. The first is a selection from I. Peter ii., 1 and 7, inclusive. In the fifth and sixth verses the very essentials are omitted; "Ye also as living stones are built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God." But the reading of the text is "to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The quotation of the seventh verse reads, "He that believeth shall not make haste to pass it over." While the Bible truth is, "He that believeth on Him—that is, on Christ—shall not be confounded." Then on pages 348 and 349 in opening the Chapter of Royal Arch Masons, there is a professed quotation taken from II. Thess. iii., 6-16. It begins thus, "We command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly." But the authorized version has it, "We command you, brethren, in the name of the Lord Jesus Christ." The twelfth verse is quoted on this wise, "Them that are such we command and exhort, that with quietness they work and eat their own bread," but the full declaration of the Spirit is, "Them that are such we command and exhort by our Lord Jesus Christ."

What answer can Masonry give to that testimony of the Spirit? "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." Masonry deliberately sets aside the universal obligation of the moral law, and limits its prohibitions merely to those who may chance to fall within the relationship of the order. The requirement of the Decalogue is all-comprehensive, "Thou shalt not steal." The oath of the Master Mason limits the binding obligation of this command to a chosen few—Ecce Orienti, page 111—"I will not cheat, wrong, or defraud a Master Mason's lodge, nor a brother of this degree, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger, if in my power."

The Sixth Commandment, "Thou shalt not kill," embraces the race, without regard to relative position and association. The oath of the Master Mason —Ecce Orienti, page 111—is, "I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except it be in the necessary defence of my person, family or property." The Seventh Commandment, proclaimed for the government of the race, is, "Thou shalt not commit adultery." The Master Mason's oath, set for the government of his life, is—Ecce Orienti, page 111—"I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister, nor daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent."

What more shall I say? When the moral law is trimmed to suit the carnality of men, when the Bible is mutilated so as to conform to a system which has grown out of the mysteries and practices of idolatrous worship; when the Koran and the Vedas are placed on an equality with the testimony of the Spirit; when Christ is rejected, and all reference to his person and his work is cautiously eliminated from the ritual of the orders; when initiation in one society is made equal to regeneration by the word of truth, and in another it is declared to be "a death to the world and a resurrection to a new life," is it not high time for Christian men to heed the exhortation of the Spirit, "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."

Monmouth, Ill.

Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Deut. 6: 13.

QUESTIONS AND ANSWERS ON CHINA.

I was present on Wednesday evening, July 27th, at an intensely interesting prayer meeting at Wheaton College Church.

The Misses Grace and Gertrude Wyckoff, missionaries from China were present. They had been in Northern China under the direction of the American board for ten years, and are now about to return to their field of labor. During the meeting the leader said that the Misses Wyckoffs would answer questions, and I sent up the following three, and will endeavor to give a synopsis of their answers, though I can give but little of what they said. These devoted missionaries showed by their answers that they had only come in contact with the minor or "bread and butter" secret societies of China, and knew little or nothing about those with death penalties like the murderous Highbinders or Chinese Free Masons. I was interested in their statements, since these showed that the Congregational Church in China is, in practice, in perfect accord with the declaration of the Christian Cynosure to the churches of this country, that if they are to recover spiritual power, they must require their members to abandon all secret societies.

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. They do not mean there by secret societies perhaps just what we mean here by that term. They are, however, religious societies. Many of them have also as their aim the overthrow of the present dynasty. That is the principle that underlies most of these societies. The meetings are held at night. Many women have told me that they have entered some secret sect, hoping that their eyes would be helped, or that some other disease would be cured, but that it was simply money thrown away, and that the money goes to feed the leaders.

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 anixety, 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." (1 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. There are not a few who have left these secret sects, and come into the church, and they are often our best workers. There is some truth in the teachings of these secret orders, and the man that has followed and sought for something that he has not got, often becomes a very efficient worker in the church when he has found in Christ what he sought for and needed.

Question—Would a tract in Chinese containing quotations from the Bible such as: "In secret have I said nothing," "Come out from among them and be ye separate," "Be ye not unequally yolked together with unbelievers," "Have no fellowship with the unfruitful works of darkness," followed by comments upon the relation of Christians to secret societies by such men as Moody, Pentecost, Dr. Goodwin and others—would such a tract be helpful in your work?

Answer by Miss Wyckoff—I think it would be. I cannot say what we have in stock on this line; doubtless the thought of this question has reference to the books that are distributed by us. But a tract of this kind would certainly be very helpful, for anyone of the Chinese who is a scholar or who has any education would understand the force of these Bible quotations as requiring his separation from his secret societies. It would be very helpful.

President Blanchard asked if the Highbinders would endeavor to take the life of a Highbinder who left that order.

Answer—They would probably not try to kill him if he left his lodge, but would undoubtedly make it very unpleasant for him. Ridicule is one of the hardest things that these people have to bear. One woman said to me that she did not dare to put her head out of the door on this account.

I think that the native Christians feel very keenly that Christian consistency is a great thing as well as a necessary thing in Christian life, and as we say they "cannot serve God and mammon."

In reporting the above, I am furnishing the readers of The Cynosure with another proof that there is not a reform question before the world to-day so vitally important for the welfare of mankind as this one that the National Christian Association represents. For the world over, the secret lodge is the rival of the Christian church, as certainly as Satan is the rival antagonist of Christ Jesus our Lord; and any discussion as to how to save men or revive the churches and restore to greater spiritual power—any discussion that refuses to call for separation from secret societies and their idolatrous worship is merely to touch upon the outer surface of the serious condition that confronts the religious press and pulpits. W. I. Phillips.

MASONIC OATHS.

BY REV. H. H. HINMAN.

My objections to Masonic oaths are:

1. They are inconsistent with that sincerity and candor that is due to all who belong to the commonwealth of learning, but more especially to that mutual confidence that ought to exist between the members of the household of faith and the still more intimate relationship of husband and wife.

2. They tend directly to the promotion of dissimulation, hypocrisy and falsehood. An oath to always conceal is practically an oath to lie about the matter of concealment. A direct denial of the truth may be either by affirmation or, just as effectively, by silence. In either case, it is false testimony.

3. Masonic oaths, if viewed in connection with their penalties, are false oaths. This must be true in the great majority of cases; for no one in his right mind would ever sincerely invoke a death penalty—involving horrible torture and mutilation—for the non-concealment of what is at most a matter of privacy in the maintenance of which no great personal or public interest is involved. Nor can the plea that is sometimes made that the one taking such oath would rather have his "throat cut across, his tongue torn out by the roots," etc., than reveal the inane rigmarole that has been ten thousand times told to the public, be admitted. If it were true it would imply a moral obliquity inconsistent with natural self-control.

4. They are disloyal to the State. The right to make laws and affix a death penalty, if it exists at all, is the prerogative of the State. Any other organization that assumes this prerogative, whether with purpose of execution or insincerely, that it may simply terrorize its members, does in either case violate the rights of the citizen and the authority of the government. That Masonic oaths require, under some circumstances, the concealment of what the state has a right to know has been repeatedly proved, and marks them as distinctly disloyal.

5. They are blasphemous. This is the great crime of all who administer or accept of lodge oaths. To call God to witness to any compact that, if it be truly kept, involves the commission of crime, or if intended as merely an outward form, in which there is nothing but a lying pretense, there is, in either case a most terrible contempt of the Most Holy God. But since Masonic oaths either do or do not mean what they say, they are in either case a horrid blasphemy, which ought not to be tolerated among those making the Christian profession.

Oberlin, Ohio.

Rev. T. J. Allen writes that their Reformed Presbyterian C. E. Society at Sterling, Kan., by a unanimous vote passed a resolution disapproving of the action of the committee in charge of the Nashville convention in asking Dr. Geo. C. Lorimer or any other such high Mason to address the convention. This resolution was forwarded to the convention.

WHO IS THE MASON'S GOD?

BY REV. W. FENTON.

When the author of "Devil Worship in France" tells us: "With all brethren of the Fraternity, 'we also do believe in the resurrection of Hiram,'" he might as well say right out we also do believe "the lie" that nullifies the resurrection of Jesus Christ. And when he kneels in prayer over the candidate that is at that moment personifying the death and burial of Hiram in "the grave of iniquity" in the third degree of Masonry, to whom does he pray? And whom does he worship in that enactment of the falsehood that nullifies the resurrection of the Lord and Savior of men, Jesus Christ? How can the Masonic god be any other being than the devil himself or one of his demon angels? If you cannot answer these questions correctly it is because you are lacking in intelligence, or your conscience is seared with a hot iron, or the god of this world has blinded your eyes so that the simple truth of God cannot shine upon your soul.

The author of the book entitled "Devil Worship in France" deplores the enmity which apparently exists between the Romish church and Freemasonry, while, by means of a mysticism common to both he sees a "substantial agreement" of the Romish church with Masonry; and that it is merely jealousy that produces the enmity between the two which appears on the surface. And that mysticism which is the bond of union between the Romish church and Freemasonry is by no means Jesus Christ or Christianity. He says:

"At the bottom of her hatred of Masonry there is also her dread of the mystic. Transcendental science claims to have the key of her doctrines, and there is evidence that she fears that claim." "* * * Mysticism, which accepts her own dogmas and interprets them in a sense which is not her own, which claims a certitude in matters of religion that transcends the certitude of faith, seems to hint that at one point it is possible to undermine her foundations. Hence she has ever suspected the mystic, and a part of her suspicion of Masonry has been by reason of its connection with the mystic; she has intuitively divined that connection, which by Masons themselves, for the most part, is not dreamed at this day, and when suggested is somewhat lightly cast aside." "* * * It is desirable * * * to be just toward the Catholic church and to affirm that we as mystics are on this point substantially in agreement with her."

The author before us here touches a vital point in the development and final consummation of the mystery of iniquity in the coming of "the man of sin." What is the real mysticism of Masonry? It is the image of the pagan beast made by the Romish church, "the mother of Harlots." While Mr. Waite sees the mysticism which is a bond of union between these two institutions, the attentive reader of the authentic histories of Masonry during the early and middle ages of the Christian era, and especially that immediately subsequent to the Masonic "revival," and general transformation of Freemasonry from an operative to a speculative institution, at that London gin shop, in 1717, A. D., will see Roman Catholics, Jesuits, and Freemasons harmoniously at work together in the invention of Masonic degrees for one common object, the restoration of Popery to its former position in England.

If Mr. Waite's design in writing his book was to make us believe that Freemasonry is not devil worship he has utterly failed, and has done the opposite thing by asserting himself to be a believer in the resurrection of Hiram, and has, at the same time, done something toward putting the Romish church in the same awful predicament with himself.

74 South Robert st., St. Paul, Minn.

UNSCRIPTURAL OATHS FORBIDDEN.

BY REV. THOS. NICKEL.

One reason why no Christian should join the Free Masons is the oath he has to swear before he is accepted. This oath, like all other oaths of secret societies, is against Scripture. The Lord says, Matt. 5: 3, "I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be

yea, yea; and nay, nay, for whatsoever is more than these cometh of evil." "I say unto you, swear not at all," saith the Lord. Not at all; no man has a right to swear, no man has a right to demand an oath except God has allowed it. Swearing is not in all cases forbidden. Every Christian, to accredit himself and to attest the truth, may and should swear when:

1. The honor of God demands it. So Christ swore, standing before the High Priest, Matt. 26: 63, 64; Deut. 6: 13; Rom. 9: 1; but by the oath of a Free Mason, God is not honored but dishonored. (See Freemasonry, by Rev. Chas. G. Finney, pages 64, 65, 70-74, etc.)

2. It is allowed to swear when the welfare of our neighbor makes it necessary; for instance, when you can prove by your oath the innocence of an accused friend, you have to swear; for love is the fulfilling of the law, Rom. 13 :10; Hebr. 6: 16. But is it for the welfare of a neighbor or of the community that secret organizations demand an oath not to reveal the secrets of the lodge? The Lord says: "Everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

3. We may swear when the government demands it. The government is ordained of God, Rom. 13: 1; and as a minister of God it may demand an oath for the good of its citizens. But what is the lodge, that it dares to demand an oath? Where can it prove that it has received authority from God to demand an oath of its members? When the honor of God, the welfare of our neighbor or the government requires it we may swear, and such an oath is according to Scripture. But every other oath is sinful. Every oath that is taken in matters that are either false, or uncertain, or not allowable, or trivial, or vain, is in conflict with the word of God and forbidden.

Before a man can become a lodge member he has to swear not to reveal the secrets of the lodge. Such a man seems not to know what swearing means. Swearing by the name of God means to call upon God to witness the truth and to avenge untruth, 2 Cor. 1: 23. A candidate calls upon God to witness the truth, he says; but what does he say? He swears not to reveal the secrets of the lodge; but he does not know the secrets yet; he does not know of the holiness of the Divine law, which requires him to reveal the things he is about to hear. He swears to uncertain things; things he does not know whether they are allowable or not. He demands God to contradict himself. The Lord says, "Whoso is partner with a thief hateth his own soul; he heareth cursing and bewrayeth it not, and he demands God to avenge him if he should reveal what God demands him to bewray." There is no man who can deny that a clause like the following is both against the word of God and the laws of the state:

"To all which I do most solemnly promise and swear, with a fixed and steady purpose of mind in me, to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst, and divided to the north and south; my bowels burnt to ashes in the center and the ashes scattered before the four winds of heaven." Or the following:

"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."

That some lodges do not ask an oath, but only a pledge of honor, does not matter much. Before God a pledge of honor is the same as an oath. Christ said: "You shall not swear at all; not by the temple," etc. What difference is it to say by the temple I will say the truth, or by my honor? The honor of a Christian is to do the will of God. But it is against the will of the Lord to swear in trivial, uncertain and vain matters. There is not a single commandment which the oath of the Free Masons does not violate. It is against the First Commandment, for the oath is not sworn in the name of the true God, the Triune God, but in the name of the God "in whom the Jew, the Mohammedan, yea, even the infidel, believes." It is against the Second Commandment, for the worship of the Lord is corrupted. It is against the Third Commandment, for the word of God, which we should hold sacred and gladly hear and learn, is despised and dishonored and his name blasphemed. It is against the Fourth Commandment, for it violates the Sabbath by its parades and

excursions. It is against the Fifth Commandment, for the candidate binds himself not to have illicit carnal intercourse with a Master Mason's wife, his mother, sister or daughter, etc., but nothing is said of the wife, sister or daughter of a brother of a lower degree. Further, it undermines the confidence that should exist between a man and his wife. It is against the Sixth, Seventh, Eighth, Ninth and Tenth Commandments, for it threatens the life, property and the good reputation of those who for conscience sake have revealed the secrets of the lodge; the assassination of Morgan is an illustration.

The lodges are the greatest danger to both state and church. No true lodge member can be a true citizen. It is the duty of the state to prohibit the terrible oaths of some lodges, as it was done by several states, when the assassination of Morgan became public. It is the duty of every good Christian to fight all secret organizations, and those who are members already should leave the lodge; for the Lord says: "Come out from among them and be ye separated, 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."

Shawano, Wis.

Notwithstanding the excessive heat of July, Rev. W. B. Stoddard has been unusually busy in Pennsylvania and Maryland, lecturing seventeen times to good audiences, and taking fifty subscribers for The Cynosure. Pastors Seiple, Nicklas and Burkholder of the Radical U. B. Chuch did much to aid him in his great mission. Bro. Houston of the Associate Presbyterian Church, near McConnellsburg, Pa., rallied a fine congregation for him in the midst of harvest. Pastors Adair and Guthrie of the U. P. Church arranged for him to preach and lecture. In his meetings near McAllisterville, the German Baptists and Mennonite Brethren were his strong supporters.

That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth. Isa. 65: 16

Our Symposium.

SECRET LODGE OATHS.

WHAT IS AN OATH?

Dr. Buck, in his Theological Dictionary, says: An oath is a solemn affirmation wherein we appeal to God as a witness of the truth of what we say, and with an imprecation of his vengeance or a renunciation of his favor if what we affirm be false, or what we promise be not performed.

The late Dr. Charles Hodge of Princeton, says: An oath is in its nature an act of worship. It implies an acknowledgment of the existence of God, of his attributes of omnipresence, omniscience, justice, and power; of his moral government over the world, and of our accountability to him as our Sovereign and Judge. Hence "to swear by the name of Jehovah," and to acknowledge him as God are the same thing. The former involves the latter. * * * We cannot admit that Christ intended to pronounce all oaths unlawful, when he said, as recorded in Matthew 5: 34: "Swear not at all." This would be to suppose that Scripture can contradict Scripture, and that Christ's conduct did not conform to his precepts.

Nevertheless, his words are very explicit. They mean in Greek just what our version makes them mean. Our Lord did say, "Swear not at all." But in the sixth commandment it is said: "Thou shalt not kill." That, however, does not mean that we may not kill animals for food; for that is permitted and commanded. It does not forbid homicide in self-defense, for that also is permitted. Neither does it forbid capital punishment; for that is not only permitted, but even commanded. The meaning of this command has never been doubted or disputed, because it is sufficiently explained by the context and occasionally by the light shed upon it by other texts of Scripture. As therefore the command, "Thou shalt not kill," forbids only unlawful killing; so also the command,

"Swear not at all," forbids only unlawful swearing.

President C. A. Blanchard: An oath is a solemn appeal to God, calling him to witness that we are telling the truth. Christ said swear not at all, but he no doubt meant profane swearing. On his trial he recognized the propriety of swearing by an appeal to God. For a time he refused to answer, but when his accusers said: "I adjure thee by the living God that thou tell us who thou art," Christ immediately answered, thus recognizing the validity of the oath. We believe that the Bible teaches that an oath may be administered to confirm the truth.

OATHS THAT ARE UN-SCRIPTURAL.

Ex-President John G. Fee, of Berea College, Ky.: The oaths of Freemasonry are blasphemous. Blasphemy is not the mere malicious speaking against the name of God, but it is perpetrated in evoking divine assistance in doing what we know not, and which may be wicked in itself. Beyond all doubt, taking such oaths is taking the name of God in vain. * * * An oath may be taken before a legally constituted authority for the maintenance of what we solemnly believe is truth; but an oath before a person not legally or divinely constituted, and that for things unknown and possibly wicked, is what is not only impious but extra-judicial; and, as Webster said, "should be suppressed by law."

Rev. P. B. Williams, Salem, Ore.: Most of the Masonic writers carefully conceal the fact that they have oaths, but conversation with adhering Masons soon brings out the fact that they have. An oath requires that a man answer in truth, what no man can do if he is ignorant of the obligation he takes. The Mason swears to conceal and never reveal that which he does not know, and therefore how can he know that it is true?

If a Christian man undertakes to join a secret society and comes face to face with this point in the initiatory ceremony, where they require him to conceal some thing he does not know, if he is true to an enlightened Christian conscience, and to the Lord, he will stop right there and go back. If he goes on, it will be at the expense of his conscience and his Christian life.

These oaths conflict with a man's relation to his wife. "They twain shall be one flesh," says the Holy Word, but the lodges makes them two by putting a barrier between them. According to the divine idea of marriage no man has any right to join any society in which he must swear to conceal anything from his wife. To do so is to violate the marriage relation, and is more of a scriptural ground for divorce than many granted by our civil courts. They conflict with the church, because Christ, its founder, says: "I say unto you, swear not at all." They conflict with a man's relation to the state, because it prescribes what an oath is, and who shall administer it. Nowhere does the state mention the "Worshipful Master" of a Masonic lodge, or "Chancellor Commander" of a Knights of Pythias Lodge; therefore these oaths are extra judicial and are not binding.

The late Dr. J. R. W. Sloane: 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 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 existance. 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 in the breaking of it. Blackstone, book 9, 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."

Rev. Allen N. Fretz, Souderton, Pa.: What shall we say of extra-judicial oaths —oaths administered, solemn obligations required, with hideous penalties imposed outside of the state and the church, in dens of darkness, behind tyled doors, by a conclave of similarly foresworn in-

dividuals, whose main enjoinder, contrary to that of telling "the truth, the whole truth and nothing but the truth," is to conceal and never to reveal the truth, the whole truth and all about the truth.

Rev. J. P. Stoddard, Boston, Mass.—A lawful oath is a solemn covenant between God and the person assuming it, in a contract in which a third person acts as the authorized agent of the powers ordained of God. An unlawful oath is a covenant with the devil, and the person assuming it, by the agency of a third party acting without authority from God, enters into a contract with the devil. The one is a covenant with God unto life; the other a covenant with hell, unto death, and the person assuming such a covenant is either allied to God the Father, Son and Holy Ghost or else he is leagued with the devil and his legions. In holy wedlock the parties mutually covenant to forsake all others, but when one swears ever to conceal from the other on the dictation of another that party perjures his soul, and the person administering the oath of separation is "particeps criminis," and, instead of being sent to Congress or ordained to the ministry, he should "be punished by the judges."

WINE FROM A HUMAN SKULL.

The "fifth libation," or drinking wine from a human skull, is the most shocking feature in the initiation of the Twelfth, or Knights Templar, degree. Avery Allyn, who took this degree, but renounced and revealed it during the whirlwind of public indignation that followed the murder of Captain Morgan, thus describes how the candidate is required to drink wine from this ghastly cup, while kneeling at a triangular table on which burn twelve tapers, and on which are sometimes a coffin, skull and crossbones, Bible, etc.:

"If the candidate hesitates about taking the sealed obligation, which is often the case, the most eminent says, 'Attention, sir knights!' The sir knights immediately form around the candidate. 'Handle sword!—draw sword!—charge.' The most eminent then says, 'Pilgrim, you here see the swords of your companions, all drawn, ready to defend you in the discharge of every duty we require of you. They are also drawn to avenge any violation of the rules of our order. You promised when you entered the chamber of reflection, that you would conform to all the ceremonies, rules and regulations of this encampment. We here have your promise in writing. We expect you will proceed. All sir knights who have taken this degree have participated in the fifth libation; and if there is anything in it that you do not perfectly understand, it will be qualified and explained to your satisfaction.' If the candidate consents to proceed, he takes the skull in his hand, and repeats after the most eminent as follows:

" 'This pure wine I take from this cup in testimony of my belief of the mortality of the body and the immortality of the soul; and as the sins of the whole world were laid upon the head of our Savior, so may the sins of the person whose skull this once was, be heaped upon my head, in addition to my own; and may they appear in judgment against me, both here and hereafter, should I violate or transgress any obligation in Masonry, or the orders of Knighthood which I have heretofore taken, take at this time, or may hereafter be instructed in. So help me God.' He then drinks of the wine.

"The most eminent then takes the skull from the candidate, and says, 'This is called the sealed obligation, because any promise of secrecy made in reference to this obligation is considered by Knights Templars to be more binding than any other obligation can be.' "

ALL KNIGHT TEMPLARS DRINK FROM THIS CUP.

Avery Allyn says: "When I received this degree I objected to drink from the human skull and to take the profane oath required by the rules of this order. I observed to the most eminent that I supposed that that part of the ceremonies would be dispensed with. The sir knights charged upon me, and the most eminent addressed me as above. A clergyman, an acquaintance of mine, came forward, and said, 'Companion Allyn, this part of the ceremonies is never dispensed with. I and all the sir knights have drank from that cup and taken the fifth libation. It is perfectly proper, and it will be qualified

to your satisfaction.' I then drank of the 'cup of double damnation.'"

Is Avery Allyn good authority on this subject? He received a diploma from the New Haven, Conn., encampment of Knights Templars in 1827, certifying that he had taken the degrees of the Red Cross, Knights Templars, and Knights of Malta. He stood among the highest Masons in the United States, and, in the great anti-Masonic uprising after the murder of Captain Morgan, he was assigned the task of preparing a complete ritual of the higher degrees, as the best qualified of any who stood in the ranks of the seceders. His book of 270 pages was published in New York in 1831, and contains a complete exposition of the higher as well as lower degrees.

He had spent many months in delivering lectures before crowded audiences, in New York, Connecticut, Rhode Island, Massachusetts, and in Philadelphia. As the result, thousands seceded from the order. But he was mobbed, imprisoned and libeled. The house in which he lectured was more than once torn down, often the windows and doors were broken in, but in spite of all he moved forward undaunted in the path of duty.

ANOTHER IMPORTANT WITNESS.

In the year 1829, three years after the murder of Morgan, Elder David Bernard, a minister of the Genesee Baptist Association of the State of New York, was one among the first to secede from the Masonic institution. John Quincy Adams, ex-President of the United States, in his address to the people of Massachusetts in 1833, says of David Bernard, "He was a man of good repute and blameless life and conversation. Like many others he was ensnared into the taking of fifteen degrees of Freemasonry, and was Intimate Secretary of the Lodge of Perfection. * * * To David Bernard perhaps, more than any other man the world is indebted for the revelation of the most execrable mysteries of Masonry, nor could he as a minister of the Word of God have performed a service to his country and fellow Christians more suitable to his sacred functions. It was principally by his exertions that the Le Roy convention of seceding Masons assembled and published the oaths, obligations and penalties of the higher degrees of the order."

Elder Bernard collected all the most important documents upon the subject inspired by that period of excitement, and published them in one volume entitled, "Light on Masonry." This volume contained a revelation of all, or nearly all, the degrees of Masonry, a minute history of the Morgan trials, etc. It was at that time the most reliable exposition of Masonry ever given to the world. The author who had taken the Knights Templar degree gives it in almost the same words as Avery Allyn. At the mouth of two such witnesses should every word be established. More than this, his exposition of this, together with lower degrees, was read before seceders at the Le Roy convention and indorsed by their resolution.

OATHS AND PENALTIES.

The above is the title of a forty-page booklet giving the oaths and penalties of thirty-three degrees of Freemasonry. It is compiled by Franklin Paine, Sr., a seceding Master Mason, and published by Ezra A. Cook. It reveals at a glance the horrible oaths and death penalties of Freemasonry, and it is generally admitted that it is the oath which makes the Mason. The publisher in his preface says: "It would seem as if the ingenuity of a party of fiends had been taxed to the utmost to imagine the most horrible mutilations possible to be inflicted upon the initiate, and then, as if not satisfied with these in the fifth, sixth, seventh, thirteenth, fourteenth, sixteenth, twenty-first, twenty-fourth, twenty-fifth, twenty-sixth, thirty-first, thirty-second and thirty-third degrees, the candidate imprecates on himself again all the penalties of the former degrees, thus making a total of 191,477 horrible oaths in these thirty-three degrees." Surely, "because of swearing the land mourneth."

Hundreds have testified to the correctness of these oaths. Those of the highest degrees are taken from the manuscript of Rev. Dr. Frederick Dalcho, of South Carolina. Elder David Bernard says in his "Reminiscences" that in 1826 Dr.

Dalcho was one of three Sovereign Inspector Generals of the order. With him were deposited the written manuscripts of Masonry of all the higher degrees. When David Bernard's Lodge of Perfection at Schenectady was instituted, Dr. Dalcho furnished the manuscripts. He copied them from the original records for that lodge and gave Mr. Yates of Schenectady, the Grand Commander, the eleven degrees for that lodge and all the rest. Afterward Mr. Yates loaned them to Elder Bernard, who carefully copied them.

PROOF THAT FREEMASONS TAKE THESE OATHS.

In replying to a letter from Rev. Preston K. Sheldon, pastor of the Baptist Church, Watkins, N. Y., in which he denied that Mr. Ronayne had correctly revealed Freemasonry, the latter said: "Its oaths and its penalties of death are horrible, unlawful and inhuman; a shame to the civilization of the age, and directly opposed to the spirit and genius of our American institutions; and I here assert that no Mason in the country, not even Preston K. Sheldon, dare come out over his own signature and declare that he has not taken these horrible oaths, and that he is not 'bound' under these barbarous and blood-curdling death penalties. I have administered these oaths in Keystone lodge and in other popular Masonic lodges in this city time and again, and now I am writing this in my own home in the community where I have resided for thirty years, surrounded by many of my former brother Masons; and I have only to add that those of them to whom I have shown Mr. Sheldon's letter smiled with scorn at the bare idea that a man professing to be a Christian, and a Christian minister, should write such silly stuff, and use the beautiful pet names he employes in defense of Masonry."

And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. Mal. 3: 5.

A SATISFACTORY PROOF.

The most conclusive proof that the rituals and work of secret societies, published by the National Christian Association are the genuine secret rituals and work of the lodge is the testimony of seceders from these lodges who may now be numbered by hundreds. Another proof is that lodge members buy our rituals by the thousand to use them in posting themselves for lodge work. The Masonic press has again and again warned Masons against this, and as a preventive, has published its own rituals and degree work in cipher for the use of its members in the lodge.

Next to the testimony of seceders, this is the most convincing proof of the genuinness of our expositions. Redding & Co., at 212 Broadway, New York, are the most extensive Masonic publishers in the country and publish the secret work of the first three degrees of Freemasonry in cipher, in a little book entitled "Ecce Orienti," sold for $2.50, but which should not cost more than 25 cents. It can be procured at this office and can be easily read by any one comparing it with our rituals. For example, the fourth clause in the Master Masons' oath, as found in "Ecce Orienti," reads as follows:

Y. tt. I. wl. kp. th. scs. o'. a. wth. B. M. Esn. a'. 'invbl. a. s. m.-o'n. whn. cmct. t. an'. rcd. b'. m.-a.-sh. md. trs. xcpd.

In our rituals it reads: "Further, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own when communicated to, and received by me as such, murder and treason excepted."

Another clause in this oath, as published in Ecce Orienti, is:

Y. d'. p. an' s. tt. I. wl. nt. vl. th. chs. o'. a M. E.s wf. wd. mth. sst. o'r dt. or. sf. it. b. dn. b'. anth. i-f. i. m'. pr. t. pvt.

Which in our rituals reads: "Further, I do promise and swear that I will not violate the chastity of a Master Mason's wife, widow, mother, sister or daughter, or suffer it to be done by another if in my power to prevent it."

Thou shalt fear the Lord thy God: him shalt thou serve, and to him shalt thou cleave, and swear by his name. Deut. 10: 20.

TESTIMONIES FROM SECEDERS.

Deacon John Sutcliffe is a main pillar in the Baptist Church at Wheaton, Ill., and a man of unimpeachable character. He writes: "I have taken three degrees in Freemasonry, but have left the lodge forever. The oaths in your published expositions of Freemasonry are just as I took them in the lodge. You are doing a good and much-needed work in exposing this hidden work of darkness."

Rev. J. C. Brodfuehrer, D. D., of the Evangelical Lutheran Church, Chicago: At the solicitation of some friends in 1860 at Warren, Ill., I was induced to join a lodge of Free Masons. After taking the first degree I was so impressed with the emptiness of its pretensions that, guided by the Holy Spirit I then and there resolved to go no further. Reflecting upon my vows as a minister of Jesus Christ, I felt that I could not consistently serve two masters; and so terminated forever my probation as an entered apprentice to Baal.

Samuel J. Ward, a pillar in the Free Methodist Church, Larwill, Ind.: About ten years ago, through the solicitation of many Masonic friends and the hope of obtaining cheap life insurance, I was induced to take the first two degrees in Freemasonry. * * * About that time a friend of ours gave us Ronayne's Hand Book. Imagine my astonishment and chagrin when I found the first two degrees as published by Mr. Ronayne were exactly as I had taken them in the lodge. I had been deceived with the idea that I was getting secrets that the outside world knew nothing about.

David Cowan, attorney-at-law, Ashland Block, Chicago: When I went into Freemasonry I was led around the lodge blindfold, and made to kneel down and my hands were placed upon the square and compass upon a large Bible, which I could not see, and thus I repeated the oath. When I took the Master Mason's degree I was led around hoodwinked, when somebody grabbed me and I was struck a tremendous blow on the head, knocking me down. They were holding a sheet into which I fell, but the sheet was on the floor, and from that fall I got something like hip disease. I have taken the Royal Arch and higher degrees and it has cost me much money. What brought me out was Dr. Dowie's prayers. He was praying for me one day when I complained of the awful pain in my back. He told me what was true, that I got it when I was knocked down in the lodge; so I told him my experience.

Rev. W. S. Jacoby, pastor's assistant of the Moody Church, Chicago: I took the degrees of Freemasonry up to the Knights Templar degree some years ago at Jefferson, Iowa. But afterwards, when I found Christ, during a season of revival meetings at Guthrie Center, Iowa, I renounced the whole business as anti-Christian, and buried my beautiful sword and Knights Templar uniform in my garden. At my initiation I remember drinking something out of a human skull, but am unable to testify that it was pure wine, and as I heard the Knights Templar oath only once, and never tried to remember it, I could not now identify it.

W. C. Earhart, of Birch, Wash., writes that he has taken all the degrees of Masonry up to the Royal Arch, and that he has read the anti-Masonic expositions and that they correctly reveal it up to that degree. He began to read and pray over his Bible and especially over the 13th chapted of Revelation, and felt that he had the mark of the beast both on his right hand and forehead. He realized the penalty of his obligations, that he was under a dreadful curse, and obligated to murder and kill. He looked every way for deliverance, but found none till he saw the Lord Jesus standing between him and his oaths, and that his blood could cleanse from this, as well as every other sin. So he withdrew from the lodge and burnt his demit and turned his back on Masonry forever, and is now rejoicing in salvation through Christ.

John Nicoll is a prominent real estate agent in Goldfield, Iowa; an elder in the United Presbyterian Church, and held in high esteem by all who know him. He writes: "I have taken three degrees in Freemasonry, or, in other words, I have been raised to the sublime degree of a Master Mason. I left the lodge because I saw its tendency was to lead men away

from the church into infidelity. When the leading infidel of the town was elected Worshipful Master I gave up the lodge and have never returned. I have read Morgan's exposition, and Bernard's and Duncan's, and can testify that they have revealed Masonry substantially as I received it in the lodge. The horrible throat-cutting, tongue-tearing, bowel-burning death penalties have not been overstated, neither has the oath to conceal crime, nor the prohibition of illicit intercourse with the female relatives of Masons only."

H. W. Judd, of Chicago: I went through the Blue Lodge degrees of Freemasonry in Englewood Lodge about 1886. In 1890 I took the Consistory degrees up to the thirty-second in the Masonic Temple, Chicago. When Masons tell you that there is any Christianity in Masonry you can put it down as a downright falsehood; either he knows he is willfully lying or does not know what Christianity is. In all the thirty-two degrees of Masonry I have taken, I have yet to hear the name of Jesus or the word repentance mentioned in a Masonic lodge. I found after I had been truly converted through Dr. Dowie's teaching that I could not be a pure-minded Christian and belong to secret societies, and I want to tell you, God has removed all fear from my heart, and I am trusting Jesus as my Savior, my healer, cleanser and keeper, and such joy and happiness I have never experienced in my lifetime before.

James Ferguson, of Gering, Neb., writes: "I was made a Mason in Margaretville Lodge, No. 389, Delaware County, N. Y., and I was sworn to keep the secrets of my brothers, murder and treason excepted, and them at my own option. I have been in the lodge in Perrysburg, Ohio; also in Angola Lodge, Indiana, and in Burr Oak, and Morenci lodges, Michigan, and murder and treason were in the Masonic obligation in all these States. When I was taking the obligation and came to the murder and treason clause, the thought flashed through my mind that they would stand by me in any deviltry that I was tempted to get into. When God converted my soul and baptized me with the Holy Ghost, I could tell the truth about Masonry as well as anything else. I interpret the obligation just as Brother Ronayne does, so that I am in the same boat with him."

ARE THESE OATHS BINDING?

President C. A. Blanchard said in a convention address at Wheaton some years ago: "Masonic oaths are unlawful because they bind to conceal what the candidate does not know. They are like the oath of Herod to the foolish dancing girl. He did not know that she would ask the head of John the Baptist, and when she did ask it he was not bound by his rash and sinful oath to give it. The oaths of Freemasonry are not binding because they contain permissions to do wrong. When they swear a member not to wrong a brother member, or to seduce the wife, sister or daughter of a member, there is the implied permission that they may thus wrong those who are not members. If you send your boy down town and tell him he must not steal from the corner store on the right hand side, would that direction not imply a permission that he might steal from the other stores? The spirit that runs through all these secret orders is the spirit of selfishness, and their oaths and obligations cover a multitude of sins. They are not binding because they are obtained by misrepresentation and fraud. The candidate is told that there is nothing in it to conflict with his obligations to others, while in very many respects they conflict, and this fact alone renders the contract null and void. President Finney, of Oberlin College, who had taken these oaths, declared them to be sinful, and that they must be confessed and repented of before we can find favor with God."

We find some seceders from the lodge under the same impression thus described by President Blanchard: "I met a minister recently at the Northfield conference who had been a Mason and had separated from the lodge because he believed it was wrong; yet he regarded his oaths as still binding and could not be induced to publicly testify against the order. I have met many men who regard their secret society obligations from the same standpoint. They regard their lodge ob-

ligations as still binding even after they have left the order."

President Blanchard then gave a thrilling account of Dr. N. Colver, first pastor of Tremont Temple Baptist Church, Boston, who, while kneeling at a Masonic altar in the act of taking the oath, refused to go any further, and in spite of the remonstrances and threatenings of the Masons, he demanded his clothing and ordering the tyler to stand aside, he left the lodge room never to return. For a time he supposed the obligations of Masonry were binding upon him. But he never found full peace of conscience till at a public meeting he confessed and revealed it all. He afterward wrote: "From that time to this I have neither honored, obeyed nor spared that lying impostor, Freemasonry."

Rev. W. B. Stoddard, Washington, D. C.: Our workers constantly meet the assertion that those who have taken lodge oaths cannot be believed if they have repudiated these oaths. If they have not connected with the lodge they lack knowledge. If connection has been severed their testimony is valueless. Violating their obligation they are unreliable. The absurdity of these statements are so apparent to the informed that they are apt to question the sincerity of the one making them.

If we allow for wrong education and the lack of education in this direction, I think we must conclude that many make such statements in good faith. May I ask such to reflect for a little on from whence obligations come? Who alone can place us under obligation? What constitutes an obligation? In answering these questions we will find that the only obligation resting upon lodge members is to expose its wickedness. God in placing us in this world has brought us under obligation to do right. There is no escaping this duty. No one is ever under obligation to do wrong. Any man or company of men who try to place one under obligation to do wrong must fail. That all lodges do this appears, when we remember that they try to place their members under obligation to disobey God's explicit command, "Thou shalt not foreswear thyself." God's command to the individual brings to him an obligation that can never be changed. The conclusion is unavoidable. God places man under obligation not to foreswear; he can therefore be under no obligation to a lodge that says you must foreswear. There being no obligation to restrain from revealing and having explicit command to exhort, warn, reveal, etc., duty is clear.

But, says one, you forget those oaths that have been so solemnly taken never to reveal. My friend, stop and think. Can swearing to do a wrong make it right? Can an oath bring obligation where God has placed none? In other words, do oaths bring obligation? Is a man under more obligation to do right after swearing than before? God and common sense teach that obligations cannot conflict. As I am under obligation as a follower of Christ to "expose the hidden things of dishonesty," I cannot be placed under obligation to conceal them.

W. F. Place, a Free Mason, writing in the Sabbath Recorder, says: "There is no thought, culture, mental or spiritual awakening at the ordinary (lodge) meetings; they meet, go through certain forms and depart—more than a million men thus acting every month. With the fullest activity possible, there is but the range of forms, longer or shorter, according to the work. Again, the oaths, though not taken seriously, are perhaps on that account more pernicious. To swear solemnly to what you know will never be required, nor punished as promised, is really more demoralizing than to take such oaths in full earnest—and that is bad enough."

President Wm. G. Hubbard, of the American Friend's Peace Association, says: "The oath and obligations of Masonry are blasphemous and pagan. The Masons used to deny that outsiders knew what these oaths were, but now any honest Mason will admit that by the confessions of Morgan and Ronayne and other recanting Masons these oaths have all been published. When I read these oaths as published by Dr. Finney, I was astonished that any civilized being could take such an obligation. I can only account for it from the fact that in the average man there is a large element of paganism

still remaining that has never been brought under refining processes of divine grace, and but little under civil culture."

Edmund Ronayne, of Chicago, in replying to a minister, Rev. Preston K. Sheldon, who had denounced him as a born liar for revealing the oaths of Freemasonry, said: "But this thing was not done in a corner. Surely Mr. Sheldon must know something of the convention of Free Masons held in Le Roy, N. Y., on July 4, 1828, when one hundred and three Masons publicly seceded from the order and caused all the degrees, from the first to the thirty-third, inclusive, to be compiled and published; and this work was accomplished by Elder David Bernard, an honored Baptist minister, in the Genesee conference, and who was also himself a seceding Mason.

"President Charles G. Finney, of Oberlin College, one of the most renowned and successful preachers and instructors of his day, wrote out and interpreted Freemasonry just as I am doing. Was Charles G. Finney a born liar? and had he, too, a vicious heart? Stephen Merritt, one of the foremost Christian workers in New York City, and a man who has taken all the alleged Masonic degrees there are, publicly seceded from the order only a year or two ago, and gives precisely the same interpretation of Masonry that I do. So do Ezra T. McIntire of Boston, J. O. Doesburg of Holland, Mich., Thos. Lowe of Coloma, Wis., and many more that I could name, all of them at one time holding high positions in their lodges and chapters, but who for conscience sake came out from under the yoke of Masonry and its fearful oaths, and are now free men in Christ Jesus as well as free Americans."

THEIR INFLUENCE IN THE HOME.

The family is fundamental to civilized society. A family can never exist where the mutual relations and duties of husband and wife, parents and children, are not recognized. God's law of marriage respecting the united head of the family is, "They shall be no more twain, but one flesh." Under this divine law, the wife has as much a right to know where her husband is, and what he is doing at any hour of the day or night, as the husband has to know where his wife is and what she is doing. Rights in this case are exactly equal.

Can a woman place implicit confidence in her husband when she knows that he has sworn to deceive her by "concealing" his doings when absent from his family, perhaps at the hour of midnight? Can any man study the science, and habitually practice the art of deception, craftily divert a discourse and artfully manage a conversation to deceive his own children without teaching them to become lying experts and cunning hypocrites, so endangering the peace and well-being of his family?

Can any man, without extreme peril to his own manners and morals, associate on terms of equality in the lodge with gamblers, adulterers, drinkers and profane swearers? or can he keep his covenant to "conceal" their secrets from his wife and still be true to his marriage vow? Can any intelligent woman truly honor the husband as a true man, who classes her with "irreligious libertines?" or is it possible for a child to reverence a father, who yields his "private judgment" and indorses an institution that classes his mother with idiots and atheists?

Is it not absolutely certain that such an order must be a bane in the family, and casting a shadow of gloom over the household, become a blight upon society, poisoning, as it must, the foundation of individual and national life?

THEIR INFLUENCE IN THE STATE.

The most fearful influence of secret lodge oaths, with their cut-throat penalties, is to train men for deeds of bloody cruelty. "The late war," said Jonathan Blanchard, "was a holiday sham fight to the revolution in France, where prisoners were drowned in her rivers for safekeeping till their channels were choked with corpses, and reddened with gore. Old men, women and children were thus disposed of; and girls, seeing their lovers drowning, were seen to leap from the banks into the water, and they sank in death, clasped in each others arms. How are we to account for this? Are Frenchmen human monsters? and born in a

country which produced Fenelon and Lafayette? No, they are not monsters; they are the politest people on earth; and 'politeness is benevolence in trifles.' The explanation is this: Those revolutionists were Free Masons, initiated by Popish priests and sworn to receive and enforce penalties by manglings, which President J. Q. Adams forcibly said, a humane butcher would not inflict in slaughtering a hog."

Prof. John Robinson, L. L. D., in his book on "Freemasonry a Conspiracy Against All Religions and Governments," quotes the following illustration of how men were trained for the horrible butcheries of the French revolution. The quotation was from a book published in 1796 by Prof. Latocnaye:

"A candidate for reception into one of the highest orders, after having heard many threatenings, denounced against all who should betray the secrets of the order, was conducted to a place where he saw the dead bodies of several who were said to have suffered for their treachery. He then saw his own brother tied hand and foot, begging his mercy and intercession. He was informed that this person was about to suffer the punishment due to his offense, and that it was reserved for him (the candidate) to be the instrument of this just vengeance, and that this gave him an opportunity of manifesting that he was completely devoted to the order.

"It being observed that his countenance gave signs of inward horror (the person in bonds imploring his mercy all the time), he was told that in order to spare his feelings a bandage should be put over his eyes. A dagger was then put into his right hand, and being hoodwinked, his left hand was laid on the palpitating heart of the criminal, and he was then ordered to strike. He instantly obeyed, and when the bandage was taken from his eyes, he saw that it was a lamb that he had stabbed. Surely such trials and such wanton cruelty are only fit for training conspirators."

Rev. Thos. M. Chalmers, Chicago: In the Royal Arch, or seventh degree, the candidate promises and swears to 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 in my power, whether he be right or wrong." Consider what this involves. A Royal Arch Mason may be a saloon-keeper, and violate the law against selling on the Sabbath, or any other law for restraining or prohibiting the sale of liquor, and every Royal Arch Mason, whether minister, elder, lawmaker, or other citizen, is required by his obligation to aid this man in escaping the penalty of the violated law.

Rev. J. C. McFeeters, D. D., of Philadelphia: Do you believe that a man can be safely entrusted with power in a civil office, who, kneeling on bended knee, with hands on the Holy Bible, swears under the most dreadful imprecations that he "will aid and assist a companion when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if within his power, if he be right or wrong." This is a part of the obligation of the Royal Arch Mason to his brothers of the lodge. How does this harmonize with the obligation of the other oath requiring a just and impartial administration of office? How does it correspond with the spirit of free institutions in this republic?

Rev. J. B. Galloway, Poynette, Wis.: The Masonic oath is evidently meant for protection. It must be taken either to protect themselves against themselves or from the abominable character of the outside world, or both. In either case what an appalling condition must our common American society be in! And when the strong, and mighty, and moral, must needs be protected and cemented together by such extraordinary and horrible obligations, in the consummation, what will become of the poor church of Christ, the family, and the state, neither of which have any such protection?

A learned New England divine writes: "In a case where a citizen has taken an oath of office, or other oath binding him to loyalty and observance of civil law, it is obviously improper for him to take an oath in a Masonic lodge, which is contrary to the former one and subversive of duty. It is also a presumptuous sin to say, 'So help me God,' concerning an obligation contradictory and destructive of another already taken with the same

invocation. There is a similar boldness of sin in thus appealing to God where the oath is against virtue, to which the candidate was under previous obligation, and contrary to the letter or spirit of the law of the very God who is called upon."

Rev. J. P. Stoddard, Boston, Mass.—Justifying his averment that a Masonic is more binding than the civil oath, a man at West Salem, Ohio, evolved this cunning sophistry: "I took my obligation as a Mason of 'my own free will and accord.' I take a civil oath at the dictation of others. Where the two conflict, I am bound by my voluntary oath, and not by that assumed under constraint. To violate a voluntary oath is moral perjury in the sight of God. The responsibility in a compulsory oath, when violated, rests with those who impose it, and the man who breaks it is morally exonerated." To what extent this "doctrine of devils" is indorsed by the secret clans can be inferred from their practice when a brother is on trial, rather than from wordy assertions to the contrary.

HOW TO GET FREE FROM LODGE OATHS.

Rev. J. C. McFeeters, D. D., of Philadelphia: The oaths of secret societies are among the strongest bonds that bind misguided souls as captives of Satan. Some blindly hug their chains and fancy them wings with which to soar up to the high places of trust and salary. Yet many would doubtless fling them off if they knew how. There is a way of liberty open to all. Jesus is the way. He whom Jesus makes free "is free indeed." He hears the prisoners sighing and sets him free. One straight look to Jesus for help will bring the Holy Spirit who will shed light upon the mind to take in the horrible situation, and apply the blood of Christ to take away the guilt and will fill the heart with new courage and holy motives causing a consciousness of true and honorable manhood to cover the changed life with a dignity that is of heaven.

And let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord. Zech 8: 17.

ARE THEY A MATTER OF INDIFFERENCE?

Rev. A. M. Milligan, D. D., once said in a convention address: "If the interpretation which I have given of the oath and its proper application be true and I have shown its correctness from Scripture and from the highest authorities in law and theology, then it follows that oaths used in constituting a Masonic fraternity, or by that fraternity in the induction of its members, are extra-judicial, and consequently of no binding force whatever.

"What, then, are they a matter of indifference? Is it of no consequence whether a person takes them or not? By no means. It is a profanation of a most solemn ordinance, as much so as a company of boys administering the Lord's Supper. Nay, more; it is a deception, an imposition on those uninformed as to the true nature of an oath. This is true no doubt both of those administering and of those taking the oath. They are made believe that the oaths they take are of the most binding nature, and to increase this impression terrible penalties are appended to the oaths such as to have my throat cut across and my tongue torn out by the roots—to have my left breast torn open and my heart and vitals taken from thence, etc. And to have my body severed in two in the midst and divided to the north and south, and my bowels burned to ashes. To each degree they are initiated by a renewal of these spurious oaths, and the addition of new and more horrible penalties to increase in the minds of the candidates the sense of his obligation.

"Why all this? In the criminal court, where the life of a prisoner is at stake in the testimony of a witness, he is sworn "So help me God." In the naturalization of a citizen, or the inauguration of the officer in whose hands is intrusted the nation's safety, the oath is simply "As I shall answer to God," but to keep the secrets of the order or of a brother Mason, not only is the oath reduplicated in its solemn form, but these terrible penalties are appended. Why? Evidently to impress upon the members the idea that their obligations to the order are superiod to every other obligation, that they owe a higher loyalty to the lodge

than to their country or to their church, that they are more sternly bound to keep the secrets of a brother Mason than the witnesses' oath can bind them to reveal his guilt. Hence it is no uncommon thing to hear Masons say that if they had to leave their church or the order they would leave their church, and if one of them under oath reveals Masonic secrets to charge him with 'perjury.'"

Editorial.

MASONRY NOT FOUNDED ON THE BIBLE.

The claim that Masonry and Oddfellowship are founded on the Bible is one that cannot bear examination. Masonic authority, moreover, repudiates the claim and declares explicitly that "Masonry is not founded on the Bible," and that "if it were founded on the Bible it would not be Masonry; it would be something else." Anti-Masonry, on the other hand, is obviously founded on the Bible. It can cite texts and appeal also to the whole tenor of both the Old Testament and the New, and while other lines of argument are not neglected, the contention of the National Christian Association's Anti-Masonic Reform is predominantly Biblical. Not Masonry, but anti-Masonry, is founded on the Bible.

A SECRETARY OF STATE.

Some of the ablest men have held the office of Secretary of State, and no man not possessed of extraordinary ability is qualified to fill the position. Eminent among these was Wm. H. Seward, of the cabinet of President Lincoln. He was well qualified to judge of such a question as the relations of any other government, or any combination of men, to the United States Government and its citizens. He was not a weak or ignorant man hastening to speak of what he could not understand when he said, "Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and, bending on my knee before them, enter into a combination with them for any object, personal or political, good or bad, I pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, no, sir. I know quite well the fallibility of my own judgment and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I therefore know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

SHALLOWNESS OF MASONRY.

Judge Daniel H. Whitney was once master of a Masonic lodge, but became convinced that Masonry as held by the grand lodge of his State was disloyal, and renounced it. Of course, any statement made by him carries authority. After giving up the order in disgust he wrote: "Those who are not Masons are under the impression that there is something about Masonry that is mysteriously instructive and sublime. Now there is nothing under the circle of the sun further from it. Any half dozen of my readers may assemble together and agree upon certain grips and signs and passwords, and upon a ceremony of initiation, obligate themselves to keep this from all the world but those to whom it shall be revealed according to their established rules, and solemnly pledge themselves to stand by each other and all who shall become associated with them, through thick and thin, and they will have an institution similar, as instructive, as august and sublime, as is the institution of 'Ancient Freemasonry.'" This is the estimate of a man who had been the head officer of a lodge.

Have you sincerely tried to interest your next-door neighbor in The Cynosure cause?

Call the attention of your neighbor to the testimonies of seceders in this number.

A HINDRANCE IN PASTORAL WORK.

At the meeting of the Alumni Association of Chicago Theological Seminary (Congregational) held last May, among the papers was one presented by Rev. Milo P. Thing, of Stacyville, Iowa, a member of the class of '84, on the topic, "Hindrances in Pastoral Work." The paper is too long to be given entire in the columns of The Cynosure, but under one heading he paid his regards to secret societies as follows:

"Probably there are some here who are 'in 'em' and who will spring to the defence of the beloved 'awdahs' and I could but wish there could be an equal loyalty to the church, but alas! with a great majority the lodge comes first. Where are the majority of men, yea, women, too, on prayer meeting nights? Many of them are at the lodge meeting. This is not the place to speak of the silly, unmanly, even disgusting initiatory ceremonies, the hair-lifting oaths and blood-curdling penalties; the unfraternal, unpatriotic, anti-Christian character of the teaching of the society rituals, but a pastor can hardly fail to see the hindrance the lodges have come to be when he realizes how they are absorbing the men and means which otherwise would come to the church. There is not a mission board, home or foreign, to-day, unless it is the Moravian, which is not hampered and harassed by debt. * * * Yet the lodges in their initiations and dues absorb enough to pay these debts ten times.

"It is not possible to speak with precision as to the exact amount which the secret societies absorb yearly, because many do not publish financial statements of receipts and expenditures. The amount has been variously estimated, and the highest estimate which has been published is about $85,000,000. One society, claiming to be purely benevolent, however, does publish such a statement and shows receipts amounting to $3,000,000, and disbursements, after deducting expenses of administration, $1,000,000. The A. B. C. F. M. reports the cost of administration and disbursement at seven and a half per cent., and could that board have received the same sum the cost would have been $225,000. The secret society used $2,000,000 or thirteen and a half times as much! Surely the church is a much more economical administrator of beneficiary funds. I might add that could that same board receive $3,000,000 the cost of administration would be reduced nearly one-half as there would be but little more working force in its offices than now.

"I read a statement from the pen of Rev. W. H. Prescott, of Havelock, Neb., in which he affirms that the total number of additions to the M. E. Church for 1897 was 19,500. I suppose he meant 'net gain.' The advance summaries from our own year book give as net gain 10,769, a trifle over 30,000 for the two dominations. And yet one society for the first quarter of 1898 added over 38,000 to its membership! Much has been said about the multiplication of churches in small towns and the consequent absorption of home missionary money, but how about the multiplication of secret societies? The smaller towns just swarm with them, as did Egypt when the plague of lice was endured. In one small town in Nebraska of 350 inhabitants there were two churches, both feeble, and thirteen lodges! Which was likely to absorb the most 'home money?' One church member belonged to five of the societies, and when his dues were paid he had no money for the work of the church, and attendance at the lodge and the exhausting 'work' in the lodge room rendered him too weary to attend church services on the Sabbath. He needed the rest, you know! The most of the fraternities come between the husband and wife; between parents and the children; between families and the church; between the citizen and his country.

"I know the benefits of cheap insurance and care when sick are urged, but the same Christian love which Christ has for us, if we are His disciples, will lead us to relieve the suffering without the necessity of a lodge obligation. The cheap insurance can be as cheaply secured outside of lodge rooms. The United Presbyterian Church, I am told, has an insurance society run on practically the same financial basis as that of the fraternities, and if cheap insurance isn't a fraud let the churches take it up. But it seems to me that the assessment plan as carried on in the lodges is a humbug pure and simple; it doesn't take much of a mathematician to cipher out the result

that if by the payment of a small sum he will receive a sum many times larger than he has paid that somebody or a number of somebodies must lose the amount necessary to make up the difference between what he has paid and received. Within twenty years 1,720 of these co-operative societies have gone to their grave and left behind 495,955 certificate holders, with nothing but their receipts to show for their dues and the rejoicing they have in cheap insurance. Probably it isn't much!

"Then, too, the continued attendance at the lodge leads the member to substitute some of the generalities of good maxims for the saving truths of the Bible. The testimony of a certain evangelist is as follows: 'In a thousand converts I get not one Mason, and I have never known a Knight Templar to be converted.' Testimony is also frequently given that the first steps to ruin are taken in the banquets and convival meetings of the lodge, and it is a well-known fact that even when religious associations have occasion to expel an unworthy member his lodge associates will defend him, even when his guilt is well established. The fact that 'good men' are in them no more redeems them than the presence of Lot in Sodom was a sign that Sodom was a moral city. Too many of the churches have fallen under the absolute control of these alien influences and everywhere the pastor finds them an almost insurmountable hindrance to the success of his work."

SECRET SOCIETIES IN EUROPE.

Few people really understand the force and power of secret societies, especially in the old world. They are numerous, and in many instances despotic, cruel and damaging to persons and property. Monarchs have been and are controlled by them. At their dictation war is declared and peace restored precisely as it suits their plans. Such organizations are dangerous because they are political, and by their very secrecy are enabled to carry out their plans of destruction, striking at the very root of liberty and freedom. That the oppression of the past may have given some excuse for the formation of bands for mutual protection cannot be denied, but the object of their organization has been perverted, and from resisting tyranny they have become themselves tyrants.

It is said that the perpetuity of the tottering throne of King George, of Greece, depends upon a society known as "Ethnike Hetairia." This society is said to have exercised such a power over the Greek King as to have compelled the invasion of Turkish territory in an unjustifiable manner, and precipitated the unfortunate war which has proved so disastrous to the classic Greeks. This society is also said to be very strong and powerful, with thousands of members scattered all over Asia Minor and in the leading cities of Europe.

The Carbonari of Italy exercised a great influence over and even controlled the actions of Napoleon III., who was unable to escape the despotism of their decrees. In Russia the Nihilists have held such sway as to retard the progress of that great nation towards constitutional government and greater liberty. In Austria there are a number of these secret societies which hamper the government and make things extremely uncomfortable. Of course, very little is known by the outside world of these societies, whose pernicious influence is damaging to every good organization in the world. —New York Dispatch.

Our Question Drawer.

If you do not see what you want ask for it.

Question—If an oath is obtained by deceit, or if the person swearing did not intend to assume the obligation, is it then binding?—D. R. S.

Answer—The Bible in this, as in all other cases, is a safe guide. In Joshua ix., 15, 19, we find that the Gibeonites obtained an oath from Joshua by deceit, and because it bound to what was lawful and just, the nation was afterward punished for violating it. See 2 Sam. xxi., 1. Great care should be taken to guard against deceit and to swear only to what we know to be just and right.

Question—Is it not one of the greatest evils of our times that oaths are administered by irresponsible persons in lodges,

and often in a trifling and irreverent manner in civil affairs?—C. R. H.

Answer—Yes; this is the most dangerous profanity of our times. Its tendency is to weaken all sense of moral obligation and undermine all government.

Question—Is kneeling at an altar with the hand upon the Bible a proper form of taking an oath?—J. R. H.

Answer—No; the scriptural form is by the uplifted hand to appeal to God as a witness. Abram said, Gen. xiv., 22, "I have lifted up my hand unto the Lord." Hence to lift up the hand was to swear. See Deut. xxxii., 40; Ezek. xx., 5; Dan. xii., 7; Rev. x., 5, 6.

Question—Does not Paul in the New Testament make use of expressions that contain the nature of oaths?—J. M.

Answer—Yes, when he says, "For God is my witness;" "I protest by your rejoicing, which I have in Christ Jesus;" "But as God is true;" "Behold, before God I lie not;" "For men verily swear by the greater, and an oath for confirmation is to them an end of all strife."

Question—Is it not enough for a converted Mason to leave the lodge and warn others against it, without divulging the oath he has so strongly obligated himself to conceal?—J. R. P.

Answer—God has, in Lev. v., 4, 5, given his word to free all who have thus foresworn themselves. God holds it a sin to keep a sinful oath, and no such oath can bind the soul. "Whatsoever it be that a man shall pronounce with an oath, and it be hid from him;" that is, if he swears to what is "concealed from him;" when he knoweth of it, then he shall confess that he hath "sinned in that thing." Confession of the sinful oath is God's requirement.

"Arrows for the King's Archers" is the title of a 150-page volume of analytic outline addresses upon religious, temperance and social topics by Dr. H. W. Little, price $1, and published by Thomas Whittaker No. 2 Bible House, New York. There is an appendix containing seventy-eight facts and anecdotes to illustrate the addresses. There are many volumes of pulpit aids, but here is one that is a help indeed.

News of Our Work.

Rev. P. B. Williams has taken pastoral charge of a mission church at Salem, Oregon, but expects to devote part of his time to lecturing on the reform so dear to his heart.

Bro. A. J. Millard, of Little Rock, Ark., is temporarily at Helena, where he says the lodge and rum power are dominant. He has just ordered tracts and other anti-secret literature from Secretary Phillips and improves every opportunity of testifying against the powers of darkness.

Rev. J. P. Stoddard arrived at the Rock Camp grounds, R. I., July 22, and found Rev. W. C. Ryder in charge. He was in full sympathy with the anti-secret movement, although once a Mason, but now a free man. Genuine conversion broke his chain, set him at liberty and took away that fear of man which bringeth a snare.

Bro. W. B. Stoddard expects to spend August in New England, assisting in working up a convention for Vermont in September. Dr. Becker, of Dayton, Ohio, recently visited him in Washington, urging that a convention soon be held in Dayton. He believes that it would be locally sustained, and greatly aid our work in that State.

Rev. W. R. Bonham, of Greenville, Ill., expects to attend the Free Methodist General Conference in Chicago in October and can give a number of anti-secret addresses in or around this city. He illustrates his lectures with the stereopticon and we hope many churches will avail themselves of the opportunity to hear him on this vital reform.

Rev. J. P. Stoddard writes July 22: "Three days at Douglas Camp gave me an opportunity of meeting many of the 'Holiness People,' who come yearly to this mecca of their national movement. Dr. Leby, of Philadelphia, was in charge, and Dr. H. C. Morrison, of Louisville, Ky., their principal speaker. I had made application, but the Committee on Pro-

gram did not think it wise to give me a place in the printed list of speakers. Without an exception I was received in the most kindly and brotherly spirit, and unrestricted liberty given for the circulation of our literature. A number of seceders testified against the secret lodge, and Rev. N. W. Deveneau's strictures upon this enemy of Christ and his church were exceedingly pungent and elicited hearty amens. My remarks came in incidentally and without provoking criticism, gained the personal acquaintance of a number who entertained views similar to my own."

Rev. J. P. Stoddard writes from Rock Camp Grounds, Rhode Island: "The face on the cover of the July Cynosure recalls incidents in a visit to Humboldt, Neb., several years since. My arrival was about one o'clock a. m., when Bro. Wm. C. Bissell met me at the depot and took me to his hospitable home, where our personal acquaintance and Christian fellowship began. After a few hours' needed rest I met his estimable wife, who subsequently proved herself a Spartan mother in repelling a cowardly assault. After conference with Bro. Rufus Smith, and such friends as could be reached, it was decided to hold meetings in the Congregational Church. As I recall the personnel of those meetings, Bros. Gault and Smith were participants in the discussion of the secret lodge system. Much interest was manifested, though no serious disturbance occurred until the lights were extinguished, and we were retiring from the church in the darkness of a drizzling fog. Bro. Smith carried a lantern, which revealed to the ruffians in hiding the progress of our little company. Just as we turned an angle at the public square, we were saluted with a volley of eggs, and we could hear the footsteps of the cowardly miscreants who dared not defend their craft by honorable means, running pellmell perhaps for their secret lodge dens. Next to Bro. Smith, Sister Bissell received the heaviest installment of eggs, to which, without flinching, she replied with a vigorous denunciation of such base and brutal insult. Ill-health and inclement weather kept Bro. Bissell at home, but when his wife appeared with smeared and spattered garments to relate the story of her experience, his indignation rose to a holy horror of an order that knew no more honorable or higher means of self-preservation than pelting women and men with eggs, while less honorable than savages they sheltered their heads and perfidious deeds under cover of darkness."

Miss Rena Rezner, of Biggsville, Ill., sends a valuable article which we save for our next issue. Our readers will be interested to know that after several years spent in Monmouth College, Miss Rezner labored for seven years as missionary in Japan under the Woman's Board of the Cumberland Presbyterian Church. Returning to this country several years ago to recruit her health, she was employed by the same board to lecture in their churches in the interest of foreign missions. In visiting these churches she was deeply impressed with the fact that so many ministers were Free Masons, and so many women were members of the Eastern Star, and everywhere she noted the paralyzing influence of secret societies upon all Christian work. Some years ago she was called upon to address a Cumberland Presbyterian Synod in Chicago on "Hindrances to mission work," and emphasized secret societies as one of the hindrances. Whereupon letters began to pour in to the Secretary of the board protesting against her being returned to Japan because of her stand aginst secret societies, and the Secretary herself wrote Miss Rezner that she must keep still on the lodge question if she would continue to work under their mission board. She wrote in reply that if she could not remain in the Cumberland Presbyterian Church and speak out against secret societies there were twenty or more denominations in which she could work and testify against this evil. So she joined the United Presbyterian Church of Biggsville last June and is now rejoicing in her freedom to write and speak on this question.

Look out for some startling revelations in the next Cynosure on the influence of the secret lodge in American politics.

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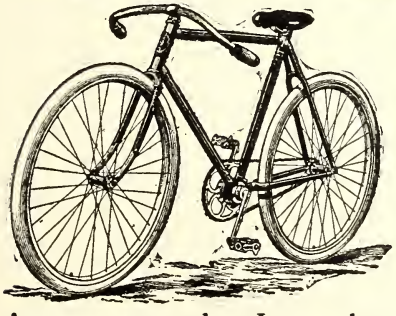
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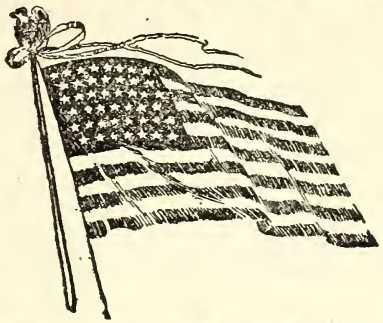
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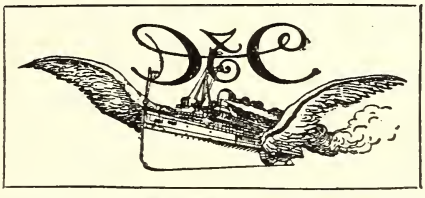
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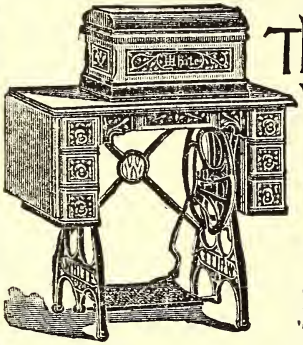
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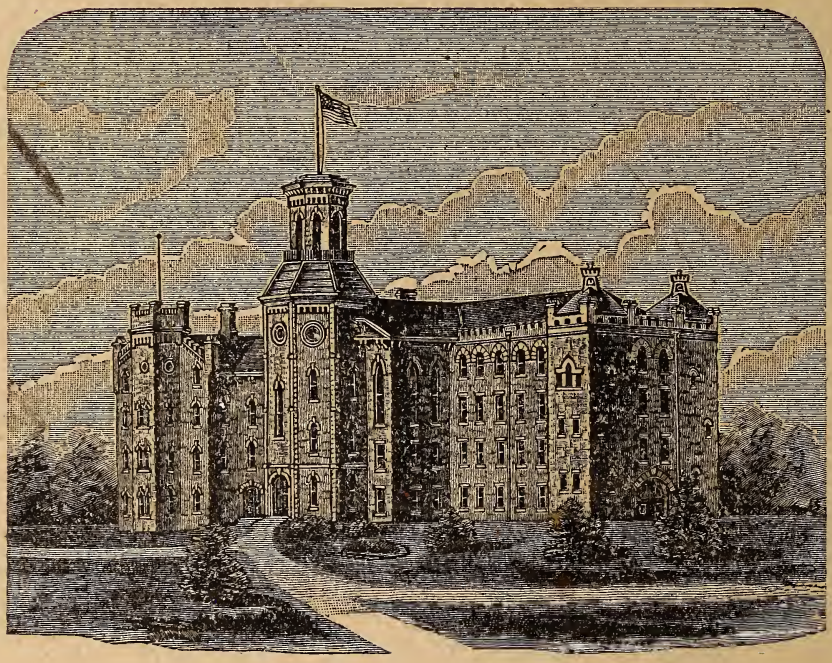
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CHICAGO, SEPTEMBER, 1898.

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OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

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"IN SECRET HAVE I SAID NOTHING"



ELDER JOHN DORCAS.

CONTENTS.

An Interesting Letter 131
Is Our Agitation Wise?.....133
Our Symposium—Secret Societies and Civil Government 134
Secret Societies in Politics.....139
The Secret Empire in Politics.....141
Masons Laying Corner Stones.....142
Editorial—Necessity for Our Work.....143
National Christian Association.....143
Much to Encourage 143
What Endangers Freemasonry.....143
The Anti-Secret Movement 144
Knights of Pythias.....144
Gen. Weyler Ruled by Freemasonry....145
Freemasonry in England 145
Murderous Society in Spain.....145
Captain Kidd a Mason.....146
Lodge Initiation Crimes.....146
Protection Without Taxation.....147
Reaping the Whirlwind.....147
The Holland Reform Church.....148
United Presbyterian Protest.....148
Masonic Discrepancies 149
Elder John Dorcas 150
A Correction 151
Seceders' Testimonies 151
Our Question Drawer 152
News of Our Work 153

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"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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We have an overflow of matter on the Lodge in Politics. Some of it will be used in our October issue.

Our October number will largely discuss the secret lodge as a foe of Christianity.

When the Maine was destroyed in Havana harbor, Feb. 15, there were 83 Freemasons among the 266 American sailors who went down to their death with the battleship. So says the Voice of Masonry. This we may estimate as the proportion of Masons in our Navy—nearly one-third.

The exhaustive discussion of secret societies and civil government, which is our leading article in this number, is the paper of Mrs. Nora E. Kellogg, read at our last annual meeting in the Moody Church. It was listened to with deep interest, and we ask for it a careful reading.

Our next Cynosure will show the hostile character of the lodge to the Church of Christ.

What is needed at this stage of the anti-secret agitation is a clear forthsetting of the actual doings of the lodges, and not so much of philosophizing on them. Will our contributors all please take notice?

"There are," says the Masonic Chronicle, "415 Masonic lodges in Germany, with a membership of 45,669. There are eight grand and five independent lodges." The same authority says, "There are 804,706 Masons in North America, which includes the Grand Jurisdictions of the United States and Canada."

Masonic journals are making much of the fact that when from European courts whisperings were heard of encouragement to Spain, the republic of Mexico extended her hand of friendship to the United States, and it was through her Grand Lodge that her President, the Grand Master of Masons in Mexico, extended her sympathy to our republic in the loss of the Maine.

The Catholic Review asserts that there are nearly 200 very active Masonic lodges in the Spanish colonies, and more than a dozen influential Masonic journals. It also reprints the statement in a Havana paper concerning the strength of the Oddfellows in Cuba; that in Havana, a city of 230,000, there are about eighty Masonic lodges in full activity, three lodges of Oddfellows, and a number of female lodges, known as Sisters of Rebekah.

The Missouri Freemason says: "During the last election for President of the French republic, the candidature of M. Brisson was strongly opposed by the clerical party on the ground that he was a Freemason, and on this account they voted for Faure, who was elected. They did not know, of course, that their choice was an old member of the order and also a Past Master." Who says that the lodge has nothing to do with politics?

One result of the war with Spain has been to prove the power of Freemasonry as an engine of revolution. Our Masonic exchanges are all claiming that to Freemasonry belongs the credit of freeing Cuba from the oppressive domination of Spain; that instead of the war being caused by clericals it was brought about by the combination of the Masonic lodges of Spain and her two colonies, Cuba and the Philippine Islands, in union with the lodges of North America.

The Boston Standard, an organ of the A. P. A., a little more than two years ago accused Gen. Weyler of trying to close the Masonic lodges in Cuba. They defied him, and told him that the lodges would meet and plot under the shadow of his palace and he could not prevent it. They assured him that the Masons in Cuba would be actively and efficiently supported by Masons in the United States, because the majority of the lodges in Cuba owe allegiance to the Grand Lodge in Charleston, which is the head of the Southern jurisdiction of the United States.

No true Christian, or even patriot, can long live in Chicago without praying, God speed the Prohibition party. But we cannot help remarking that if secret societies do not figure in politics, why is it that the New York Voice laid stress on the fact that Iowa's candidate for Governor on the Prohibition ticket for 1897, Hon. Samuel Phelps Leland, was a 32d degree Mason, and a P. W. G. M. in Oddfellowship? Many Prohibitionists in Iowa remember when their candidate was not a secret order man, he got little sympathy or support from members of secret orders.

The Church of Rome is finding it more and more difficult to manage at its confessional Masons who have sworn to conceal and never reveal. Archbishop Lopez of the state of Sonora, Mexico, has issued an edict excommunicating all members of the Masonic fraternity. Nearly all of the highest officials in the state and many of the leading citizens are members of the Masonic order, and at the same time many of them are devout Catholics. What action will be taken by the men affected is not yet determined. One of the leading Masons expressed himself as determined to adhere to Masonry at all hazards.

One of our exchanges says: "In France, in Italy, and lately in Spain, all political measures are in the hands of Freemasons and subject to their exclusive control. Germany and the Scandinavian states are ruled by it; Asia, Africa and China are in its meshes, and 'free' England, 'enlightened' England, with her equally enlightened and progressive past and present colonies, is the Grand Mistress of Masonry throughout the world, for it has made her the mistress of the seas and the possessor of a large share of the wealth of the world. Our American neighbors, Mexico, Brazil, Argentina, Chile, Ecuador and Venezuela are in the control of the lodges and governed by the enemies of religion and of social order."

Last spring an interesting discussion was carried on through the press of England as the result of a sermon by Rev. R. F. Horton, of London, who argued that the degraded and backward condition of Spain, Italy and South American governments was due to the domination of Romanism. Rev. Luke Rivington used strong language and startling statements, showing that the demoralized condition of these nations was mostly due to the intriguing influence of Freemasonry. There is little room for an argument at this point. Masonry and Romanism have a remarkable similarity. The Pope is the head of the one system, while the Worshipful Master is head of the other. The contention between them is not for truth and purity, but for power and supremacy.

The Catholic Review enumerates as one result of the war with Spain that it will settle the question of Roman Catholic loyalty to the United States. "Spain is a Catholic country," says the Review, "yet there are no stronger arms sustaining the United States than citizens who profess the Catholic faith."

The August Masonic Chronicle says: "The report sent over the country that the Grand Lodge of Washington at the Seattle communication had recognized negro Masonic lodges as legitimate, is somewhat misleading. As we understand that action, it recognizes only such lodges composed of negroes as have been chartered by the Grand Lodges of England, Scotland and Ireland. Such negro lodges as have been organized and chartered by State Negro Grand Lodges are still held under the ban as clandestine. But we know of no negro lodges having been chartered by European Grand Lodges of late years. The indignation caused by publication of the act of the Washington Grand Lodge will be much modified if this statement is correct."

Rev. Josiah L. Seward, a 33d degree Mason of Massachusetts, in the Voice of Masonry claims that Freemasons set the ball in motion which resulted in the war with Spain; that Freemasons of Cuba maintained its individual selfhood and right to liberty against the tyrannical parent Spain. He even claims that the flag of Cuba emanated from its Masonic lodges. "Its three blue stripes symbolize the three degrees of Ancient Craft Masonry. These are separated by the two stripes of white, which are the symbols of purity. Thus the five stripes, three blue and two white, symbolize a government born of Freemasonry and purity. The red triangle on the left end of the flag, being equilateral, represents the three-fold attributes of Deity, Omnipotence, Omniscience and Omnipresence, which are recognized by Masons as the sacred characterization of Supreme power. The white star in the center of this red triangle is a reminder of the Royal Arch color, while the five pointed star refers us to the five points of fellowship so dear to all our hearts."

AN INTERESTING LETTER.

WAS GLADSTONE A FREEMASON? WILL THE LODGE ROMANIZE THE ESTABLISHED CHURCH OF ENGLAND?

There is great influence in the name of a good man. Hence every popular evil under the sun has sought the sanction of such names, but not unfrequently the claims of the indorsements of the good and great are fraudulent.

That Washington was really a seceding Mason was clearly established by the investigation of the Pennsylvania Legislature. Notwithstanding this fact, and the further one that all the letters said to be written by Washington to the lodges are spurious, the fraternity is making preparations for a general celebration in his honor on Dec. 29, 1899, the centennial of Washington's decease.

Ex-President William Henry Harrison was recently published as a Freemason by a Masonic editor of an Indiana paper, notwithstanding the fact that the opposite is the truth. In Vol. III., "Cyclopedia of Political Science, Political Economy and United States History," page 1103, will be found the following interesting facts: "In 1836 * * * Harrison was nominated for the Presidency, * * * and in 1835 he was nominated by the Whig and anti-Masonic State conventions in Harrisburg * * * . Harrison's politics was of Democratic cast, but he satisfied the Whig requisite in opposition to the President, while he satisfied the anti-Masonic element still better by declaring that, 'Neither myself nor any member of my family has ever been a member of the Masonic order.' "

Since the death of Gladstone, the American Tyler, a Masonic publication of this country, claimed Gladstone as a brother Mason. A letter of inquiry addressed to Mrs. Gladstone has brought the following reply: "Hawarden Castle, July 30, 1898.—Dear Sir: Mr. Gladstone was not a member of the order of Freemasons."

Apropos of Mrs. Gladstone's denial of the Masonic claim that the great Premier was a Freemason, I wish to quote a few words from the "Grand Old Man," which are very fitting to say to those who op-

pose the great cause which The Cynosure advocates:

"You cannot fight against the future. Time is on our side. The great social forces that move onward in their might and majesty are arrayed against you—they fight with us—they are marshaled in our support. And the banner which we carry in the struggle, though at some moment it may sink over our drooping heads, will yet float again before the eye of Heaven and will be borne by the firm hand of a rejoicing people, not to an easy, but to a certain and not distant victory."

ROMANIZING THE EPISCOPALIANS.

Is the Catholic church making use of Secret Societies to convert the Episcopal church to Romanism? It is at least an interesting inquiry. What has caused the strong Romanizing movement which exists to-day in the Established Church of England?

Archdeacon Taylor of Liverpool, England, recently declared in substance that 12,000 of the Episcopal clergy were in heart Romanists. What has brought about such a result? Lord Grimthrope, in speaking of this Romanizing movement in the Episcopal church, refers especially to "the Jesuitical disregard of truth by which it is forwarded." Jesuitism is synonymous with organized secrecy ,as well as Roman Catholicism.

Take as another pointer the statement of the Bishop of Liverpool about the "Jesuits in the Church of England," and also the declaration of Sir William Harcourt in Parliament on the "Immoral and dishonorable conduct of Episcopal clergymen eating the bread of one church and betraying it to another."

Some pooh-pooh the idea of Jesuitical intrigue, but let them answer the question, why many of the Episcopal clergy, against the laws of the Church and Nation, use the wafer in communion, and also, more than twenty other distinctively Catholic ceremonies and ornaments.

In this connection the statement of the Bishop of Southwell is very suggestive. In giving the great cause for the reversal of the Reformation, so far as the Established Church is concerned, he says: "The chief difficulty of the Church of England is in the Secret Societies, which are undermining its teachings."

By Secret Societies the Bishop of Southwell had reference to those in the Episcopal church, whose membership is composed of the clergy of the church. I understand that one of these is called "the English Church Union," and another the "Confraternity of the Blessed Sacrament," but I am not certain as to the names.

The interesting question is, Why should these Secret Societies Romanize the Established Church? Why should they not rather make them infidel instead of Roman Catholic? The natural result in the United States of Lodge Influence is to disintegrate the churches, and for the lodge to take the place of the churches, and not to Romanize them. There have appeared articles this year in different Masonic magazines under the following title: "Shall Freemasonry Become the Final Religion of Humanity?" The baptizing of infants by the Oddfellows in Illinois last year will be recalled, at which the chaplain explained that the ceremony had not bound any of the parents to have the children become members of the church, but to bring them up in the nurture and admonition of the Lord, so that they might become good Oddfellows. This is the trend of Secret Society influence in the United States, viz., to take the place of the churches. Why should the lodges in the Episcopal church deliver that church to Rome?

The answer is that Catholic Jesuits masquerading as Episcopal clergymen organize and manage these church Secret Societies just as has been charged, and hence the Episcopal church is becoming Roman Catholic. The course of Freemasons in this country illustrates this point. They organized the Grange, and the farmers, who had been among the strongest opponents of Masonry, became its defenders and supporters.

The character of the result determines the character of the cause. We do not gather grapes of thorns. If Secret Societies composed of the clergy of the Episcopal church are Romanizing the Established Church of England, then these Secret Societies are in some way dominated by Roman Catholics.

What a saving to the churches of Christ the world over it would be if they would allow no deviation from the example of Christ, who in secret said nothing, and who stamped Secret Societies as

places of evil, because they loved darkness rather than light.

Wm. I. Phillips.

IS OUR AGITATION WISE?

When the wrong of secret societies is plainly shown to opposers by proof of their interference in the government, the church, and the home, the baffled advocate of secrecy retorts by Bill Tweed's famous question, "What are you going to do about it?" I praise God that Mr. Tweed found by experience what the people could do when he was landed in the penitentiary. It is the same old cry. When Paul spoke at Ephesus, 1,800 years ago, the mob shouted, "Great is Diana of the Ephesians!" When Sumner met slavery in the Senate chamber and exposed "the crime against Kansas," the answer came from the club of Bully Brooks. The temple of Diana has been permitted to decay, and her worship has long since ceased from the earth. The crime against Kansas precipitated the slaveholders' rebellion, and much as I suffer in body every moment of my life in consequence, it still makes me glad to think that I was one of those who helped to put down slavery by the war it inaugurated. My own life almost given, with that of all the bloodshed and suffering endured, must be laid to the charge of the slaveholders' rebellion begun to make slavery the law of the whole land, but ended in blood and suffering, with slavery ended in the free United States of America.

Secret societies to-day are just as great a menace to the life of the nation as was slavery in days gone by. In fact, the truth is plain that secret societies bred the infant rebellion till it dared in open day to defy the government of our country. These societies cannot bear the light of truth. They adopt the same course taken to defend slavery. He who dares to speak against them must risk the consequences. What these consequences are all true anti-secretists know by sad experience. Just rights denied and the black list made out by secret society defenders they must meet. When Brother Moody plainly declared the truth from God's Word against organized secret societies the great newspaper, with one accord, ceased to publish Moody's sermons and took up Talmage. When John Dougall in the New York Witness dared to tell plain truth about secret societies, at once the Witness subscription list went down until he retracted, and for years the Witness has not dared to publish against secret societies. "Great is Diana of the Ephesians," was the cry of the Ephesian mob. "Great are the secret societies of America," is the echo heard to-day all over the United States. Our President leaves his official duties to take more secret oaths. Bishops in the M. E. and other churches hold power according to the number of Masonic degrees they have taken.

The Jesuits, whom all Catholic countries have at some time outlawed in self-defense, are allowed perfect freedom to do as they choose in free America. Mobs execute men without a trial, and give as a reason that courts and juries will not do their duty. In other words, that mob law is the only law which secures punishment to the guilty. Boss Rule is enthroned in our land, and to it every knee must bow, or be ready to meet the vengeance of the boss. He who dares to say that these things are not right, and to say it publicly, must bear the punishment which these secret orders will surely mete out to him. Are we fools? That depends on whether it is all of life to live, or all of death to die. Christ was crucified after the mob had yelled, "We have no king but Ceasar." Christ's disciples all forsook him and fled. He had declared Himself to be the Son of God and that on the third day He would rise again. The Jews came to Pilate for a guard to keep His disciples from stealing away His body. They told Pilate: "This deceiver said in three days I will rise again." Christ arose; the sealed and guarded tomb was turned into a witness of the resurrection that they had planned to prevent.

"Truth crushed to earth shall rise again,
The eternal years of God are hers;
But Error wounded writhes in pain,
And dies among his worshipers."

Well does another poet write:

"But strew his ashes to the wind,
Whose sword or voice has served mankind,
And He's not dead whose glorious mind
Lifts ours on high,

To live in hearts we leave behind
Is not to die!"

"Always make sure you are right; then go ahead!" leaving results to God. If we are God's true children we must be esteemed for Christ's sake. If secret societies are one of the parts of the mighty Antichrist, as we believe, led us stand for Christ without regard to present consequences. Christ knows them all, and what most concerns us is to be owned of Him at His appearing, and to be permitted to dwell with Him forever. The judgment of one age is reversed by the next, but truth, like God, is eternal and unchangeable. The law compelled John Brown to be executed on a Virginia gallows, but within a few years some of us marched under the stars and stripes of our country while thousands sang, "John Brown's body lies moldering in his grave, but his soul is marching on."

Men who called the living Lincoln "fool," "ape," "baboon" and other names are worshiping dead Lincoln's memory to-day. We are living for eternity, let us remember that to be wise unto the life eternal and to enjoy God forever is what He requires of us as our duty to Him. J. W. Snively.

Ingleside, Pa.

Prof. W. H. Davies, in the last Christian Conservator, thus argues against secret societies: "Those who would have killed Paul banded together with a secret oath; the saloon power holds secret conclave, the 'Golden Circle' wishing to cripple the government in its effort to put down a wicked rebellion, adopted the most rigid, sworn secrecy. All wrong hides behind the screen of secrecy, and usually sworn secrecy. 'Whatever doth make manifest is light.' At the least it is most questionable to take a secret oath to perform a good deed; at the least to adopt the very method of all wrong is most questionable. We may say more, it is positively dangerous, if not flagrantly wicked. In short, we should speak loudly against an evil that so many seceding Masons and Oddfellows have rejected and declared to be humiliating and debasing to an illimitable degree."

Our Symposium.

THE LODGE IN POLITICS.

SECRET SOCIETIES AND CIVIL GOVERNMENT.

MRS. NORA E. KELLOGG.

Secret societies are found in all lands. Some are for men, women, and even for children; their universality stamps them at once as a mighty factor for good or ill in the affairs of men. Civil government pertains to the exercise of authority among men, or to the management of national affairs. We may say of it, as has been said of law: "There can be no less acknowledged than that her seat is the bosom of God." Her influence was intended by her beneficent author to extend, like the sunlight, to all his rational creatures; "to the least as feeling her care, and to the greatest as not exempt from her power." What relation, then, if any, exists between secret societies and civil government, or what influence do these societies exert on men as citizens, and so on the governments of the world? Are these two mighty moral forces working together for the good of men, or does the one blight and the other bless mankind?

A VITAL QUESTION.

In the early ages the right of the strongest to rule in government was conceded. Because by the fall of man his physical nature suffered less than the intellectual; but his spiritual nature was utterly destroyed, and men dead toward God are alike incapable of self-improvement and self-government, and thus the exaltation of Christ, who alone can give moral life, underlies every interest, question and movement which molds or modifies society and the destinies of men. Civil government is one of God's provisions for man, and He has decreed that Christ shall reign: "The government shall be upon His shoulder."

The question, then, as to the relation of secret societies to civil government is a question of their attitude toward Christ. Do secret societies incline men to follow the teachings and example of Christ? Do

they enthuse men with His spirit? To this question there can be but one answer. The incentive for forming secret societies must be to selfishly monopolize some good, or, wickedly, to cover up and preserve some evil; and their titles, degrees, clannishness and regalia, more or less prominent in them all, are clearly hostile to the simplicity, humility and charity which Christ constantly enjoined.

But all this is theoretical; let us turn to history and discern, if possible, what results have been effected by the agency of these multitudes of orders labeled benevolent, social, patriotic and religious.

INFLUENCE IN ENGLISH POLITICS.

England is one of the freest, most Christian and best governed nations in the world; yet under the protection of her tolerant government was formed in 1717 that society which claims to be an example of "pure despotism," that system of religion without Christ—Freemasonry! When Hon. Wm. E. Gladstone took the helm of state in 1869, it was with the definite and avowed purpose of removing certain abuses which had for a long time prevented that harmony and friendly feeling between England and Ireland which ought to be between people under the same national government. But lo! the Irish secret societies, which professed to exist for the single purpose of relieving the Irish of those very burdens which Mr. Gladstone sought to remove, did their utmost to prevent the needed reforms. The representatives of the Irish secret societies in Parliament changed their cry for reasonable rent to the demand, "No rent!" When they saw that just measures would prevail they blocked the wheels of government for three and one-half days. It finally became necessary to eject them from the House, in order to proceed with business. When, in spite of their opposition, religious liberty had been gained for the Irish people by the dis-establishment of the State Church in Ireland, and when the "Land Tenure System" had been so changed as to give the Irish renter the benefit of improvements which he, or his fathers, had made, and to insure him against having to pay exorbitant rent, and when in many cases arrears of rent had been paid by the government so as to give the poor man a fresh start in life, then they resorted to the assassin's argument, the knife!

ASSASSINATION OF BURKE AND CAVENDISH.

Under the new conciliation policy of Gladstone, Lord Cavendish and Burke, his Under Secretary, were sent to Ireland. On their arrival in Dublin, May 6, 1882, they were assassinated in Phoenix Park while it was thronged with people, and though there were witnesses, so suddenly was the deed performed, and so perfectly did the lodges work together for their concealment, no clew was obtained to the perpetrators of the deed until the English Parliament passed an act suppressing all "Irish Secret Benevolent Societies." In February of the next year the "Inner Circle of the Fenians" or "The Society for the Extirpation of Tyrants," was revealed and the murderers were brought to justice. Cary, one of the principal witnesses, went to Africa hoping to escape the wrath of his desperate lodge brothers, but as he stepped from the steamer he fell another victim of lodge vengeance. Thus in England secrecy has not fostered good citizenship, and on Erin's emerald isle its effect has been like the hot and sulphurous breathings from the pit.

SECRET SOCIETIES AND THE FRENCH REVOLUTION.

The mind recoils from contemplating the atrocities of the French revolution:

"* * * black it stood as night,
Fierce as ten furies, terrible as hell!"

But to turn meekly away from such consideration were moral cowardice. To fail to understand the causes which produced such a revolution might be to bring upon the United States a chapter of history as much more terrible to contemplate, as America is larger than France. What, then, were the causes which led to the French revolution? Briefly, the oppressive exercise of absolute power, the corrupt state of the church, the envy that the immunity from taxation, enjoyed by the nobility and clergy, fostered in the minds of the great masses, who were wretchedly poor, together with the infidel character of the literature of that time. These evils were the magazine which in its explosion shook the moral world, and the match which lighted the fuse was the secret lodge.

Louis XVI., who was so unhappy as to be king of France at this time, was

not a bad man, nor an oppressive ruler; he simply was not equal to the emergency. The nobility were pensioners of the king, living many of them in riotous luxury. Although owning one-fifth of all the lands of France, they were yet practically exempt from taxation; the clergy of the Romish church was possessed of enormous wealth and held more than one-third of all the lands of France, and yet, like the nobility, was free from taxation.

The French, though not less intelligent than the English, were less virtuous and more passionate and impulsive, and the mind of the nation had been poisoned by the writers of the previous generation, among whom were Voltaire and Rousseau. The French historian, Thiers, says of Voltaire: "Cunning as a fox, a wit without a heart, an innovator without a principle; * * * acquainted with society in all its grades from highest to lowest, a contemner of all systems of religion, government and morals, 'this brilliant Frenchman,' as Cowper justly calls him, was just the man to precipitate the crisis of a revolution." Rousseau taught that "all the evils which afflict humanity arise from vicious artificial arrangements, such as the Family, the Church and the State." Such writers had corrupted the national mind and morals, and whatever corrupts, ultimately destroys. "Sin, when it is finished, bringeth forth death."

With the whole nation divided into "two great classes, the privileged and the unprivileged," deep in debt, and its debt increasing; the wealthy refusing to bear the burden of taxation and the poor unable to bear it—at an extremity like this, when men need the truth to stand on, when men need faith in God and virtue to give wisdom and fortitude; then the prevalence of such ideas as were taught by the writers of that day could only end in anarchy. All that was needed to start the reign of terror was men with some natural ability and no conscience for leaders, and a pretext, which such men could readily find, for starting the flow of blood. Such leaders the secret societies or clubs of Paris provided.

MATCH TO LIGHT THE FUSE.

Meyer, the historian, says: "The Jacobin and Cordelier clubs were destined to become more powerful than the National Assembly itself." Thiers says: "The history of the Jacobin Club is in effect the history of the French revolution. * * * Agitators under the constituent, they became rulers under the Legislative Assembly." The Cordeliers, a smaller society, like the "Inner Circle" of the Fenians, was more violent, if possible, than the Jacobins, but worked with them. Robespierre became the acknowledged leader of the Jacobins, and after the execution of the King, the Queen and the Girondists, he was, though not a member of the Assembly, practically dictator of France. One of his first acts after Robespierre assumed control of affairs was to have the lodge confession of faith adopted by the government. He presented to the Assembly the resolution: "The French people acknowledge the existence of the Supreme Being," which was passed. If he and his lodge associates had believed that that Supreme Being was satan himself, they would hardly have altered their conduct in any particular in endeavoring to conciliate him. They desolated France with massacres which pale the recent outrages in Armenia. They ruled with a terrorism never surpassed; all opposition was over-awed with the guillotine. Four hundred affiliated societies carried on the bloody work in other cities, where the scenes were more revolting, if possible, than in Paris. But there must be a reaction from such deeds. Robespierre was at length beheaded in turn, and the Jacobin Club was closed by order of the Assembly. Fenianism, the Club, Nihilism—these are but different names which by different nations have been given to the same Christ-hating, man-degrading organizations. Satan uses some abuse of power or some evil that needs to be corrected as an excuse for introducing this sin against God, this menace to whatever is sacred to man, organized secrecy. Very often the men who start these lodges, ostensibly to correct some evil, do nothing until reform is fairly in progress, and then, with an officiousness and vanity that is the result of insincerity and is repulsive to fair-minded people, they make great professions of what they are going to do in the way of reform, while, by attempting to turn the movement to some

personal ends, they hinder or prevent the good which was being accomplished.

THE LODGE IN RUSSIA.

Thus it was after Alexander II., than whom that great nation never had a more wise and benign ruler, had voluntarily emancipated all the twenty million serfs of Russia, and when he had just given his approval to further measures of constitutional reform, that a Nihilist, a base tool of the secret lodge, threw a bomb which caused the death of the Czar in an hour. Thus Nihilism, like the Fenian and the Jacobin clubs, professes to be working for liberty and to break the arm of tyranny; yet it is really carried on by persons who care nothing for true liberty or the rights of the poor. They are men who have no regard for truth, but who excite the passions and prejudices of the ignorant against rightful authority, only that they may exercise over them the most despotic power.

THE LODGE IN AMERICAN POLITICS.

But we turn from lands across the sea to our own loved America. In the clearest light, excellences and defects are alike most apparent, and we find that in the soil of free, tolerant, Christian institutions, the leaven of secret societies works quicker and with more deadly effect than elsewhere. Christ is the fountain-head of all liberty; and Jesus said, "In secret have I said nothing. * * * If any man will serve me let him follow me." And since Christ and the spirit of secrecy cannot dwell together in the human heart, for as light and darkness each is exclusive of the other, thus it is that "secret societies and civil government are two masters no man can serve," and secrecy being antagonistic to Christianity, is destructive of free government. Nor are secret societies anti-republican only because they are anti-Christian. Secrecy enslaves men. In taking upon himself the solemn obligation of secrecy and obedience to unknown superiors, a man puts the manacles upon his own hands; he voluntarily surrenders his own judgment! But a free nation must be made up of free men. In the words of John G. Woolley, "One free Christian man is the germ and principle and type of this mighty republic."

Secret societies, too, prevent the development of that manly self-reliance that is essential to the success of freemen and to the well-being of a free people; they take away at once the necessity and the incentive for a man to do his best. Human nature shrinks from unnecessary striving to succeed, and seeks the easier way of being helped to wealth, position and power, and while there is an apparent gain, it is at the expense of that finer quality of manhood which is too truthful to take an unjust advantage, but whatever lowers the standard of manhood in a republic is inimical to it. It is like the worm boring into the timbers of the splendid ocean steamer. All unseen, it excites no alarm, but is no less surely making ready for an awful catastrophe in mid-ocean, when the storm comes down and the heavy seas break over the deck, and the oaken ribs creak and give way.

Through such a catastrophe our government passed in the civil war, which is still fresh in the minds of many of us. What the result would have been had not God raised up free Christian men, such as Lincoln, Seward, Chase, Sumner, Charles Francis Adams and others, to manage the national affairs, we cannot tell.

But we know this, that now the Kansas Freemason boasts that during that awful national calamity "at times" (the Masonic obligation) "proved stronger than military orders or discipline;" "that it sometimes took the lariat from about the neck of one captured under circumstances that warranted the forfeiture of his life." It speaks of the friendly and social familiarity which was preserved between the surgeons of the Federal army and certain Confederate soldiers who were cared for in the Northern hospitals, and mentions "the oft-repeated and friendly shake of the hand with words of cheer and giving of money in numbers of cases to these Confederate lodge brothers."

This official gazette of the Masonic Grand lodge of Kansas says that it was to fathom this strange criminal friendliness between officers in the contending armies that our Chief Execuive, Wm. McKinley, joined the lodge, and be it acknowledged to his credit, "he asked and obtained his demit on the same day he became a Master Mason," and kept aloof

from the lodge during the war. Would God he had never returned to it! Justice, intelligence, unity, morality are essential to free civil government. But what justice can there be if an institution be tolerated which may have such control of the legal machinery that its Master dictates for publication a proclamation offering a reward for certain murderers, and at the same time writes a letter to a lodge, promising immunity to those very murderers in case they come to trial? How can intelligence prevail if science is to be taught with a requirement not to reveal under pain of death, after the style of the Masonic lodge? What is unity worth if our citizens in a multitude of rival secret societies are plotting to gain advantage over each other? What morality will there be should the lodge idea predominate which makes it a sin to "cheat or defraud a Master Mason?" In a republic questions of so grave a character as to affect the welfare of the whole nation are constantly coming up.

QUESTIONS TO BE SOLVED.

What must be done with the saloon? How shall the best interests of the laboring classes be secured? That the saloon is an unmitigated curse, that intoxicating drink is the direct occasion of thousands of hopeless deaths every year is positively known; that it is a most fruitful source of poverty, degradation and suffering may be easily proven. Laws have been passed to restrict, and in several States to abolish the traffic in drink, and yet this dark river of death flows on, deepening and widening its channel every day! What is the reason that this evil is not put away? Doubtless there are more reasons than one; but one principal reason is the secret lodge shelters it.

HOW IT AFFECTS THE LABOR QUESTION.

The labor problem as it now exists in this country is largely the fruit of secret contriving on the part of workmen and their employers. "Labor and capital" really means men. It means men who work with their hands, and who labor and plan with weary brain. Only friendly relations should exist between these two classes. In the commercial world they are the right and left hands of all business enterprise; any high degree of prosperity is simply impossible without their co-operation, and it is necessary that they be untrammeled. But here the spirit of secrecy comes in, takes advantage of the fact that the laborer is ignorant to a certain extent of the burdens of his wealthier neighbor, and the capitalist of those of his workmen, and uses the natural selfishness of the human heart to promote distrust and ill-will where a fair understanding of each other's needs and plans would promote sympathy and a spirit which would surmount difficulties. Workmen are sworn to secrecy from their employers, and to obedience to unknown superiors, and the men who need their help are in turn sworn to secrecy from their workmen; thus each is led to look upon the other as his rival and to look with a jealous eye on every success which comes to his (supposed) enemy.

THEY ARE UNCONSTITUTIONAL.

Jesus said: "Be ye not called Rabbi. * * * Neither be ye called masters; for one is your Master, Christ." The constitution of the United States reads (art. I., sec. 9): "No title of nobility shall be granted by the United States;" but the secret orders, even the temperance orders, indulge in titles so lofty they would be ridiculous if they were not held in contempt of Christ's command; while the Masonic lodge confers titles so haughty that they would provoke laughter were they not many of them blasphemous and contrary to the spirit of our national constitution. The Masonic Grand Lodge report of New Hampshire for 1876 presents the following startling claim: "The * * * law of the land is, as such, of no binding force in the government of the Masonic Institution!" The Grand Lodge report of Missouri for 1867 contains the statement that "To every government save that of Masonry and to each and all alike we are foreigners." This claim on their part ought to relieve Masons from all responsibility as American citizens; for they are foreigners residing in the United States, and so not eligible to vote or hold office in the general government. And yet in the State of Iowa alone there were in January, 1895, according to their Grand Lodge report, 26,103 Freemasons, and these men were enjoying the privileges of citizenship. And in every State in the Union there is a large number of men who owe fealty to another, a secret

government, yet who hold offices in the United States government! This state of things cannot safely be allowed to continue; it is dangerous to the general cause of civil liberty and just government.

THEY CONFLICT WITH THE CIVIL OATH.

If there is one thing more sacred than all else in man's civil relations it is the judicial oath. But when men take oaths with death penalties attached in case of non-observance, and these oaths conflict with the civil oath, a temptation is put before the citizen to disregard the civil oath which it is difficult to withstand. In the words of another, "This nation can no more endure with two kinds of oaths in her court rooms—the civil and Masonic—than she could exist part slave and part free." A witness refused to give evidence before the Pennsylvania Senate investigating committee, in December, 1896, because of his being under Masonic obligation. He considered this "as binding as anything we hold sacred," and that if he at all answered he should tell a lie!

"It is my opinion," said Daniel Webster, "that the administration of all such oaths (as the Masonic) and the formation of all such obligations should be prohibited by law."

Secret societies are:

"Distinct like the billows,
Yet one like the sea."

Government pertains to the legal forms and barriers thrown about our social, civil and religious rights and privileges for their protection and prservation. God has established three institutions to conserve these interests—the Family, the Church and the State. Man is so constituted that to destroy either one leaves him physically, socially and morally a wreck.

THEY DESTROY THE HOME.

Take the family, for instance; it requires very little insight or even knowledge of the state of affairs now existing in some parts of the world to perceive that this institution cannot be set aside or disregarded without working ruin to men's hopes for time and eternity, and eventually blotting out both Church and State.

But Satan, as if scorning to take this slow way of destroying men, has invented the secret society system, which aims at one stroke to overthrow all three—the Family, by separating husband and wife, by life-long vows of secrecy, and by a partial morality which destroys all purity; the State, by a false oath, and by allegiance to laws made for the lodge, from which a majority of the citizens are cut off by the terms of membership; the Church, by religious ceremonies which are false and worship which is vain because not appointed by God, nor sanctioned by our Lord Jesus Christ, and against all three at once by removing that faith in God which comes by obedience to His revealed will, and that confidence among men which is fostered by a fair understanding of each other's motives and which conduces to order and peace and so to the common welfare.

Wheaton, Ill.

SECRET SOCIETIES IN POLITICS.

REV. J. M. FOSTER.

Our government found it necessary to assail the Knights of the Golden Circle during the war, because they were plotting to destroy it. It became necessary to throttle the Molly Maguire and Ku-Klux-Klan, as a means of self-protection. Not many years ago the supreme court of the United States decided that any one who has taken the Endowment House oaths of the Mormon hierarchy should not be naturalized, and if he has been naturalized, should be disfranchised. The secret order of Mafia came over to us from Italy. They discovered their true character in the murder of Chief of Police Hennessey, of New Orleans. That assassination was a crime which demanded retribution, and 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. That massacre cannot be justified. But a secret, oath-bound gang of ruffians and brigands cannot be tolerated here. That massacre was the handwriting on the walls of the secret dens of Mafia. Because of their disloyalty the Jesuits were expelled from Prussia, Austria, Italy and other countries of Europe and from the South American republics. The Illuminati of France, which plunged

that nation into the reign of terror, was the instrument of the Jesuits. The Carbonari of Italy, whose motto was "Vengeance for the lamb torn by the wolf," was the hand of the Jesuits lifted against the government of the Pope, who had dared to repudiate them. Napoleon III. of France was moved by the Jesuits to send Maximilian, Archduke of Austria, to make war on Mexico in 1862, with a view of forming an empire out of the republic and uniting this with the Southern Confederacy. The Jesuit society is an enemy of our republic.

The murder of Dr. Cronin in Chicago led to the trial of the order of Clan-na-Gael. Their horrid oaths were exposed and found to disqualify those taking them for citizenship. The High Binders of California were imported from China. They are a secret order of plotters against human rights. Their presence is worse than a deadly plague. Such orders as these are the serpents of Laocoon, entwining their slimy folds about our political body and ready to crush out our national life. "The sword" in the hand of the government must cut these folds asunder and save the republic.

The secrecy which the members of all lodges are bound by oath to maintain is dangerous to society. Mr. Harwood states in the North American Review that there are in the United States over fifty distinct secret orders, with over 70,000 lodges and at least 6,000,000 members. There are about 14,000,000 voters. Out of these at least 5,000,00 are members of some secret order. They hold the balance of power in every national election. This government does not want its policy dictated from the dark recesses of the lodge.

It is a matter of history that the Freemasons murdered Capt. William Morgan in 1826. Forty-five out of every fifty members of the lodge left the order. After this exodus the lodge went South and allied itself with slavery. The Southern Confederacy was conceived in the lodge. The "boys in blue" went down and crushed the "rebellion," but they were taken in coils of the secret lodge system. Since the war the secret empire has grown with remarkable rapidity in the North and is still increasing at the rate of 300,000 members annually. This vast and growing power is under oath of secrecy. Macoy's Manual, page 18, says: "The virtue indispensably requisite in Masons is secrecy. This is the guard of their confidence and the security of their trust. So great a stress is to be laid upon it that it is to be enforced under the strongest obligations." This is where we reach the danger line.

In 1822 the Vermont Legislature recognized this in passing the following act: "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 suffers such oath or obligation to be administered to him, or 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 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 the Vermont law. Daniel Webster, the great lawyer and statesman, defended it. The principle underlying this legislation will yet be recognized as absolutely essential to the life of the republic.

The authority of the lodge is dangerous. Masonry is an imperium in imperio. 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 edicts must be respected, obeyed without examination by its subordinate lodges." An officer of the Grand Lodge in Missouri, in 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 na-

tion 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 treason or bombast. If the latter, it is unworthy of thinking men. If the former, it is in keeping with their constitution.

In Hartford, Conn., in the summer of 1895, Malcomb B. Griswold, a Mason, set fire to some of his buildings to get the insurance. He confided the facts to a brother Mason, Dr. Frederick Jackson. The Doctor violated his Masonic oath to conceal what was told him and laid the facts before the grand jury. Griswold was tried and convicted of arson and sent to the penitentiary for ten years. The Hartford lodge then tried Dr. Jackson for un-Masonic conduct in informing on a brother Mason and suspended him. Are the Masons against law and order? In this case they are. A judge in Illinois was trying a case. The prisoner in the dock gave him the Masonic sign of distress. He reproved him and said: "I will not recognize those signs while I am here on duty." But the judge violated his Masonic oath in carrying out his judicial oath. A girl came from the old world and located in an Illinois town and earned her honest living. A wealthy merchant robbed her of virtue and honor. To cover his crime he had an illegal operation performed under which she died in a room over his store. He would not give her burial. She was interred in the pauper's field without a coffin. He was tried and acquitted by Masonic jurors and judge. The case was appealed and again Masonry secured his acquittal. President Millard Fillmore said: "The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government which it cannot control." Thaddeus Stevens said: "By Freemasonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Boston, Mass.

Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. Luke 12: 3.

THE SECRET EMPIRE IN POLITICS.

HENRY M. HUGUNIN.

When we consider the fact that most of the public offices in every department of our government are filled with members of societies, bound together by secret obligations which forbid the exercise of their private judgment, require them to support each other in the interest of their fraternity, and render implicit obedience to the mandates of their supreme fraternal rulers, it may well be feared that the original and untrameled republicanism of our nation is fast degenerating into a dangerous imperialism; that the will of the people and their right to govern themselves is passing away, and that the supremacy of the secret empire is becoming notoriously manifest. At the head of these secret societies, eminent for its numerical strength and political influence, is Freemasonry, the principles and tactics of which neither Christianity can sanction nor honest citizenship approve.

It is said by Masonic authority that "the obligation makes the Mason," and these obligations are undeniably stringent. For instance, a Master Mason's oath requires him to assist a Mason in preference to any one outside of his fraternity. It also pledges him not to "supplant any other Master Mason in any of his laudable undertakings"—of which office-seeking is one—and to keep all his secrets, "murder and treason excepted." In the higher degrees of Freemasonry the obligation removes this exception, and makes the Masonic fraternity invulnerable by its concealment of the schemes and crimes of a brother Mason, thus turning the entire membership of those degrees into silent partakers of his guilt.

The motives which usually distinguish a politician in his aspirations for a public office are avarice and an ambition to obtain a controlling influence, and every intelligent citizen readily comprehends the meanness and craftiness into which these principles are likely to lead a persistent office-seeker, especially if he belongs to a powerful secret society. In that case he has a three-fold probability of success in his undertaking: 1. The purposes and devices concealed in his

own breast. 2. The secret obligation of his lodge brethren to support him. 3. The deception as to his real motives which he practices upon the other voters in his bailiwick. Such a man having been elected or appointed to office under these circumstances, and thus coming into power, will have "his friends to reward and his enemies to punish," and it is easy to understand, knowing his principles and the secret of his success, the unclean character of his administration. His triumph is a glorification of his fraternity.

I have singled out Masonry as the secret society upon which the odium of political chicanery should mainly rest, because it is the oldest, most aggressive and most hypocritical of the secret orders. Hardly less corrupt and destructive of our national rights and privileges are Oddfellowship, Pythianism, labor federations and the lesser fraternities, but they are only the offspring of Freemasonry, closely following it in whatever is evil and odious, and only lacking its prestige and influence to rival it in its principles and practices.

The principal offices of our government, in all its departments, being filled with men elected or appointed under such influences and by such means, what must be the results to the public welfare? What has Christianity or morality to expect? Can there be impartiality of favor, or the exercise of even-handed justice in high places? Can there be just rewards for patient merit or honest industry? Will not monopoly, greed and oppression rule? Can righteousness prevail, and general prosperity abound? Let the present conditions of society answer these questions, and place the responsibility for them where it belongs—upon the secret and destructive machinations of the lodges.

Chicago, Ill.

But all things that are reproved are made manifest by the light; for whatsoever doth make manifest is light. Eph. 5: 13.

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

MASONS LAYING CORNER STONES.

PROF. D. B. WILLSON.

When one thinks of the topic, "The Secret Orders in Politics," there come up numberless instances of their handiwork in civil affairs. This is to be expected. Men do not organize a secret order except for some personal advantage. It is an unnnatural alliance, and they must needs be sworn to conceal the mysteries (!) they learn, for it is natural to talk of the wonders we learn.

Pennsylvania has its share of the devotees of Secrecy, and Masonry, especially, has a strong hold in public places. Witness the late act of the Masonic order in laying the corner stone of the new Capitol at Harrisburg. This was done, as far as we have noticed, without a protest. The people are so used to the intrusion of these men into high places with their insignia that it fails to arouse them, or they are afraid to protest. General Shafter is irritated and vexed when Sylvester Scovel intrudes at the raising of the United States flag in Santiago, though he was eyes for hundreds of thousands of his fellow countrymen. Yet these men intrude with their badges of secret societies into the chief place on a great public occasion. What wonder when the church of Christ submits!

I recall now a photograph I saw in England in 1896 of the corner stone laying of an English church, and among the party lo! were men clothed in the Masonic insignia with their aprons. But is not the heir apparent of the British crown—that is, the prospective head of the church, the Grand Master of the order in England? And our own chief ruler is a Mason. Well might we hope that, like Washington, he may be led to drop his connection with them.

Allegheny, Pa.

The bills for the Montpelier convention were put in type at Barre, Vt., but when Bro. Stoddard took it to the printers the power of the lodge was such, and the prejudice against the anti-secret movement was so intense, that no office in Barre, a city of 3,000 people, would dare to do the press work, so the job had to be taken elsewhere.

Editorial.

NECESSITY FOR OUR WORK.

Take even the most radical of the anti-secret churches, none of them testify as strongly against secret societies as the nature of the evil demands. There is, then, a crying necessity for the work of the N. C. A. Before the slave holders' rebellion, the testimony of the churches against slavery was so feeble and ineffectual that the organization of anti-slavery societies was a necessity. These societies, under the leadership of such men as Phillips and Garison, did much hard and unpopular work for the churches. They worked side by side with them, clearing the way and removing the great obstruction to the spread of the gospel.

The same can be said even with greater emphasis of our testimony against the lodges. The secret, false worship of the lodges is displacing the worship of Christ and preying like a night vampire on the vitals of the republic. Our work is to encourage and strengthen the hands of the churches in testifying against this dangerous system.

NATIONAL CHRISTIAN ASSOCIATION.

This association was formed at a national meeting in Pittsburg in May, 1868, of those opposed to secret societies. During the summer of the same year The Christian Cynosure was started. During these thirty years the association has held annual meetings, enlisting hundreds of speakers and devoted witnesses for Christ. The Cynosure has made regular visits into hundreds of thousands of homes, and, through its influence, multitudes of Christians have been awakened and interested in this great reform.

The writer, although reared in an anti-secret church, yet, like thousands of others, must date his first interest in the anti-secret cause to his contact with the National Christian Association and its literature. It was the conventions of this association that first awakened in the minds of leading men in his denomination an interest in the issue, and thus the church was awakened to a sense of the importance of this reform. The same is doubtless true of other anti-secret churches. Where would their testimony on this question have been to-day, had it not been for the persevering work of our association in standing in the gap to save them from being flanked in the battle with these powers of darkness?

MUCH TO ENCOURAGE.

The past year presents much that is encouraging to the friends of anti-secrecy. Many good men are disposed to listen to a candid discussion of the claims of secrecy; others influenced by the spirit of Christianity and patriotism are seceding from these institutions and exposing their secret rituals as opposed to the best interests of society, antagonizing the church in her work, and fraught with danger to the state. We cannot too highly commend the conduct of those noble men who often at the risk of personal safety, business and worldly reputation, renounce these obligations sinfully taken to associations that are contrary to the plain requirements of Christianity.

It must be confessed that these institutions are increasing in number. Designing men realize the advantage of associations in which the good name and reputation of others will shield them from suffering the righteous punishment due to their criminal acts. The multiplication of so many secret societies threatens the safety of the state. French history may yet be repeated in the United States. A combination of the different secret orders could easily overthrow constitutional authority and establish a reign of terror in this country as it did in France. This, followed by a division among themselves, and an effort by the different orders, each one to gain the supremacy, as in France, might easily crimson the streets of our cities with the blood of their citizens.

WHAT ENDANGERS FREEMASONRY.

In an article entitled "Danger Within," the Voice of Masonry calls in question the boast that Masonry is indestructible and that its principles will endure through all time. It claims that if every lover of Masonry does not soon come to

the rescue the institution will soon cease to exist. The danger is that Masons are being made "at sight," by wholesale, without fees, and without investigation. In Fargo, North Dakota, in Shiloh Masonic lodge, on Sabbath, May 22, thirty-one soldiers were made Master Masons and were granted a dispensation empowering them to organize a movable military lodge in the Philippine Islands, and the Grand Lodge approved the act.

The Masonic Advocate claims that "if Masonry is to be given away in this manner why not include the whole army in the gratuity? They might then be initiated by regiments in the open field, by throwing out a picket line of Masons to keep off stragglers." The extent to which Masonry figures in war and in politics is manifest from the anxiety of these soldiers to be rushed through the degrees. The Masonic Advocate says: "The word coming yesterday morning that the First Regiment would move for Manila within a few days, it was decided to do this work last evening. It was 2 o'clock yesterday afternoon before the Grand Master could be reached, and he cheerfully and quickly gave his consent. The lodges at Devils Lake, Wahpeton, Jamestown and Bismarck heard of the movement, and immediately wired requests that certain members of their own company be complimented with the degrees," which was granted.

THE ANTI-SECRET MOVEMENT.

"When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him." This promise is full of cheer to every faithful reformer. History proves that God raises up reform agencies to contend against every public evil. This was true in the anti-slavery reform and is true now in the reform against secret societies. They are, by many students of prophecy, believed to be the flood which the dragon is pouring out of his mouth to destroy the church. They are the three unclean spirits, like frogs, gone forth to deceive the kings of the earth and to gather them to the great battle of Armageddon.

So thirty years ago, when after the civil war the lodge system received a mighty impetus and young men and ex-soldiers were being swept into it by thousands, God, in fulfillment of His promise, called into existence the National Christian Association, to lift up a standard against this powerful evil. The movement has enlisted the humble, devoted, self-sacrificing, earnest Christian workers of all evangelical denominations, possessing warm hearts and clear minds, and many of them occupying high positions in both church and state. That they have taken the highest and most radical ground of any reform organization is evident from the following declaration adopted in their platform of principles:

"We further most firmly believe that a government without God has none but lynch power and is destitute of all legitimate authority to maintain civil order, to swear a witness, to try a criminal, to hang a murderer, to imprison a thief, and, while we consider government without God as mere usurpation, we regard all religious and worships invented by men, and so having no higher than human origin, as mere swindling impositions and cheats."

KNIGHTS OF PYTHIAS.

The Supreme Lodge of the K. P. held its biennial session at Indianapolis, Aug. 22-24. There were 14,000 marched in the procession, 10,000 of them in uniform. It is also reported that 200,000 persons were spectators. Gov. Mount gave the welcoming address, highly extolling the order. But, from one section of the supreme chancellor's address, the Pythians must be set down as insignificent factors in the temperance or prohibition cause. He said: "To my mind the legislation in regard to what is commonly known as the liquor question ought to be wiped off our statutes. It is constantly being evaded, and a great majority of people in large cosmopolitan cities like New York have no respect for it, and look upon it as a piece of hypocrisy, buncombe and humbug."

In another paragraph he said: "The supreme council should be abolished, and the tin swords discarded. Instead of tags, the members should have guns, so that when another war breaks out, we can have something to offer to the government besides play soldiers. It would

attract the young element to our lodges, and to the uniform rank."

Gen. Sheridan, once commander-in-chief of our army, said: "A government that allows bodies of men on its soil to acquire a military drill and discipline, independent of its control, does not deserve the name of a government." This arming and drilling of secret societies has become the order of the day, and it may soon be demonstrated that Gen. Sheridan was right. But perhaps God's method of destroying these secret orders will be to bring them in collision, like the potsherds of the earth, and so dash them to pieces. At all events the arming of such bodies is a standing threat to our free institutions. The total number of K. P. lodges in 1897 was 6,683, with a membership of 468,269.

GEN. WEYLER RULED BY FREEMASONRY.

A power to which the army of Spain must bow, and which can countermand the orders of its chief commander, Gen. Weyler, and stop a big transatlantic steamer, after it has weighed anchor and is under way, is not a power to be laughed at. This was illustrated in the harbor of Havana during Cuba's war with Spain in the winter of 1897. The steamer was in the government service. It had behind it the orders of Gen. Weyler. It had on board a number of prisoners banished from Cuba to the penal colony at Fernando Po for political offenses.

One of these prisoners was a Freemason, a member of the Grand Lodge at Caracas, in Venezuela. The consul at Havana, from that republic, had tried in vain to secure the release of this Mason. Gen. Weyler was not a Mason, and would show no leniency toward the Masonic offender. At last the consul appealed to the Grand Master of the lodge of which the prisoner was a member. Then came an order from the President of Venezuela to release the Masonic prisoner, and Gen. Weyler was obliged to signal the big vessel to stop until he could send out a police boat and bring the Freemason ashore and release him. Who will dare to say that Freemasonry is not a tremendous power behind the thrones of all nations?

FREEMASONRY IN ENGLAND.

There has been for the past hundred years in London an institution known as the Royal Masonic Institution for Boys. The American Tyler says it has educated and clothed 2,300 sons of deceased, indigent Freemasons. At present there are 280 boys in it. Last June the centenary festival of this institution was held in Royal Albert Hall, London. The address of the evening was by the Prince of Wales, who also presided. He is the Most Worshipful Grand Master of lodges in England.

In his address he said it was thirty years since he was initiated as a member of the craft, and for twenty-four years he had been their Grand Master. He stated that there were now 114,000 Masons under the Grand Lodge of England, against 65,000 in 1875. He said Freemasonry flourished in no country as it did in England. This is a question we wish our anti-Masonic friends in Great Britain to consider. Could they not do more to lift up a standard against this great system of false religion which is honey-combing the very foundations of both church and state? Why cannot a movement be set on foot in Great Britain to rally the friends of light against this power of darkness?

MURDEROUS SOCIETY IN SPAIN.

A recent tourist in Spain writes that all along the highways are crosses surrounded by little heaps of stones. They mean that there a traveler was murdered, his body was found by the local authorities, buried where it was discovered, and a cross placed to mark the spot. In some mountain passes there are crosses at every few steps, and in one pass in Valencia it is said there is a cross for every 100 yards of its entire length. The gypsies are responsible for not a few of the murders that occur in the rural districts and along the lonely mountain roads.

A traveler riding on his mule turns a corner in the road and finds himself suddenly in the midst of a gypsy band, his bridle rein is seized by a stalwart, dirty, bearded cutthroat; a woman in a whining tone supplicates alms. With a trembling hand the traveler draws out his

purse to contribute, when, from behind, a blow from a bludgeon strikes him from his beast; the next day his naked body is found by the wayside, and another cross is reared. Murders in the city are as common as in the country. So frequent and numerous are these private assassinations that there is reason to believe a murderous society exists in Spain, resembling in general character the Mafia of Sicily. It is said that in Barcelona, Toledo or any other southern city of Spain vengeance can be bought. A man desirous of having an enemy slain can have the murder done for a few dollars, and in view of the frequency with which dead bodies are found in the streets of these cities there seems a probability that the statement is true.

CAPTAIN KIDD A MASON.

One of our city dailies contains the following interesting reminiscence of the noted pirate Kidd: "There is a man in Bowdoinham, Me., whose great-grandfather once encountered the Captain Kidd whose sailings and treasure have made him famous. Captain Andrew Curtis is the man whose relative was so distinguished, and this is the story he tells:

" 'Captain John Rogers, my grandfather, was all his life a seaman. His father, Captain John R. Rogers, at the time of the Revolutionary War was in the naval service of the colonies as a privateer, the Continental Congress having issued to him letters of marque. At the time to which I refer he was master of a merchantman, and was bound, with his vessel and valuable cargo, from the West Indies to Boston. He had been out to sea but a day or two when a strange ship was seen approaching. Nearer and nearer it came, and suddenly an explosion was heard and a cannon shot struck the water just across his vessel's bows. This very broad hint was immediately followed by the hoisting of a black flag with its skull and crossbones, revealing its startling, piratical character.

"In a short space of time a boat from the enemy arrived alongside, and a ferocious-looking set of men, fifteen to twenty of them, arrived with pistols and cutlasses, and came, one after the other, up over the vessel's side and on to the deck. They were headed by their commander, who proved to be none other than the dread buccaneer Captain Kidd.

"My grandfather, as he faced the pirate chief, gave him the Masonic sign. Kidd, however, made no tangible recognition of it, but turning to his men, exclaimed, in an authoritative tone and manner: 'Don't you trouble a single thing here till I see what this fellow has got.' He then told grandfather to go with him down into the cabin. The two went down there together. What transpired between them in that important interview grandfather would never tell, except that Kidd revealed that he, too, was a Mason. In about ten minutes the two reappeared on deck. Then the pirate again addressed his followers, saying: 'These poor devils have nothing worth taking, so you will let them and everything else here entirely alone. Back to the boat, men, at once, and we'll be off!' "

LODGE INITIATION CRIMES.

To the long list of disgraceful, barbarous and criminal lodge initiations have recently been added two, one in Toledo, Ohio, "wherein," says the Masonic Chronicle, "a candidate for membership in a 'bicycle workers' organization' was fatally injured by the misuse of an instrument called 'a spanker'—an affair in which a cartridge or torpedo is used. In this case the telegram says 'the cartridge had been placed in wrong and exploded toward his body.' 'It was thought at first he had been killed—he was sent home in a carriage,' and 'his condition is serious.' It is claimed that 'the boys' must have their 'fun' on these occasions, and that the candidate must be taught 'a lesson' he will remember. Where there are lessons of importance to be impressed upon candidates, it is not necessary that their lives should be placed in jeopardy to do it. But such 'Son of Malta' acts are not necessary on such occasions and should be abolished; they bring legitimate initiations into disrepute and cast stigma upon the work of legitimate orders and fraternities."

The other case is from Omaha, Neb., and is thus reported in the Cincinnati Post:

"An effort has been made to keep quiet

an incident of the recent convention of the United States Building Association League, at Omaha, in which one of the Cincinnati delegates was seriously injured, but the facts have leaked out. A number of the visiting delegates who were shown all the sights of the Nebraska city were, by special dispensation, initiated into an exclusive secret society, known as the Aks-Arb-en. The society is one to which the prominent men of the State belong. It holds annual social sessions similar to the Elks. Among the favored few members were the three Cincinnati representatives, President Fred Bader, S. Rosenthal and Herman Celarius.

"The initiatory ceremony was impressive, but by no means gentle. One of the features was what is known as giving a man the blanket. He is placed in a blanket and tossed high into the air by several men, being allowed to drop into a blanket unharmed beyond a little fright. In receiving this part of the work Rosenthal, who is a heavy man, was thrown too far to one side and fell to the floor. His right arm was fractured and he was otherwise cut and bruised. He was placed in charge of an Omaha physician and left behind by Bader and Celarius when they came home."

It seems amazing that men will be hazed, bruised, and some of them killed in the foolishness of lodge initiation. A dog can be fooled but once, but men are more silly. Like the insects that continue to fly around the flame, and plunge into it, notwithstanding the thousands that perish in it.

PROTECTION WITHOUT TAXATION.

One of the evils threatening to plunge this nation into revolution is the many institutions refusing to bear their share of the expense of government. Mrs. N. E. Kellogg, in her admirable discussion in this issue, shows that this was the chief cause of the French revolution. Many are not aware that the breweries in this country, which are the great fountains of crime and pauperism, as a rule escape the burdens of taxation, and they are a dangerous monopoly rapidly aggregating the nation's wealth.

The secret lodges also are combining vast wealth in the shape of public buildings in most of the large cities, like the Masonic Temple in Chicago. The Masons of Washington will soon begin the erection of a temple to cost $500,000. The structure will occupy 15,000 square feet of land in the business portion of the city. In Springfield, Ohio, there are secret society buildings erected by the K. P. order, and the I. O. O. F. and the Masons at an expense of $30,000, $60,000 and $150,000. The Oddfellow Grand Lodge of Ohio appointed a committee to see that an act was passed by the Legislature exempting this property from taxation. The Knight, a Knights of Pythias journal of Columbus, Ohio, says that B. F. Gayman, a Representative from Franklin County, took the matter in charge, and, amid the closing hours of the legislative session railroaded it through the first, second and third readings, under suspension of the rules, and passed it, so that it is now a law. Other States are adopting similar legislation, and, as the government passes more and more under the control of the lodge, the strong probability is that the vast wealth they represent will be exempt from taxation, and thus the burdens of government will rest heavily upon the few, as was the case in France before the revolution.

SHALL REAP THE WHIRLWIND.

Thomas M. Chalmers, of this city, has written: "Voltaire, a mighty sower of the deistic tares that ripened into the reign of terror, got his deism in boyhood from a priest of the fallen Gallican church. Dr. Mac Dill has lately shown that our deadly higher criticism had its origin in the writings of Voltaire. His infidelity was carried into the German universities, and at last has come to disturb our British and American Christianity. But I want to say with emphasis, that the same deism that ruined Voltaire is now being taught in the lodges in every city and town of Britain and America, and our British and American churches, by neglecting to hear testimony against this lodge religion, and by fellowship with it, have prepared the way for their own destruction.

"Why is it thought strange that Prof. Briggs should be acquitted when the

Presbyterian church, for two generations, has permitted her ministers and members to fellowship with a society which is organized by Satan for the very purpose of teaching more damning doctrines than Briggs ever dreams of teaching. The Presbyterian church need not complain if she is torn to fragments by the higher criticism, for she has all along been planting similar seed in her own soil. And other churches in our land have done the same thing. Soon these two influences working in Satanic harmony, the one amid the scholarship of the country, and the other among the common mass, will destroy our American churches, unless God interposes, and with the removal of all restraining power, our proud American civilization will turn to barbarism, and rush on into a whirlpool of unhinged intellect and passion, compared with which the French revolution was a mother's lullaby to her weary child."

THE HOLLAND REFORM CHURCH.

This denomination has its college and theological seminary at Grand Rapids, Mich., where their congregations are most numerous. They are also strong in Illinois and Wisconsin, numbering in all 93 ministers and 16,772 communicants. Few, if any, denominations are so successful in excluding from their church communion the members of secret societies. We wrote to one of their leading pastors, Rev. Henry Beets, of Sioux Center, Iowa, to inform us of their method of enforcing their discipline on this question. The following is his reply:

"As early as 1826 our Presbytery of Hackensack, N. J., decided that Freemasons must be excluded. Our synod of 1873 declared anew and positively: 'No members of secret societies of whatever name are to be tolerated in our church.' Our synod of 1886 declared in regard to the Knights of Labor, 'that although many employes had reasons for just complaints, and synod would gladly side with the working men, yet it was compelled to declare that according to their conviction, no believer ought to be a Knight of Labor.'

"In 1890 the synod raised a voice of protest against the Patrons of Industry, the Farmers' Alliance and labor unions, and this was repeated in 1892. In 1896 it was decided that no Maccabees in the church were to be tolerated. And the synod of this year reiterated all former resolutions in regard to this hydra-headed monster of Secret Societies, ever reappearing under new names, but of the same nature. A committee was also appointed to prepare a full report for our next synod, stating the reasons why we oppose secret societies. As some one wrote recently in the Christian Instructor, 'the laxness in discipline of other psalm-singing churches at this point was the greatest barrier to our union with them.'

"We earnestly endeavor to enforce our discipline on this subject, and our method of procedure is, when a session learns that one of their church members has joined the lodge, they visit him and try to show him, if possible, from the published ritual of the order, that many of its features and teachings are contrary to the Word of God and the Standards of the Church. We beseech and admonish him to forsake the lodge and adhere to the church. If he refuses to leave the lodge, after much entreaty and long suffering labor, he is censured, and his name stricken from the church roll. Those once fairly caught in the meshes of the lodge usually go from bad to worse, commonly ending in a rupture with the church, and sometimes in an entire renunciation of orthodox Christianity. But only a small number of our young men ever go so far as to join a lodge. In country congregations it hardly ever happens. God has blessed the efforts put forth by our church to keep our young men out of the lodge. Would that all churches were more zealous and faithful in their stand against societies. It is my honest conviction that the existence of secret societies in Christendom is a standing condemnation of Christianity as practiced by the great majority of Christians."

UNITED PRESBYTERIANS PROTEST.

At the Young People's Convention of the United Presbyterian Church at Saratoga Dr. W. J. Robinson, in an admirable address thus defined the attitude of the denomination on the Secret Society

question: "We protest against all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, as inconsistent with the genius and spirit of Christianity, and declare church members ought not to have fellowship with them. We believe that such associations, with which society is filled today, are in their principles, practices and influence contrary to the teachings of God's Word and hurtful to the souls of men, in that they profane the sacred ordinance of the oath, enslave the conscience, defraud men of their liberties, unite them in unholy alliances, impose obligations that may be sinful, assume and exercise religious functions which belong to the Church alone, observe Christless forms of worship, degrade some of the most sacred usages of our Christianity, are selfish and unscriptural in their pretended benevolence, usurp divine prerogatives in determining the bounds of brotherhood, affect injuriously the domestic, civil and religious relations of life, and do not even promise any good end which is not fully provided for in the divine ordinances of family, the Church and the State. We therefore utter our most emphatic testimony against all such oath-bound secret associations, writing over the door of entrance into our Church the divine injunction, "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" be ye not unequally yoked together with unbelievers; for what fellowship has righteousness with unrighteousness? What communion has light with darkness? and what concord has 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 no unclean thing; and I will receive you."

MASONIC DISCREPANGIES.

A Baptist pastor who has had an early experience in Freemasonry and renounced it, and who has been for years a devoted co-worker in the anti-secret cause, writes:

"My great indebtedness to the author of Mah-hah-bone was increased by his contribution to the August number. Part of that, however, was not unknown already, for I was long ago familiar with the Master's Carpet. I hope that Mr. Ronayne will proceed from the point he has so well taken, and make it clear to one less experienced in Masonry, why interpretations of the ritual are able to nullify the ritual, instead of destroying themselves. As quoted passages in the Master's Carpet are not so much interpretations of one or two in the Hand Book as repudiations. By every law of language, common sense and common honesty the ritual as given by the Hand Book settles the Bible upon the Masonic altar as the gift of God and guide of man. That book cannot be a rule of faith without being a revelation of Christ.

"But much of what is quoted in the Master's Carpet is mere repudiation of this and no better than erasure of the ritual. How assertions concerning a book of the law and the independence of Masonry in religion, whether made in manuals, text books or Grand Lodge decisions, can affect the ritual itself is what needs to be shown. Unconstitutional law is no law. If the very essence and constitution of Masonry is in the ritual, then these various statements as to having nothing to do with the Bible are of no authority. A Christian Mason can protest that it is not so nominated in the bond.

"If Anderson's Constitutions overtop the framework of lodge ritual, or if an interpretation is itself a landmark instead of being some author's explanation, then the ritual is void. But a ritual even partly void is farcical, and initiation under it it in a measure futile. If affiliation itself depends on an oath sworn on a 'gift of God,' which is a 'Guide of Faith,' then to interpret out again this fundamental interpretation is to interpret out the very vitals of the oath. Take the ritual out of Masonry and what is left of Masonry? Take the meaning out of the ritual and what is left of the ritual? Take the significance out of plain English words and what is left of the interpretation of the ritual or of a ritual to be interpreted? A document nullified cannot be interpreted: a fact repudiated is out of the range of explanation; a ritual that means nothing

can receive no explanation of its meaning. Nothing can explain nothing.

"Christians who have sworn upon a 'guide of faith' can meet the denial of that faith with Masonic protest. All the talk about 'sectarian prayer' and all that gathers about the phrase, 'a book of the law,' is un-Masonic. If not, then Masonic initiation is un-Masonic. This is the conclusion that must be derived from the quotations of Mah-hah-bone. Might it not be in the power of lapsed and demitted Masons to join the better class of those still adhering, take possession of their rights in the lodge and kill Masonry by making its meetings too Christian? Now it is the better men and ministers who drop out, then it would be the libertines and infidels. The lodge is a house divided against itself, and if the Christian claim were insisted on, it could not stand. The common Masonic membership would retire and the better class, who withdraw in great numbers, would not long maintain an institution to which they would be, as now, opposed or indifferent."

ELDER JOHN DORCAS.

This faithful witness for Christ, and life-long friend of the anti-secret reform, entered into his rest June 1, 1898. Rev. T. P. Robb, who was intimately associated with him in reform work for many years, thus writes of him:

"I met Bro. John Dorcas twenty years ago and knew him as a reformer. He threw his whole soul into the cause of anti-secrecy. His presence in a convention was an inspiration. He said little, but he heard everything. His countenance, lit up by its intelligent grasp of the truth, was an argument that even a foe could not answer. He was not frightened by the smallness of a meeting. It was the truth that he advocated, and he stood on that side, no matter how few there might be with him. He took an active part in the cause of temperance when the prohibitory amendment passed; he showed his sterling worth in the bold fight which he and a few others made for the enforcement of the law in his country.

"Bro. John Dorcas was a close student of the Bible, and he made the whole book a law for himself. He and I spent a night together at the close of the State convention, held at Marengo. He told me then that he was arranging to spend a considerable portion of the following year traveling and visiting. It was his 'Sabbatical year,' and his land was all, or nearly all, in grass, and he had so arranged all his affairs that he could spend the year off the farm, and not only not suffer loss, but in the end be benefited. He believed that the Jewish law of the Sabbatical year, a year of rest for the land, was a good law for the Christian; he also testified to the advantage gained by it. This was two-fold; he found that six years of culture and a year of rest gave him better returns from his farms than seven years of culture gave to his neighbors. He found the greatest benefit in a mental and spiritual point of view.

"The year of rest was given to reading, travel, meeting with friends, and especially carrying out charitable designs. He was a man who commanded the respect of all who knew him."

Elder John Dorcas died in the seventy-sixth year of his age near Tipton, Cedar County, Iowa, where his home had been since 1853. He was converted at the age of 10, at a United Brethren camp meeting near Hagerstown, Md. Late in life he accepted a license to preach the gospel, after passing a satisfactory examination at the annual United Brethren conference held in Lisbon, Iowa, in October, 1897, where he was ordained as elder and preached on the Lisbon circuit till his health failed.

He married Sarah A. Barker, of Richland County, Ohio, in 1846, and to them were born thirteen children, nine of whom are living. His last sickness was of six months' duration. Much of that time he was an intense sufferer. Sabbath evening, just before his departure, he bade all good-by, and gave them God's blessing and short messages to all present and absent. He said the end was welcome and he longed to depart. His last moments were bright and peaceful. He was a thoroughgoing reformer and an intelligent Bible Christian. Especially was he deeply interested in the work of the N. C. A., for which in his last testament he left $500. For many years he was a generous contributor to the work. He helped to secure the N. C. A. build-

ing in Chicago, and also the Washington (D. C.) building. He seldom missed an opportunity of attending an anti-secret convention, when at all within his reach. The cause will miss his prayers, contributions and self-denying labors. May the Lord comfort his bereaved widow and fatherless children, and inspire others to fill the place he has left in our ranks.

A CORRECTION.

Rev. M. P. Thing, of Stacyville, Iowa, in his excellent paper read before the Alumni Association of the Chicago Theological Seminary in May, was reported in our last issue as saying that "the exact amount which the secret societies absorb yearly has been variously estimated at about $85,000,000. One society, claiming to be purely benevolent, shows receipts amounting to $3,000,000, and disbursements, after deducting expenses of administration, of $1,000,000. The Congregational Foreign Mission Board reports the cost of administration and disbursements at 7½ per cent., and could that board have received the same sum, the cost would have been $225,000. The secret society used $2,000,000, or thirteen and a half times as much. Bro. Thing writes us to change this last statement; for what he meant to say was, "eight and eight-ninths times as much." This point against the lodges is a strong one, and should lead every true philanthropist to cease using them as an agent for the disbursement of charity.

Seceders Testimonies.

Rev. P. S. Henson, D. D., of the Park Avenue Baptist Church, Chicago: "When a young man, I took the first three degrees in Freemasonry. When I got through the first degree it sickened me, and I told them I could stand no more. But they kept telling me I would find it better farther on. When I got through the third degree, I told them I could stomach no more, and I have never had anything to do with the lodge since. What I most object to is its claim of being a religion, and yet excluding Jesus Christ."

Rev. J. K. Glassford, for many years a highly esteemed minister in the United Brethren Church in Missouri, and now in the Free Methodist Church in Phoenix, Ariz.: "I was made a Mason in the town of Waverly, Iowa, though I was never one at heart. I read Morgan's Exposition, and was told by Masons that it was false, but I was initiated precisely as Morgan described. I was practically stripped, was neither naked nor clad, and had a cable-tow around my neck, and a hoodwink over my eyes. I was led around and made to repeat the ritual after the Worshipful Master, and the oaths, with the awful penalty of having my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in 24 hours—so help me God, etc. I took four degrees, and began at once to expose and hold them up to ridicule. Very soon three Masons came to see me. I frankly told them they had lied to me and taken $40 of my money, besides humbugging me, and now it was my turn to expose them. This I have been doing ever since, and will continue to do as long as I shall live, God being my helper. What a set of liars Masons are, repeating their lies over and over. Freemasonry is the devil's church, having its mock death, conversion and resurrection. It is the devil's incubator to hatch out the children of devils. It is Satan's masterpiece, the mystery of iniquity of which Paul speaks.

H. Worthington Judd, one of the most reliable business men of Chicago, extensively engaged in the insurance, real estate and loan business at 6138 Wentworth avenue, is one of the most devoted Christian workers in the city. He is a seceded 32d degree Scottish Rite Mason. He writes: "Your favor of August 8th, together with the Paine Exposure of Oaths and Penalties of Freemasonry, is at hand. I have examined the book and will say that the oaths and penalties for the first three degrees are verbatim as I received them. I was a Thirty-second degree Scottish Rite Mason, receiving the degrees with a class of perhaps fifty or more in the Masonic Temple in three days and three nights, which did not give me much of a chance to memorize the

obligations or penalties. I therefore could not say if the latter are true or not."

W. Verner Herron, of Philadelphia, Pa., writes: "I have gone through the three degrees of Blue Lodge Masonry, and seven degrees of the Royal Arch chapter, but have not taken the Knights Templar degree. I found the system to be a gigantic fraud. Masons falsify when they obligate the candidate to keep secret from the outside world everything that has at that time been revealed, or at any future time may be revealed to him. I challenge Masons to quote or produce anything belonging to Blue Lodge or Capitular Masonry that has not been published by men who have renounced the false system. I renounced it after finding that everything I had gone through in receiving the several degrees was to be had in book form for 50 cents. The oaths of the Lodge and Chapter degrees are correct, as published by all seceding Masons whom I have read, and I have no hesitation in declaring Freemasonry a lying swindle."

Rev. J. R. Baird, of Indiana, Pa., now an honored minister in the Reformed Presbyterian Church, and for many years a pastor in the United Presbyterian Church, writes: "I hope the good Lord will so direct as to keep the good work of The Cynosure moving on. Before I ever made any profession of religion, and while I was working at my trade, I was led to believe that it would help me greatly in business to become a member of the Masonic fraternity. I took seventeen degrees, but have most decidedly left the lodge forever. I found it a system of blasphemy and falsehood, infidelity and murder. I have read the expositions of Elder David Bernard and Edmund Ronayne and can testify that they give the ritual of Freemasonry substantially as I saw it worked in the lodge."

Captain J. D. Taylor, an evangelist, now at the Chicago Bible Institution: "I have belonged to four of those man-made secret orders, which I now believe to have emanated from the devil. In 1875 I came out of the Erie I. O. O. F. lodge, No. 28, in Cleveland, Ohio. I was one of the charter members of Black Eagle Lodge of the Junior Order of United American Mechanics at Great Falls, Mont. I also belonged to the A. P. A. Lodge, No. 11, which was a regular political machine. I was also a member of the Good Templars' Lodge, which I regard as the boss hugging society. I can testify that all these societies go hand in hand with the saloon, the theater, dance and card parties. They are the chief instruments in the devil's hands to lead young men and women away from the church and prayer meeting. I am sorry so many of our pastors belong to these pest houses and uphold them with their influence. I shall endeavor to treat more fully of these trap doors to hell in my little book entitled, 'The Devil Exposed,' which I am in hopes to have published soon."

Chaplain Malcolm McNeil, for many years superintendent of the Chicago Sailors' Mission, now at 121 Desplaines street, says: "I took three degrees in Freemasonry Nov. 2, 1868, in Shamrock and Thistle Lodge, No. 275, Glasgow, Scotland. I was present during many initiations. I have seen seven laid out in one night in the Third degree by the setting maul of Jubelum. I have been in Masonic lodges in Australia and Canada, and can testify that with very slight variations, Masonry is the same the world over, and is virtually the same as in your published renunciations. The 'murder and treason and them only at my own option' clause is everywhere, in the Third degree oath, and so is the clause limiting carnal, illicit intercourse, to females who are not relatives of Masons. When I gave my heart to Jesus in June, 1885, I had no further use for Masonry, and gave it up forever."

Our Question Drawer.

If you do not see what you want ask for it.

Question—Does Freemasonry lead men into infidelity, and if so, why?

J. L. D.

Answer—It does if they go into Freemasonry, because it is itself infidel. It denies the Son of God and all who enter it knowingly or otherwise do the same.

Question—What proportion of our government officers are secret lodge men? S. M. T.

Answer—This can only be answered by a canvass at some particular time. In cases which we have examined from 50 to 75 per cent. are Masons, and there are comparatively few who are not members of some secret order.

Question—Roman Catholics assert that Freemasonry instigated the war with Spain. How far is this true? W. O. S.

Answer—The war with Spain was divinely ordered. It was the uprising of the liberty-loving spirit of our people against the outrageous and tyrannical rule of Spain under the shadow of our flag. Doubtless Masons are on both sides in the issue. Both Masonry and Romanism lead to despotism.

Question—Does Masonry have much to do with the revolutions in South American republics? W. B.

Answer—Yes, the recent revolution in Brazil was largely the result of Masonic intrigue, and the history of Mexico is full of Masonic contention.

Question—Has the anti-secret movement lost ground during the past decade? What has become of the speakers who once lectured and exposed Masonry? R. A. B.

Answer—The work is much broader and deeper than ten years ago. There are ten times more who dare to speak and write aginst secret orders now than then. There are ten time more churches ready to open their pulpits for a discussion on this question now than then. While our association has not as many lecturers in the field, yet more is being done through the churches. There are few synods, conferences or conventions in which the discussion of this does not come up in some form.

Question—Why do so many of our good M. E. ministers go into Masonry if it is as bad as you say it is? J. A. J.

Answer—For the same reason that just as good ministers once prayed and preached and fought and died for American slavery. For the reason, also, that many of these ministers pray and vote for a party that supports the saloon—that "sum of all villainies." Besides the number of out and out Masons is small among M. E. ministers, and probably does not include one spiritually minded man.

Question—Can Masonry have much to do with politics when we find Masons on both sides of every political question? R. M. H.

Answer—Yes; for the very essence of lodgism is to line Masons up on both sides, so that whichever wins the lodge will be in power. It is so with machine politicians, who are, of course, Masons, too. They fight one another, but always combine against the outer world.

News of Our Work.

The Lodge or the Church—Which? will be the Cynosure Symposium for October.

Sister Annie E. Hinsdale, of Wyanet, Ill., writes cheeringly of the prospects for the cause there, and hopes to send us financial aid soon.

The Christian Standard of Cincinnati, in its issue of Aug. 27, has a fine portrait of Prof. Simpson Ely, with an exhaustive article on church creeds.

Let all our writers remember that what we want for our October Cynosure is clear, strong, concise pointers and illustrations on secret societies as enemies of Christianity.

The August number of the Associate Presbyterian magazine has two good articles entitled "The Religion of Masonry" and "Slavery of Secret Labor Unions."

Secretary Phillips sent a supply of N. C. A. literature to the Norwegian Lutheran Conference, which met recently at Red Wing, Minn. It was distributed to the best advantage by that vigilant friend of our cause, Rev. O. T. Lee.

At a meeting of the Ministerial Union of Mediapolis and Morning Sun, Iowa, recently, Rev. C. D. Trumbull gave a talk on the subject, "Why I am opposed

to secret societies." He showed that they were unnecessary, anti-scriptural, opposed to the Christian religion, and the example of Christ, and that their obligations were sinful and barbarous.

Bro. Wm. H. Summers, of North Liberty, Ind., writes requesting the publication in The Cynosure of the excellent address delivered by President Blanchard June 1 before the German Baptist Brethren Conference at Burlington Park, Ill.

President Blanchard gave several lectures in Minnesota at Huntley and other points recently. He also preached in the Ravenswood U. P. Church, Chicago, on a recent Sabbath, awakening a deep interest in the lodge question.

Secretary Phillips has recently published two tracts of 1,000 copies each, one entitled "Inalienable and Constitutional Rights Against Secret Societies," the other "Bible Lessons on Secrecy and Secret Societies," both by an Iowa layman.

Rev. John Thompson, pastor of the Presbyterian Church at Mount Bethel, near Doylestown, Northampton County, Pa., has stirred up the members of the secret societies. Sabbath night, after his sermon, he said he learned that another society was to be organized in the place, and that the people should rise up and drive the organizers out. The new society to which he referred was the Improved Order of Red Men, of which a Council of 100 members will shortly be instituted.

Rev. J. P. Stoddard, assisted by Rev. W. B. Stoddard, spent several weeks in August working up a Christian Reform Conference to discuss Secret Societies. The conference met Aug. 29 and 30 in the Y. M. C. A. hall, Montpelier, Vt., and held five sessions. There was an open parliament in which opportunity was given to speak for or against the lodge. The report of the conference has not reached us in time for this issue.

Secretary W. I. Phillips recently sent $40 worth of anti-secret books and tracts to Bro. Vivian Gladwin, missionary at Bombay, India. He also sent the same day $5 worth of anti-secret literature to Rev. R. J. Dodds, Reformed Presbyterian missionary at Mersine, Asia Minor.

Bro. J. F. Beauchamp, of Denver, Grant County, Mo., has stirred up quite an interest in the anti-secret question by protesting, through the county paper, against the Masons laying the corner stone of the new courthouse at Grant City. He has sent to this office for a supply of anti-secret literature, and is determined to make his testimony heard. Let his example be followed by friends of the cause everywhere.

The pulpits of Rev. H. E. Loehlin at North Hyde Park and Eden, Vt., were filled on Sabbath, Aug. 7, by Rev. W. B. Stoddard. The latter afterward preached several times at a camp meeting near East Montpelier, which resulted in at least two promising to leave the lodge, one taking off an Oddfellow's pin. He preached Sabbath, Aug. 21, in the Evangelical Church, Berlin, Vt.

The Keene (N. H.) Evening Sentinel says in a recent issue: "Mrs. H. E. Powers, of the Beacon Light Mission, of Philadelphia, spoke at the vestry of the Baptist Church Monday evening on the subject 'Secrecy and Citizenship.' A goodly number were present to hear her and she was listened to with a good deal of interest as she spoke of the dangers arising from secrecy. Mrs. Powers was formerly a member of the Baptist church."

Rev. W. B. Stoddard writes from Barre, Vt.: "We are making quite an impression here by putting a large trunk full of literature into the hands of the people. A man who has been tyler of the Masonic lodge for thirty years tells me that all the lodges have been warned to look out for us. He says we will hear from them before we leave, for they are looking up our record. Mad is a mild term for the feeling of some of the craft. They rave and swear."

Rev. W. T. Ellis, of Portland, Oregon, writes: "In Erie, Pa., the Liberal United Brethren got the church and property; next they got a secret society pastor; then nearly all the male members

joined some of the lodges; this was necessary, you know, to build up a church in the city. They secured a large subscription and built a fine church and were going grandly 'in the swim,' when, alas, their lodge minister got drunk and had to resign. Their lodge members preferred the lodge to the prayer meeting, and now what was once a live gospel church has broken up and scattered. When will Christian people learn that to fellowship with these ungodly secret orders, and, at the same time claim true loyalty to Christ, is about as absurd as if a soldier of the United States, in order to keep in good health and defend his flag would throw away his gun, and crawl into a Spanish yellow-jack pest house."

The following item from an Iowa paper is an illustration, not of the evolution of man from a monkey, but of how men, under secret society influence, will devilute into creatures far below donkeys, goats and burros:

"To-morrow at 1:15 a special car will take the D. O. K. K.'s of Mason City and vicinity to Ackley, where they will initiate a class of twenty-five in the evening, followed by a banquet and general good time. They will take with them a trick donkey from Clear Lake, a bucking goat from Sheffield, and a burro from Eldora, and with the help of these they will endeavor to conduct a first-class initiation."

Rev. Lewis Johnston, the founder of Richard Allen Institute, Pine Bluff, Ark., is a valued friend of our cause. The Pine Bluff Enterprise recently published the pictures of himself, wife, father and mother, and says that he is now employed by the General Temperance Association, and has visited the synods of Wisconsin, Minnesota, Illinois, Missouri and Arkansas. He is a pleasant and forceful speaker, and, as one puts it, he brought down the General Association in 1895, when the call was, "Time is up." But the whole house thundered, "Go on! Go on! Don't stop!"

Rev. J. P. Stoddard, accompanied by his wife, went to Enosburg Falls, Vt., Thursday, Aug. 25, to work a few days at a camp meeting. He and his son, Rev. W. B. Stoddard, have done very efficient work in arranging for the Montpelier conference. The latter writes: "The greatest trial is the indifference of many not connected with the lodge. They see the evil of secret societies, but they do not wish to oppose their neighbors, and so they lull themselves to sleep, leaving the few to do the work of reformation. If men would only take a firm stand on one side or the other, the battle could be joined and the truth vindicated."

Bro. B. Tunnicliff, of Schuyler Lake, N. Y., has the thanks of the N. C. A. for a well-bound copy of Dr. John Robison's "Masonry a Conspiracy Against All Religions and Government." This valuable book, which has long been out of print, and is now very difficult to obtain, has on the title page the name of Sir William Forbes, a contemporary and neighbor of the author. A place in his library is a guaranty of the respectability of the work and writer. Scott, in Chambers' Cyclopedia, vouches for his character in Marmion, when he says—

* * * "lamented Forbes,
Far may we search before we find
A heart so manly and so kind."

H. M. Hugunin writes: "The best evidence that the lodge is not in harmony with Christianity is the eagerness with which truly converted sinners forsake the secret orders as soon as the light of the Holy Spirit falls upon them. It is almost a universal experience, and the sincerity of a professed Christian's conversion may well be doubted if he can find it in his heart to praise the lodge, as many do, as "the handmaid of religion." The difference between such a religion and Christianity is that one defends the secret societies and the other cannot. This difference is the keynote to a man's spiritual condition. A church may tolerate secrecy in the lodge room; a church member may find the church a pleasant resort; but it is safe to say that no true Christian can fellowship with such a church or the lodges at which it winks."

We congratulate Sister H. E. Powers on the excellent meetings she is holding in New Hampshire. A West Swanzey, N. H., paper says of her meeting there:

"The lecture room of the Methodist church was filled to overflowing on Monday evening with a respectful and appreciative audience to listen to Mrs. Powers' lecture upon 'Secret Societies.' Her talk was well received. A goodly portion of the audience were members of secret orders. She will speak in the Methodist church in Westport Wednesday evening on the same subject." She writes that she had a good meeting at Westport, and the audience voted to have her speak the next evening. This town was once the home of Sister Powers.

Rev. P. B. Williams, of Salem, Ore., writes: "At the recent annual conference of the United Brethren Church, the lodge was denounced in very plain terms. The gospel of reform had no uncertain sound. A resolution was adopted by the conference regretting the oversight of the publishing committee in failing to insert in our discipline 'Finney on Masonry' as a book required in our course of reading, which book was adopted by the last General Conference. One of the severest rebukes I ever heard the lodge men get came from Dr. Munhall, the world-renowned evangelist in the First Presbyterian Church of Portland a few weeks since. Among other things he said:

"'There are professed Christians in our cities who will spend four or five nights of each week at the lodges, when you could not induce them to spend one night in the week at a prayer meeting. If you want to spend any time praying for such men you are welcome to do so, brethren. But I confess that I have not faith enough in God to spend any time praying for such people.'

"A prominent county official absconded from our city recently—short, to be sure! The K. of P.'s announced that if he will return they will make up his 'shortage.' Say ye that the institution is not a beautiful and useful one. This must be what they mean when they say, 'It would be a great advantage to you to be identified with our order.' An honest man would not, and could not, desire any such advantage over his fellow men. Secret societies menace honesty. They assist fraud."

Rev. W. B. Stoddard writes: "Mr. Hubbard, a wealthy citizen of Montpelier, said to me the other day that he could not account for the actions of some men in the lodges. He had heard the present Mayor of that city some years since denounce the Oddfellows. He spoke of their initiation as ridiculous, beneath the dignity of any man. Of late years he has resumed his position in the lodge, taken other degrees, and joined other lodges. Mr. Hubbard did not know what explanation the Mayor could make for such conduct.

"I suggested that he would probably not wish to explain, any more than Bishop Weaver of the Liberal U. B. Church would wish to explain why he formerly wrote and spoke against the lodges and now favors them. There has been more than one Esau selling his birthright for a mess of pottage. Those who are bright and judge the salaries and offices to be given by men of more value than the divine treasure, employ any means available to secure what they seek. I never worked a more difficult field than Barre, which has perhaps 3,000 inhabitants, 240 Masons and other lodges too numerous to mention. Most of the ministers are Masons. The Universalists have a woman for a pastor. She is not a Mason, because she cannot be. She told me she joined the P. E. O. Society in Illinois. I asked what the initials stood for. She laughingly replied: 'That's the secret.' I believe there are a few godly persons here. They are about as lonesome as Lot in Sodom. The Clan Gordon, K. of P., etc., have notices nearly every day of their picnics, with dancing, etc. I suppose the P. E. O.'s go to dance with them and discover their secrets."

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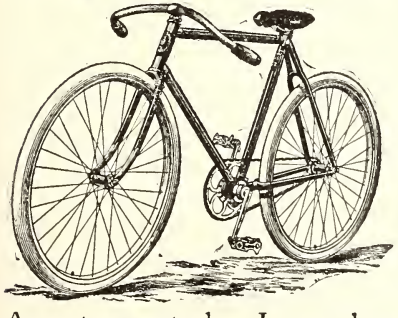
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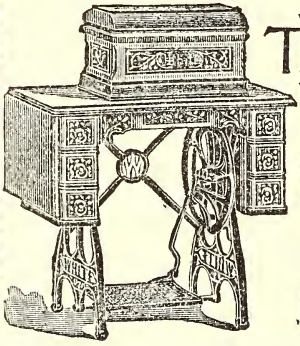
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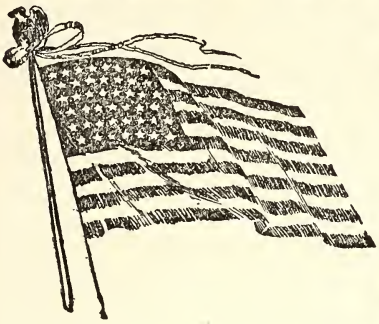
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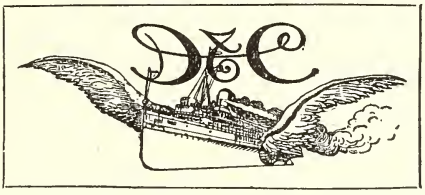
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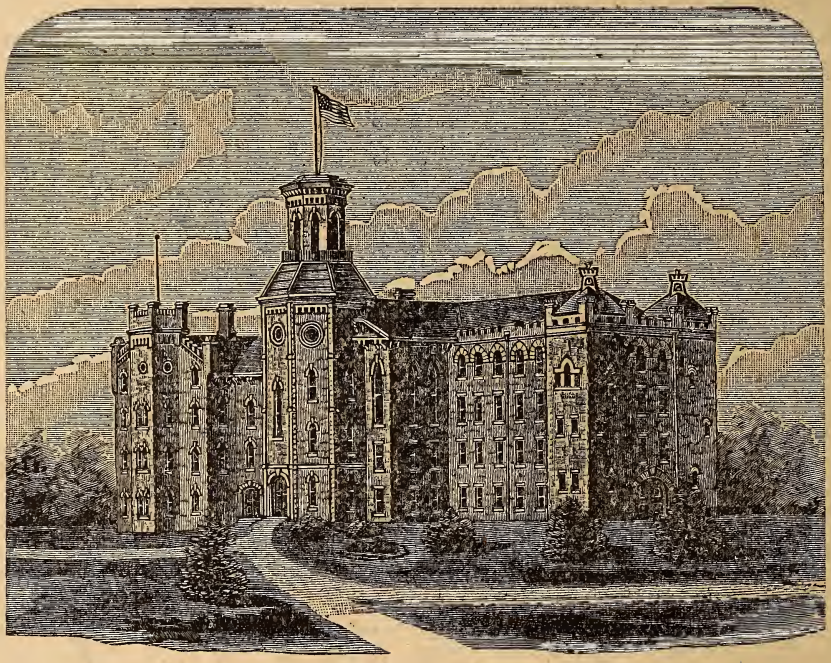
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Christian Cynosure.

CHICAGO, OCTOBER, 1898.

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FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



REV. JAMES BROWN, D. D.

CONTENTS.

Notes from General Secretary.....163
Testimony from Secret Society Men.....165
Our Symposium—The Lodge a Foe of Christianity 166
Masonry Rejects the Bible and Its Author 169
The Church or the Lodge.....171
Christ or Anti-Christ.....172
What Christianity Requires of Lodge Members 173
An Enemy of Christ's Church.....174
Oddfellows Baptize Children.....175
Are Oddfellows Misrepresented?.....175
The Facts in the Case.....176
Baptized Into Oddfellowship.....176
Death of Rev. E. B. Graham.....182
Seceders' Testimonies.....182
Voices from the Lodge.....183
Our Question Drawer.....184
News of Our Work.....184
From Our Mail.....187
New Publications.....188
The War in Brief.....188
Not a New and Unique Thing.....177
Masonic Baptism.....177
Bad Brothers.....178
What Christianity Requires of Its Ministers 178
Masonic Corner Stone Laying.....179
Allegheny Ministers' Protest.....179
Is Masonry an Enemy of Christianity?...180
The Lodge in Politics.....181

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

President—Rev. Samuel H. Swartz, Aurora, Ill.

Vice President—Rev. W. T. Campbell, Monmouth, Ill.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interuption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

The Ohio State convention at Dayton Oct. 24 and 25.

The Lodge an Enemy of Morality will be the subject of our next symposium.

The friends of the cause in Ohio will meet in annual convention Oct. 24 and 25 in the German Baptist Brethren Church. Let all who propose attending write at once to Rev. W. B. Stoddard, Box 902, Dayton, Ohio.

Friends of The Cynosure everywhere would greatly advance the cause if they lend the magazine to professing Christians whom they know to be Masons or Oddfellows. Edmund Ronayne says: "This duty should never be neglected. Whenever I write an article for The Cynosure, I do so with the hope that I am writing for strangers, and not merely for those already converted or convinced."

At the late State convention of the Knights of Maccabees in Utica, N. Y., 200 delegates were reported. It was stated that the order has a membership of 304,000, making it the second largest secret society in the world.

The Cincinnati Enquirer announced that 6,000 Knights Templar were enlisted as soldiers in the National Guard and regular army, and on that account, if the war had continued, the social festivities of the Pittsburg conclave would have been declared off.

The Grand Master of Masons in Virginia, R. T. Duke, is out with a letter in the Washington Post, saying it would give him great pleasure to make General Lee a Mason "at sight," if he desired, and that he would have the matter acted on immediately by a Richmond lodge, and he himself would confer all the degrees at one time when requested to do so.

Some Pittsburg statistician has figured it out that the grand parade of the Knights Templar on Tuesday, October 11, will represent a total outlay of $10,000,000. This includes uniforms, banners, swords, horses and all other equipments. There will be 50,000 persons employed in preparing the city for the conclave. We know of no city having as many anti-Masonic churches as Pittsburg, and yet it is to be the great rendezvous of the lodge in October. Surely it is time that the testimony of the churches be supplemented by that of a special aggressive organization to resist the encroachments of this evil.

Before this Cynosure reaches our readers, Rev. W. B. Stoddard will be at work in Ohio arranging for a State convention, to meet Oct. 24, 25 in the German Baptist Brethren Church, Dayton, Ohio. The church is large and commodious, and the hospitality of the Dayton friends is generous. Brother Stoddard desires to hear from all the friends in the State expecting to attend, and from all who can arrange meetings for him. Let them address him at Dayton, Ohio, in care of Elder W. I. T. Hoover, P. O. Box 902.

Such items as this are frequently going the rounds of our Masonic exchanges: "Ex-Grand Master of Masons of Kansas, James H. McCall of Wichita, has the apron George Washington used to wear at Masonic Lodge meetings. Lafayette also wore it at one time."

At the annual meeting of an association of churches in New England a well-known clergyman said that a church of which he was once pastor had a deacon whose words seemed to show zeal for the maintenance of good causes. We must support the gospel; we must support foreign missions, and so on. But it came to light that his own pew rent had run behind a whole year. On inquiry it proved that he belonged to so many organizations that the dues absorbed his resources and he could not contribute to his church as he agreed. His words were for the church, his deeds for the world.

It should be noted that the assassin of the late Empress of Austria and Karditza, who attempted the life of the King of Greece last spring, were members of a club whose agents are usually chosen by lot. Few such crimes are not the inspiration of dark secret combinations. The London Pall Mall Gazette says: "The Empress has not died in vain if her murder becomes the means of awakening the civilized government to the necessity of more adequate precautions against the clan to which the murderer belongs. Anarchism is international and if it is to be conquered, it must be met by international organization to suppress it."

The Order of Eastern Star now numbers in the United States about 125,000 members.

Peter Schemm, of Philadelphia, a popular brewer, millionaire, father of a large family, bank director, state representative, Odd Fellow, Red Man and Grand Master in Freemasonry, leaped into the rapids August 29 above the Niagara Falls, from the bridge leading to Goat Island, in sight of hundreds of people. His body whirled on its way to destruction, passed over the Falls and may never be recovered.

Rev. Sam Small says: "In the Grand Order of Drunkards there are degrees, just as in other fraternal organizations. In this one there are four—the sheep degree, the monkey degree, the lion degree and the hog degree. In the sheep degree you get the wool pulled over your eyes. Next comes the monkey stage. Maybe some of you can remember when you were taking the monkey degree. At that stage a fellow can tell more funny stories and sing more funny songs than anybody else in the crowd. At the next stage, the lion degree, he wants to fight. He is ready to fight anybody and everybody. And the last degree in the grand order is the hog degree. That is where the member wallows in the gutter."

The Cynosure had a call lately from Missionary D. B. Blachly, who has for eight years been laboring as Bible colporteur at Mexico City, in Mexico. He has distributed upward of 10,000 Bibles, and reports that Roman Catholics are his bitter enemies in this work. They burn the Bible, chop it up on meat blocks, and tear it in pieces wherever they have the opportunity. He says he has yet to see a single instance of where Catholicism has elevated men morally, intellectually or spiritually. He had once written some testimony of this kind in The Cynosure which found its way into the hands of American residents in Mexico, who told him that if it had been published in Spanish, so that Mexican Catholics could read it, they would drive him out of the Republic. He says Masonry is powerful in Mexico and is largely confined to the aristocracy. Its influence is anti-Christian, yet because of its hostility to Catholicism it operates as a check to religious intolerance.

We wish to embalm the memory of a great and good man by giving in this number the picture of the late Rev. Dr. James Brown, who at the time of his death in March, 1897, was, with one exception, the oldest minister in the United Presbyterian Church. He died in Holton, Kan., near the middle of his 85th year. He came to this country from Scotland, when a boy, graduated at Hanover College, Ind.; studied theology at Cannonsburgh, and was during the civil war and for nineteen years pastor of a large congregation in Keokuk, Iowa. He took an active part in the anti-slavery reform and afterwards in the National Reform and Anti-secret agitations. He was a devoted friend of The Christian Cynosure, and of the cause it represents.

At a recent Sabbath school convention in a well-known New England city, the secretary was a Sabbath school teacher who wears in the house of the Lord, and while professing to teach his Holy Word, the Cross of Malta, which is a confession of having taken the "fifth libation." Drinking wine from a human skull, he has put himself under the penalty of judgment on his soul for his own sins and for those of the man whose skull this once was. Pity the children when Bible schools have teachers, and Bible school conventions secretaries to whom such things are possible.

A well-known speaker in a Baptist associational meeting lately held reported that a lady in a village where he resided made out a list of thirty organizations outside the churches of the town. Statistics show that his own church has less than one and a quarter hundred of resident male members. Let us concede a possible five hundred of resident male members in evangelical churches of the place. Then let us reduce the organizations by one-third to estimate the number of lodges into which such men might be drawn. Twenty lodges to five hundred men is larger than the church provision, and likely enough some of the non-churchgoing "brothers" hold it a better one.

California Masons number 18,808, in 267 lodges. Six new lodges and 600 members were added last year.

NOTES FROM GENERAL SECRETARY.

TRACT PROPOSITION—INTER-DENOMINATIONAL CONVENTION—HON. J. J. BRUCE AND MASONRY—PACIFIC COAST WORK—LIFE MEMBERS.

September has been an exceedingly busy month, requiring some 2,000 miles of travel. I have been impressed with the multitude of towns in every county that have never had any of our literature distributed among the people; indeed I know of only one county where an effort has been made to put literature in every house in each village in the county, and yet boys can go two by two and do this work very nicely.

I make the following proposition to the readers of The Cynosure for the months of October and November: To any one sending me one dollar I will send one hundred of that remarkable booklet by Thurlow Weed, the well-known statesman, on the abduction of William Morgan, and will enclose in each one either a full catalogue of books or some other important matter. For two dollars I will send as many as desired up to five hundred; or for five dollars I will send one thousand. And furthermore, as soon as the party who has guaranteed to see that they are distributed advises me that the work has been judiciously done by a house to house canvass, I will return the full amount of the money which has been deposited with me. In this way any one can do valuable missionary work without the expenditure of any money. Shall we not reach a hundred thousand homes in this way by Dec. 1? Let me hear from you.

Above 20,000 pages were distributed last month from this office. This does not include those that were paid for, but only that which was given away by the association.

The officers of several different States have the matter of their annual convention under consideration. Ohio answers to the call this month at Dayton on the 24th and 25th; Vermont's reply was heard last month and is reported in this number of The Cynosure. The lodge power was so vindictive in Barre, Vt., that after the posters for the convention were ready for the printer it was found

impossible to get them printed, each office refusing on the ground that they did not desire to provoke lodge enmity, and the work had to be completed in Montpelier. Rev. W. B. Stoddard is expected to labor in New York during November, and to give ten days to canvassing for The Cynosure in the neighborhood of Schuyler's Lake, to be followed by a convention in some part of the State.

The Board of Directors have under consideration the calling of an inter-denominational convention of churches opposed to secret societies. I shall be glad to hear from our readers any suggestions on such a conference.

The triennial convention of Congregational churches of the United States lately held in Portland, Ore., discussed this reform, and the Mennonite conference now in session in this State, with its 1,500 delegates, discusses according to program Secret Societies: 1. Their Detriment to the Church. 2. How Can a Church Purify Itself and Keep Clean from Them? These are some of the good signs of the times.

Our Missionary Agent, Rev. S. F. Porter, has been with me in the office a few days while we have prepared for his winter's work. He plans to visit the camps of the United States soldiers in the South, and later perhaps those in Cuba and Porto Rico. It is well known that army lodges of Masons, Oddfellows and so forth were organized, in the army, and every effort made to secure the young men as members. Brother Porter will do what he can by the distribution of our literature and by addresses where practicable, to save and rescue the boys in blue. Among the well-known N. C. A. friends from whom I heard last month is J. Franklin Browne, who has an academy at Brantly, Marion County, Ga. The Cynosure friends have a large place in his heart, and he sends greetings to them all. I also spent a few hours recently with Elder Isaac Bancroft, and those who remember him as a faithful N. C. A. laborer will be glad to know that he is pleasantly situated at Monroe, Wis.

At a recent trial, the travesty upon justice was so outrageous that even some secret society men were led to declare that, if this is a fair specimen of our condition in this country, it is time that we all joined the National Christian Association. I expect to give you a fuller account of the attack upon the name and memory of a good man, and upon the rights of his widow and the sanctity of home life in a future number of The Cynosure. I would like now, however, to introduce to the readers of The Cynosure the Hon. J. J. Bruce, of Rolfe, Iowa, who is an earnest Christian as well as a prominent citizen of that State. He is surrounded by the same Masonic crowd which defended and cleared the Scotch Rite Mason that murdered Rev. George C. Haddock in Sioux City a few years ago. There is prospect of this becoming one of the celebrated cases of especial interest to our readers. The following letter is taken from the (Des Moines) Iowa State Register of Sept. 14, 1898:

"Rolfe, Sept. 13.—Ed. Register: After reading your Storm Lake dispatch about my trial and that of J. M. Hoskins, I said surely justice has fled from Iowa and cruelty and oppression has come in her stead. My crime is not the one I was convicted of. Fortunately for me, when I had in 1869 and a year or so later been initiated and passed as an entered apprenticed Mason and fellow craft, I was requested to do that which I was not obligated to do and refused. This request was a criminal act to protect three county treasurers in settlement. It came from one, for the other two I refused. Later I was requested to assist the Worshipful Master, who was county treasurer of Webster County. I refused and was blackballed thereafter two or three times, so I never took a Master Mason's obligation. By observation and other legitimate means I became as well acquainted with the work of this degree as any one initiated and obligated therein. Let any Mason go over the obligation of the first and second degrees and see wherein I am right. The obligation and teaching of the first two degrees binds no man to do an unlawful act to protect any one, and I wish I could so state of the Master Mason's obligation. * * * The fear I would disclose the Master Mason's obligation is what led me into trouble and caused that deep anxiety to make me appear as a libeler and a perjurer, of which crimes I am as guiltless as I am of causing the Cuban war. A state of affairs

well known to State Auditor's office led to the withdrawal of seven bondsmen from county treasurer's bond Oct. 20, 1897. I was the chairman of the board of supervisors and a bondsman. Oct. 12, when we voted to call a special meeting, treasurer gave the Master Mason's sign of distress, which brought to him the Master Masons in sight. From that time since I have been followed by the most malignant lies, and am sorry to say the worst of these came from a preacher in the northwest Iowa conference. * * * I put on witness after witness, but they were all obligated to keep the secrets of their brother secure and inviolable and I satisfied myself that I had found the secret of the failure to prosecute crime in many cases, even where men pleaded guilty in a lower court and were cleared in a higher. The cases of the man who stopped me at second degree are reported in 60 Iowa, pages 478 and 721. Keep your eye on this case, and as sure as truth is mighty it will prevail, and this will be the most noted case ever brought in the courts of the State. * * *

"J. J. Bruce."

Our friends on the Pacific coast will be glad to learn that Rev. P. B. Williams will probably begin work again on the first of this month, and it is hoped that in the early part of next year a convention will be held by the Oregon and Washington Association.

The Association has requested Mr. I. R. B. Arnold, long and favorably known for his work with the Floating Chapel, to represent it at the Free Methodist general conference, which meets in this city this month.

The following named have become life members of the National Association during the present year: Mrs. George Clark, Oberlin, Ohio; Mrs. M. W. Bingham, Mallett Creek, Ohio; Mrs. Mary R. Bissell, Humboldt, Neb.; Mrs. C. A. Johnson, Huntley, Minn.; Mrs. L. C. Andrews, Waupon, Wis.; Mr. and Mrs. William H. Dawson, Balmoral, Wis.

Wm. I. Phillips.

The foundation for a new Masonic hall at Oak Park, Ill., is laid and the structure will be completed before winter. It is to contain an auditorium and lodge rooms.

TESTIMONY FROM SECRET SOCIETY MEN.

BY SIMPSON ELY.

Now that my discussion with Prof. Williams is a thing of the past, I desire to publish a few extracts from letters I have received from members of secret societies.

One of our most prominent and successful evangelists in Indiana writes: "I have just finished reading your Impeachments and feel as if I want to congratulate you on your courageous but manly attack on secret orders. I have had connection with three secret orders, and can verify all you say about them. So will any honest, God-loving and devil-hating man. I have been preaching against secret orders (to my personal injury) for three years, and, by the grace of God, I intend to keep it up. The lodges are sapping the life-blood of the church, and it is high time that some Luther of the nineteenth century began the onslaught. You do not stand alone. There are more than seven thousand who have not bowed the knee to Nox."

A prominent pastor and editor of a religious paper in our own church, who is a Mason, writes:

"Permit me to thank you for your wise and timely attack upon the lodge-evil. I know so many churches completely 'lodged.' I wish you would request, insist, entreat, or demand, as the occasion requires, that Brother Williams tell us what advantage a Mason-Christian or a Christian-Mason has over a Christian who is not a Mason."

A physician in Illinois writes me concerning the Masonic oath which I published in the discussion, and which Prof. Williams did not dare deny, but treated with perfect silence. He says: "The oath administered to a candidate for Master Mason's degree and mentioned in this paper is every word true. I have been there."

These are sufficient for one article. I have more testimony for future articles. These come from well-known lodge members. They are all honorable men and occupy very responsible positions.

Kirksville, Mo.

Our Symposium.

THE LODGE, A FOE OF CHRISTIANITY.

NO CHURCH COMMUNION WITH FREE MASONS.

REV. WM. WISHART, D. D.

What should be the attitude of the Christian church in relation to Masonry and other secret societies? Should she fellowship the members of these societies or should she exclude them from her communion? As to the answer of this question there is probably not entire agreement even among those who with one voice condemn and oppose secret societies. All, however, will admit that this is a question of very grave importance, and is worthy of the most serious and prayerful consideration.

THE CHURCH'S MISSION.

The church is the pillar and ground of truth, the salt of the earth, the light of the world, the household of faith, the kingdom of God's dear son, a holy nation, a peculiar people. The very names applied to the church in the sacred scriptures clearly indicate that though in this dark world she is to be separate and distinct from it, that while by the truth of her profession and the purity of her practice she is to withstand and oppose the darkness of error and sin in the world, she is not to participate in this darkness —not to have fellowship with the world in those errors and sins which it is the design of her mission to rebuke and remove. The relation, then, in which she stands to any great system of moral darkness and delusion—like Freemasonry—cannot but be a matter of momentous consequence both with respect to the church herself and the world which she is intended to enlighten and save. It is our firm conviction that the church ought to exclude from her communion all those who, after faithful instruction and admonition, will not withdraw from the fellowship of the lodge, and it is the design of this paper to present a few plain arguments in the confirmation of this position.

SEPARATION POSITIVELY ENJOINED.

Our first argument is founded upon a positive and specific injunction contained in the word of God, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret," Eph. v., 11, 12. Some suppose that by "the unfruitful works of darkness" the apostle intended the works of the flesh in general, or, in other words, the wicked works of unregenerate men; and that such works are called works of darkness, because they flow from the darkness of ignorance and depravity and lead to the darkness of eternal woe and misery. It is obvious, however, that while the language of the apostle may be understood and applied in this general sense, he had a more special reference to such shameful works or abominable practices as shun the light of day and seek the darkness of secrecy or concealment. This is evident from the twelfth verse, where he farther describes these "works of darkness" as "things which are done of them in secret." Hence many of our most eminent commentators agree in the opinion that there is a special reference in this language to the shameful conduct of the heathen in their idolatrous worship, which was carefully concealed from all except the initiated.

That there was such conduct among the ancient heathen is abundantly evident from the records of history. "All false religions," says Calmet, "have their mysteries—that is, certain things kept private, not to be divulged or exposed indifferently to all, but known only to the initiated. The pagans had their mysteries, but they were mysteries of iniquity, shameful mysteries, concealed because their exposure would have rendered their religion contemptibly ridiculous and odious." See Calmet's Dictionary, revised by E. Robinson—word mystery. And says Warburton: "Each of the pagan gods had, besides the public and open, a secret worship paid unto him, to which none were admitted but those who had been selected by preparatory ceremonies called initiation. This secret worship was termed "the mysteries." Divine Legation, Vol. I., page 189.

MASONRY IS PAGANISM REVIVED.

Now these pagan mysteries are the

prototype of Masonry. From them it derives its principal symbols and ceremonies, its oaths of secrecy and signs of recognition, its implicit faith and blind obedience. In fact, it is substantially a perpetuation amidst the clear light of Christian revelation—of the secret idolatrous worship of ancient paganism. For—

1. It is perfectly obvious that the object of Masonic worship is not the true and living God revealed in the sacred scriptures—not the God and Father of our Lord Jesus Christ—but a mere creature of the imagination, a mere abstraction which Christians, Jews and Pagans agree to worship as a God while in the lodge, and that it is as really a false God as was Osiris and Mithras, Adonis, Bacchus and other false divinities, in whose honor the ancient mysteries were celebrated. No Christ excluding worship can be the worship of the true God; for "he that honoreth not the son honoreth not the Father which hath sent Him." John v., 23.

HIGH MASONIC AUTHORITY.

2. As for the symbols and ceremonies of Masonry, we have the authority of Albert G. Mackey, the highest Masonic authority in this country, for the assertion that they are principally derived from, and identical with, the symbols and ceremonies of ancient idolatrous worship. A few quotations on this point will suffice. Mackey calls "the ancient mysteries those sacred rites which have furnished so many models for Masonic symbolism." Manual of the Lodge, page 12. Of the all-seeing eye he says: "It is a very ancient symbol and supposed to be a relic of primitive sun-worship. Among the Egyptians the eye was the symbol of their supreme god Osiris or the sun." See Mackey's book on Symbolism of Freemasonry, page 335.

Of the point within a circle he says: "It is derived from the ancient sun-worship and is in reality of phallic origin," Symbolism of Freemasonry, page 353. And of the rite of circumambulation he says: "It was universally practiced in the ancient initiations and other religious ceremonies, and was always performed so that the persons moving should have the altar on their right hand. The rite was symbolic of the apparent daily course of the sun from the east to the west, by the way of the south, and was undoubtedly derived from the ancient sun worship." Symbolism of Masonry, page 327.

ORIGIN OF THE THIRD DEGREE.

And if we inquire, From whence do Masons derive the legend of the third degree or that ceremony which constitutes the very essence of Masonry, in which is commemorated the violent death and subsequent resurrection of Hiram Abiff? Mackey gives us the answer in his Manual of the Lodge, page 99: "The idea of the legend was undoubtedly borrowed from the ancient mysteries, where the lesson was the same as that now conveyed in the third degree of Masonry."

3. To show how completely Mackey identifies this rite with a similar one in the ancient pagan mysteries we quote his language in relation to the mysteries in the worship of Adonis: "They lasted for two days and were commemorative of the death and restoration of Adonis. The ceremonies of the first day were funereal in their character, and consisted in the lamenting of the initiates for the death of Adonis, whose picture or image was carried in procession. The second day was devoted to mirth and joy for the return of Adonis to life. In their spirit and their mystical design these mysteries bore a very great resemblance to the third degree of Masonry, and they are quoted to show the striking analogy between the ancient and modern initiations." And he farther adds: "In the mythology of the philosophers, Adonis was a symbol of the sun, but his death by violence and his subsequent restoration to life make him the analogue of Hiram Abiff in the Masonic system and identify the spirit of initiation in his mysteries—with that of the third degree of Masonry." See Symbolism of Masonry, page 314.

OTHER RELIABLE AUTHORITIES.

It may be proper to observe here that the above account of the mysteries of Adonis is in substance the same as that given by Calmet and other reliable writers, and is historically correct. We have an example of the funereal part of the ceremony in "the women weeping for Tammuz," Ezek. viii., 14, a name sometimes given to Adonis. Hence it is certain that this most important and indispensable rite of initiation in the third degree of Masonry has been derived from the mysteries of ancient pagan worship,

and that it is the same rite, with the exception that Masonry has substituted Hiram Abiff in the place of the heroes and demi-gods in whose honor the ancient mysteries were celebrated. And if, when the apostle speaks of "the things done in secret," he, as is generally supposed, had a special reference to Eleusinian mysteries, in which was commemorated and scenically represented the loss and restoration of Proserpine, the daughter of Ceres, what is the ceremony of the third degree in Masonry but a continuation of this same idolatrous rite, with the substitution of the legend concerning Hiram Abiff in the place of the legend concerning Proserpine.

THEIR CEREMONIES LICENTIOUS.

4. Again, there is still another point of identity: In the ancient pagan mysteries, fornication and other kinds of uncleanness were regarded as lawful and generally practiced. The pagan temples were brothels; they were frequented by female prostitutes, who often presented the profits of their shame as offerings to the gods or goddesses whom they worshiped. Hence it is that the scriptures so frequently mention idolatry and adultery in the same connection, and that the latter became an emblem of the former.

When the apostles and elders at Jerusalem sent a letter to the Gentile Christians they directed them "to abstain from the pollutions of idols and from fornication," Acts xv., 20. On this passage Mr. Barnes remarks: "This crime was connected with religion. It was the practice of * * * females to devote themselves to the service of particular temples, and to devote the avails of indiscriminate prostitution to the service of the god or the goddess." Again, "This vice was connected with no small part of pagan worship, and the images, the emblems and customs of idolatry everywhere tended to sanction and promote it." See Barnes on Acts xv., 20.

Now on this point Masonry clearly shows its pagan origin and its identity with ancient pagan worship. For Masonry regards and treats fornication and adultery as lawful, or at least as a matter of moral indifference. It indeed restricts them to those females who are not connected with members of the fraternity. The Mason promises and swears "not to violate the chastity of a Master Mason's wife, sister or daughter, knowing them to be such;" but, excepting this restriction, there is no Masonic law to forbid fornication or adultery, and where there is no Masonic law there is certainly no Masonic transgression, and can be no Masonic punishment. Nay, this very restriction implies that there is Masonic liberty to commit fornication except with persons who are wives, sisters or daughters of brother Masons.

A MORE AGGRAVATED EVIL.

Masonry, then, is a system of idolatrous worship, substantially identical with the ancient pagan mysteries, only that it is a more aggravated offense in the sight of God, inasmuch as it is maintained in the midst of much more light and evidence, and inasmuch as it contains a profane mixture of Judaism and Christianity sacrilegiously garbled and perverted from their true design. And if Christians were required by a specific injunction to have no fellowship with the heathen in their idolatrous worship in the days of the apostle, certainly the same injunction requires them to have no fellowship with the idolatry of the lodge now. But how do we as Christians have fellowship with others in any sin? I answer, not merely by actual participation with them in the commission of this sin, but also by consenting, approving, countenancing, or in any way encouraging them in the commission of it; yea, by neutrality and indifference with respect to it. We must oppose and reprove others and testify against their sins in order to clear ourselves from responsibility for them. Paul acknowledges himself to have been a partaker of the sin of putting Stephen to death. How? He did not throw a stone at him—no; but he encouraged those who did. He consented unto his death, Acts xxii., 20.

INEVITABLE CONCLUSION.

Hence it is almost needless to say that any church or denomination of Christians that receives or retains those who are known to be members of the lodge in its communion, has fellowship with them in their works of darkness. By thus publicly indorsing their character as Christians in good standing, making common cause with them as followers of Jesus Christ, and giving countenance and encouragement to them in their evil

course, it becomes a partaker of their evil deeds. The individual Christian, who remains in such churches, is responsible, especially if he remains without testifying and protesting against this great evil and using all lawful means for the reformation of the church. Follower of Jesus, think you that you can sit at the same communion table and partake of the same emblems of a Savior's love and the same pledges of mutual Christian affection and co-operation with those who turn their back upon Christ and unite with Jews and Infidels in the idolatrous worship of the lodge, and yet be guiltless before God? Remember, "he that biddeth him Godspeed is a partaker of his evil deeds." 2 John v., 11.

Allegheny, Pa.

MASONRY REJECTS THE BIBLE AND ITS AUTHOR.

EDMUND RONAYNE EXPLAINS MASONIC CONTRADICTIONS.

Referring to an article under the above heading in the September number of The Cynosure, and in order to "make it clear why interpretations of the ritual are able to nullify the ritual," I shall beg leave to quote first of all from the Masonic ritual as set forth by the Grand Lodge of England and adopted as the standard ritual throughout all the British Empire and its dependencies. In the examination of an entered apprentice for the Fellowcraft degree the following question and answer occur:

"What is Freemasonry?"

"A peculiar system of morality veiled in allegory and illustrated by symbols."

No such language as this is found in any part of our American ritual, and yet what it says is literally true of the Masonic system, whether it be practiced in England, America, China, France, Turkey, or wherever else Freemasonry may exist. It is "a peculiar system," and is illustrated as such only by symbols, and hence it is usually alluded to as "symbolic Masonry." We are to understand, then, that every implement, every article made use of in the Masonic initiations, the Bible itself included, is simply and only a symbol and regarded as such, and hence that any subsequent "interpretation" of the ritual, instead of "nullifying," simply confirms more fully what the ritual declares.

Take for example the language used in another part of the English ritual in relation to the Bible, the compass and the square. When the hoodwink is removed from the candidate's eyes the Worshipful Master says: "Having been restored to the blessing of material light, let me point out to your attention what we consider the three great, though emblematic, lights in Masonry, namely, the Volume of the Sacred Law, the square and the compass." Here, then, we have three emblems, or symbols, brought to our notice, of which the Bible is one. In infidel France, where the very name of God is expunged from the ritual, there are three emblems, or symbols, in the same connection, but the Bible is not, and of course cannot be, one; so in Turkey, China or Hindostan we would have three emblems, or symbols, presented by the Masonic ritual, but, of course, in neither country could the Bible be used.

What is it, then? Simply that in England and America, where alone the Bible is used in connection with Masonic initiation, it is a mere symbol and nothing more, just as the ritual states, and any subsequent interpretation, instead of nullifying or setting aside the language of the ritual, only confirms or explains more fully what is there set forth. In the Masonic lodge the Bible is a symbol, the square is a symbol, and the compass is a symbol; they are spoken of in the same breath, and it surely ought to be easy to understand that the language used in relation to symbols cannot be taken in its literal sense. The Bible is the rule and guide of the Christian's faith, but not of the Mason's faith, and this also ought to be easily understood. "The religion of Masonry is pure theism," and therefore the Holy Bible is not and cannot be a Masonic rule of faith.

Jesus Christ, the only begotten Son of God, is "the inestimable gift of God to man," but Him Freemasonry utterly rejects, and hence it is supremely silly for any intelligent man to try to argue that because in the United States alone the Bible is spoken of as "the rule and guide of our faith," that therefore Masonry regards it as such, and we must absolutely

believe it, because forsooth the Masonic ritual in America says so, while in other rituals it is designedly ignored.

The Son of God is "the inestimable gift of God to man," to man in general, to the race at large, to the whole world of mankind, Jno. iii., 16; Matt. iii., 17.; Heb. i., 1, 2; 1 Jno. iii., 9; Jno. i., 29; but the Masonic system not merely rejects, but actually abhors the Son of God, and therefore it rejects God, who gave His beloved Son to the world, rejects His word, rejects the Holy Spirit and rejects God's salvation. How, then, can the Bible be the Masonic rule of faith? Of course, it cannot, and it is not, and this the Masonic ritual most clearly asserts, as quoted above.

I want to repeat once more that the Lord Jesus is "the inestimable gift of God to man," the American Masonic ritual to the contrary notwithstanding, and that the word of God, the Holy Scriptures, is the inestimable gift of God to God's people; and I want to add, further, that although God has "magnified His Word above all His name," Psa. cxxxviii., 2, yet Freemasonry places that Word in a common level with the square and the compass the avowed symbols of its pagan or deistic religion. In the Holy Scriptures we find that the Word of God is associated with Regeneration, Jas. i., 18; 1 Peter i., 23; with Faith, Rom. x., 17; Jno. v., 24; with Justification, Rom. iv., 3; with Sanctification, Jno. xvii., 17, and xv., 3, with Christian growth, 1 Peter ii., 1, 2; with Guidance, Psa. cxix., 11. And surely any Christian, but more especially a Christian minister, ought to be able to understand from all these considerations that it is a direct insult to God to have His name and His word so glibly mixed up with the pagan mummeries and the lying legends of the Masonic system.

And now let us briefly glance at the two remaining symbols which comprise the so-called great lights and see what the Masonic ritual has to say about them. "The Bible," it declares, "is given to us as the rule and guide of our faith, the square to square our actions, and the compass to circumscribe our desires and keep us within due bounds toward all mankind, but more especially toward our brethren in Freemasonry." "The square is to square our actions." Is this really true? Does the old rusty square really teach us how to "live soberly, righteously and godly in this present evil world," and must I literally believe what the ritual says about the square? Most assuredly not. The square is simply a Masonic symbol, just as the Bible is a Masonic symbol, and no more. And so also of the compass. Is it really true that the compass teaches how we may subdue our passions, or is it not rather set forth as another Masonic symbol, like the Bible and the Square?

But notice carefully the language used: The Bible is given, the square is given, and the compass is given, but by whom are they given? Does God give us the Bible and do we get the square and compass from some other source? or is not the Bible, God's written word, an all-sufficient guide of itself? "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. iii., 16. This is the language of inspiration, the plain, positive averment of the Spirit of God, but the Masonic ritual deliberately sets this word of God aside, and adds to the Bible the pagan symbols of its own pagan religion. But one question more. If I am not to believe what the Masonic ritual says about its pagan symbols of the square and compass, why should I accept what it says about the Bible? I don't receive the Bible from Masonry, but from God, and God has given it not only to guide the Christian's faith, but also as a complete rule of life, that through its divine teachings "the man of God may be thoroughly perfected."

And last of all, suppose that when the candidate is sworn while taking his Masonic degree, the square and compass should be absent from the altar, but the Bible there, what then? Why, no Masonic oath would have been administered and no obligation assumed, and the whole ceremony should have been gone over again. But if the Bible were absent and the square and compass there, then what? Any so-called "book of the law," —the Masonic constitutions, the Koran, the Book of Mormon, the Vedas, or any other alleged sacred book—would be accepted, and the Masonic oath be equally binding as if sworn on the Bible. I con-

clude, then, that the Bible itself is not even a constant symbol, but is used to catch the Christian public and on the Masonic altar is a direct insult to God, its author and its giver.

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THE CHURCH OR THE LODGE?

MISS RENA REZNER.

If we had a list of all the secret orders and the number of professing Christians belonging to them it would be a startling revelation. You ask, "Is not the lodge a suitable place for a Christian?" Listen: "Ye cannot serve God and mammon." The lodge is a worldly organization. It may be the best thing that the world can give to its followers, but Christ gives to the Christian His blood-bought church and says, "Occupy till I come." The Bible does not say Christ died for the lodge, but that "he loved the church and gave himself for it; that he might present it to himself, a glorious church not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

Again some ministers have said to me, "The lodge takes care of the sick, and the church does not. The lodge helps us when traveling, and the church does not." How can any one who is a member of the church of the living God say this? How can a minister of the Lord Jesus Christ say this? You are a part of the church, my Christian friend. You have professed to take Christ as your patron, and to follow His direction as laid down in His word, and that is, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." So in condemning the church you condemn yourselves, for you are a part of the church, and if you condemn yourselves what must be Christ's condemnation of you? Ministers, when you say the church does not take care of its sick and helpless, you pass a heavy condemnation on yourselves, for you profess to be called of God to help to keep the church up to His standard, prescribed in His Word. And if you, the leaders of the church of the living Christ, pull it down and slander it by saying, "The church does not take care of the sick, helpless, aged and poor, so I joined a lodge that never has an inmate in the poor house"—if you so condemn yourselves what must be Christ's condemnation of you? "For by thy words thou shalt be justified, and by thy words thou shalt be condemned," Matt. xii., 37.

The church is of divine origin. If we do our duty in it we follow this command to keep ourselves "unspotted from the world" by not joining a worldly organization. If a church member joins a secret order, one half of this command is disobeyed. Again, Col. iii., 17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." It does not say in the name of the lodge. How can you fellow-Christians, after having received the gift of God, the pardon of sins, the promise of eternal life, and have taken upon you the vows to "follow Christ as revealed in His word and to support the church," how can you then join a lodge, a worldly institution, and openly oppose the church which you have promised to support? Why not throw your influence on the side of the church and so see to it that it does do its duty as far as you are concerned? Let us give to Christ and His church all glory and do all in His name. Let us not help on the world with its organizations in the name of these organizations, so try to serve God and mammon. It shows a lack of faith and consistency for a minister sent out by the Redeemer to work for His church, to keep it up to the standard He gave, to say, "I joined the lodge to have a support in my old age, or for my family in case I should be called away, for the church will not do it?"

How can you preach to your young people not to dance because it is a worldly pleasure? So is the lodge. You cannot preach against dancing consistently, because you countenance organizations that give their grand balls and wine banquets. Do you see where you land? "Ye cannot serve God and mammon." It does not alter the case for you to say that you never attend these balls; you belong to an organization that you know countenances them, and pay your propor-

tional part to help them defray expenses.

Unconverted young men say, "Why, Christians and ministers join our lodge; so I think this fact shows that the church does not satisfy them." These preachers preach from the pulpit, "Trust God and all will be right;" but they cannot trust Him; they join a lodge in order to get help. If Christ is so willing to send help to His people, why do His ministers, called of Him, turn aside to a lodge?"

Another excuse is, "I joined the lodge in order to draw some into the church." Christ says, "I, if I be lifted up, will draw all men unto me." Don't you know that one who is brought into the church by such ways and means, can easily be drawn back into the world? Again, some ministers have said to me, "I can prove to you that Christ was a Mason." But Christ said, "In secret have I said nothing. 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 ye have spoken in the ear in closets shall be proclaimed upon the housetops."

Ministers, elders, Christians, one and all, let us say as did Nehemiah when they ask us to join any secret order, "I am doing a great work, so that I cannot come down." If we attend strictly to our church duties we will have no time to turn aside to the world in order to find work. The lodge is a failure, morally. Its object is not to save the soul, but the body. The lodge, and the lodge religion, will perish with the world. The church is the Lamb's bride. Some have said to me when I asked them to accept Christ, "The lodge is good enough for me. I want nothing more. The lodge rules are my Bible." But, unconverted friend, the lodge will never save your soul, even if it should benefit your body, which is doubtful. The church must go to Christ for power, not to the lodge.

And God's promises to His people are, Neh. i., 7, "The Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him." Micah vii., 5, "Trust ye not in a friend; put ye not confidence in a guide." Jer. xlix., "Leave they fatherless children, I will preserve them alive, and let thy widows trust in me," not in the lodge. Col. ii., 20-22, "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances, after the commandments and doctrines of men." Is. xxviii., 20, "For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." The lodge is short because it must perish with the world; it only reaches to eternity; its covering too narrow, for it will not take in a whole world. Eph. v., 11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Yes, unfruitful! Did you ever know a soul to be converted in a lodge meeting? How can we ever hope to have the church do the work it ought to do when its leaders and members go off and do in the name of the lodge what they ought to do in the name of Christ and His church? And then say, "The church does not do its duty." Let us rally to the church. Let us work for it in the name of Christ, visit the sick, distressed, and needy, lifting up humanity, strengthening the weak, comforting the sad and sorrowful, but doing it all in the name of Christ and His church.

Biggsville, Ill.

CHRIST OR ANTI-CHRIST.

BY REV. P. B. WILLIAMS.

This is the choice which every one must make who is now a member, and also those who contemplate becoming members of the lodge. "No man can serve two masters." No man can be a Christian and an anti-Christian at the same time. Masonic and other lodge obligations conflict with our obligations to Christ and Christianity for the reason that no two religions are alike. The obligations of Freemasonry are one thing, and the obligations of Christianity quite another thing. If the obligations of Christianity were identical with those of Freemasonry and it antedated Christianity by at least a thousand years, it would charge upon Jesus Christ the folly of establishing a system of religion identical with one already in existence.

These systems of religion are far from being identical. If they were the same, what could it advantage the Christian by

being identified with both? If they are not the same, but differ in their moral obligations, how can a Christian, consistently with his obligations to Christ and the church, identify himself with such a society? We hold that he cannot, and hence oppose the union as unnatural, immoral and unscriptural. Masons themselves claim to have "valuable secrets" and "important precepts," which they have "promised to conceal and never reveal," and which "would subject them to the contempt and detestation of all good Masons." They claim to have light, but it shines only in the darkness and secrecy of the lodge. They have "valuable secrets," but they must not be "divulged." They have "important precepts," but refuse to impart them to the world. This principle of concealing is opposed to Christianity for this, among other reasons:

The promptings of a true Christian heart alone would induce one to reveal anything that would be beneficial to an erring world. "Let your light so shine." "Ye are the light of the world, a city that is set on a hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candle stick, and it giveth light to all that are in the house." These are "valuable" and "important" "precepts" which no Christian can ignore and be innocent. These precepts are enjoined by the "one Lawgiver, who has power to save and to destroy." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." And if he be fully furnished to all good works, how much better can he be by becoming a Freemason? To suppose that he can become better is a reflection upon Christianity. Yea, it is nothing less than infidelity!

The lodge conflicts with the church, because it takes the money from the church, and pours it into lodge treasuries, and thus "robs God." There are only two treasuries into which the Christian is commanded to put his money—the Lord's treasury and the other is the state or government under which he lives. What right, then, has a Christian man to put his means into a Masonic treasury? He has none! What right has he to help build Masonic halls and temples which are very often used for theatrical, dramatic and other profane purposes, such as balls, dances, etc.? In Christ Jesus are hid all the treasures of wisdom and knowledge. What can a Christian gain outside of Him? If in Christ, a member of his body, why seek to be associated with men of the world and bind yourself with oaths and obligations which clash with your obligations as Christians? It cannot be done without guilt. "Come out from among them."

Salem, Ore.

WHAT CHRISTIANITY REQUIRES OF LODGE MEMBERS.

Rev. D. B. Gunn, of Cambridge, Mass., says on this subject: It is an old and oft-repeated adage: "Confession is good for the soul." But it is no more ancient nor oft repeated than it is reasonably and scripturally true. It is good both because of a moral obligation resting upon us all, and the blessing of God that is bestowed upon all who make true confession. The blessing comes through Jesus Christ. To receive divine blessing we should confess Christ, who secures the blessing for us. "He that confesseth me before men him will I also confess before my Father, who is in heaven," Matt. x., 32. This is simply a just debt from the giver to those to whom it is given. To withhold this confession would be gross injustice and the non-payment of debt, which would be robbery! Those who are involved in sin and have been guilty of wrong-doing should make humble confession, to the full extent of the evil which they have committed. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John i., 9. Let it be well understood that to secure this blessing, the confession must be so genuine as to be attended with utter abandonment of the sins committed. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy," Prov. xxviii., 13. This brings one to a decisive point, and one where many tremble, falter and fail. Very much is involved and often that in which there is a cross, sacrifice and cost. But

whatever the expense, it must be met, or the blessing will be withheld.

There are thousands in secret societies who are fully convinced that they did a wrong thing in entering the lodge. They feel condemned for having done it and heartily wish they had kept out of it. But they lack the moral courage and grace to confess the wrong and come out. Their convictions are as a fire in their bosoms, which they smother and grind along, still joined to their hated idol. The cost is what stands in their way. They would be persecuted, branded as perjured villains, denounced as hypocrites, ostracised and held up to scorn and reproach by those with whom they had been in league. Such is the nature of the lodge system, the general habit and character which is grown into and practiced by lodge member. It is also in keeping with the oaths and obligations which are taken by all the initiates. Most so it is true in the higher and more Christless orders, and less in the lower and more humane ones. These are no small foes to face, and conviction, courage and principle are needed to enable one to overcome and reap the fruits of victory in the fight.

Those who have run the gauntlet know by experience and have reaped the reward. Hear the testimony of such men as Finney, Bernard, Pease, Colver and Ronayne. The charming memoir of Dr. Nathaniel Colver, ably written by Dr. J. A. Smith, had but a limited sale, and why? It is believed that because his renunciation and exposure of Masonry, which were very properly recorded in the volume, so provoked the ire of the Masons that they sent warnings against its purchase, to every Masonic lodge in the country. A prominent Mason in a town where I was once laboring was converted to Christ. He wished to unite with the Congregational church of which his wife was a member. But the church would not receive an adhering Mason. He was visited by a lodge member and asked if he intended to leave the lodge for the church, and upon his affirmative reply the Mason turned, and with a significant gesture said: "Well, you leave the lodge and then——" which was understood to mean, "we will put you out of the way.

Such is Masonry, and it does cost something for one to turn his back upon it. But, "If any man will come after me, let him deny himself, take up his cross and follow me," Matt. xvi., 24. Not Masons alone show a like spirit. There is often some cost in staying out of lodges, and even those in which no oath is required. In one of my early pastorates I was beset and teased by the Good Templars, who were making a great splurge at the time, to unite with them; and because I declined to do so, though I was doing as much for temperance as any of them, they heralded me as not being friendly to the cause, and tried to injure my influence. What matters that: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake," Matt. v., 11. Whatever it may cost to stay out, or to come out, after getting into a lodge, should not every one, for Christ's sake and the Gospel's, stand up boldly, make clean confession, expose the nonsense, sham and sin, and testify faithfully to all the light and knowledge that they have upon the subject? Yes: "Confess your faults one to another, and pray one for another that ye may be healed," James v., 16. God will honor, protect and bless all who sincerely so do, and they are safe in trusting all to His care and disposal.

AN ENEMY OF CHRIST'S CHURCH.

REV. J. S. T. MILLIGAN.

1. Masonry would induce the church's children of light and of the day to hide their light and become children of darkness, walking without the light of Him who is the light of the world.

2. Masonry would make church members who are obligated to walk by the word and spirit of God, to be guided and controlled by lodge rules and decisions.

3. Masonry requires a surrender of conscience and enlightened personal judgment to the dictates of the lodge and its officials.

4. It prevents or hinders the church from supervising the conduct of its members by oaths to conceal and never reveal.

5. Masonry deludes men with the idea of a new faith of lodge origin and character, without the power of God's spirit.

6. It holds out the prospect of heaven to those who do not come in by the door Jesus Christ, who said, "I am the door."

7. Its process of sanctification is by lodge implements and not by the word and spirit of Christ.

8. Its grand lodge above does not hold out the hope of eternal fellowship with Christ, whom they exclude from the lodge below; or of the saints who have "the testimony of Jesus."

9. Masonry holds out the hope of heaven and happiness, in its funeral ceremonies to those who are "without God and hope" in this world, and leave it without either faith or repentance toward God and our Lord Jesus Christ.

Allegheny, Pa.

Editorial.

ODDFELLOWS BAPTIZE CHILDREN.

Last year The Cynosure published an article from the Oddfellows' Herald of Springfield, Ill., stating that "Monday evening, Dec. 21, 1896, was an era-marker in the history of Grape Creek Lodge, No. 632, and White Oak Rebekah Lodge, No. 314. Many brothers and sisters of these lodges decided that they would have their children christened, and they fixed on Past Grand Chaplain, Rev. W. T. Beadles, of Paris, to officiate."

Then follows a description of how the lodge room and baptismal altar were decorated with flags and bouquets, and the motto from the words of Jesus, "Suffer little children to come unto me." Then follows the statement, "At 5:30 Chaplain Beadles conducted the baptismal services, twenty-seven children being christened by him as follows," and then the names of the children and their parents are given. Next follows the words, "After the services the chaplain said that this is a new and unique thing in the history of the lodges, but eminently proper; and had not bound any of the parents to have their children become members of any church, but to bring them up in the nurture and admonition of the Lord, so that they may become godly men and women and also good Oddfellows and citizens." Then, in closing the services, the article says, "Chaplain Beadles spoke very warm words for the Grape Creek brothers and sisters. He said he had been an Oddfellow for many years and had never seen such a service as this; he would go away better, feeling a deeper interest in this lodge and these children."

Now from these statements would not any candid reader get the impression that the event that was the "era marker in the history of Grape Creek Lodge"—that the "new and unique thing in the history of lodges"—that the service, the like of which Chaplain Beadles had never seen before—was this baptism of children, not binding the parents to have them become members of any church, but to become good Oddfellows?

ARE ODDFELLOWS MISREPRESENTED?

In an article in the July number of The Knight, a Knights of Pythias journal, published at Columbus, Ohio, entitled "An Act of Religion Falsely Represented," The Cynosure is accused of misrepresenting the Oddfellows.

It says: "How this world is given to lying!" is an old saying, and even the peculiarly pious David once remarked, "I said in my heart, all men are liars;" yet one would scarcely expect to find liars in the pulpit. However, they are there found among the anti-secret society screechers. Not having facts to bolster up their flimsy antagonisms they must resort to subterfuge, misrepresentation, and even downright lying, in their attempts to convince their hearers (and nickel supporters) of the "enormities" practiced in lodge-rooms. As an instance, one "Rev." J. B. Galloway, and a number of others of the same ilk, have repeated the inane story, once printed in that malevolent and falsehood producing paper, printed in Chicago, and called The Christian Cynosure, that the Christian religion was scandalized at Grape Creek, Ill., where the Rev. W. Beadles, a Christian minister, baptized a number of children "into an Oddfellow Lodge." This is being repeated by these defamers and falsifiers wherever and whenever they can make the falsehood suit their themes and audiences. In order that the truth might be known we wrote Grape Creek Lodge for the facts. To our letter Bro.

Dr. Joseph Fairhall, the Lodge Deputy, replied as follows:

THE FACTS IN THE CASE.

Here is the letter received by the editor of The Knight, from the deputy of Grape Creek Lodge, and we ask our readers to carefully notice what additional light it throws on the above facts quoted from the Springfield (Ill.) Oddfellows' Herald:

"Chas. A. Poland, Esq., Columbus, Ohio:

"Dear Sir and Brother—Your recent favor has been handed to me by Brother James Lucas, asking me as a lodge deputy to reply to you. The facts briefly stated are as follows:

"Our lodge room is located in the heart of a mining district and the Subordinate Lodge, No. 632; the Encampment, No. 179, and the Rebekah Lodge, No. 314, are all made up of miners and their families. Last fall an increase occurred in two or three Oddfellows' families about the same time, and some one suggested that they all be christened at one time. Others stated they had children who had never been christened, and a canvass being made, about thirty were found, belonging to members, having no name, according to baptismal rites. There being no church in the community, it was decided to use our lodgeroom for the occasion, and in order to keep as much within the bounds of Oddfellowship as the occasion permitted, Brother W. Beadles, a prominent minister of Paris, Ill., and Past Grand Chaplain of this State (personally a friend of mine), was asked to officiate and perform the ceremony. The Grand Secretary, James R. Miller, and several other prominent Oddfellows, honored us with their presence. The children were baptized into the Christian church, according to the baptismal rites. After the ceremony, which was very impressive, a supper was partaken of, and then followed speeches by various persons present. A full account was published at that time.

"The children were not 'baptized into the order.' I wish it were possible that they could be, for I know of no better church than the Oddfellows' temple. The ritual, nor even the name of the order, was mentioned during the ceremony, and the bare fact remains that twenty-seven children were baptized at Grape Creek, Illinois, by the Rev. W. Beadles, of Paris, Ill., at one time, the Oddfellows' hall being used for the occasion. I have been written to from all parts of the United States in regard to this, and such prominence has been given to it, that it is possible that another ceremony of the same nature will be held toward the close of this year, and if these meddlers, traducers and distorters of facts wish to be present, we shall be pleased to extend invitations to them. Further information may be obtained from Brother James R. Miller. I know, also, that Rev. W. Beadles, of Paris, Ill., will gladly answer any queries, and any further information I can give is at any time at your command. Fraternally yours,

"Dr. Joseph Fairhall,

"P. G. and L. D., Grape Creek, 632; P. C. P. and Deputy Grape Creek Encampment, 179; Charter Member White Oaks R. D. Lodge, No. 314; Acting Lieut. Canton Danville, Ill., No. 11; Lt. Col. 4th Regt. P. M., Dept. Ill."

BAPTIZED INTO ODDFELLOWSHIP.

The charge made by The Cynosure, Rev. J. B. Galloway and others, that Oddfellows sacrilegiously and profanely usurped the prerogatives of the church of Christ by presuming to baptize children into the order, was based on the facts published in the Oddfellows' Herald of Springfield. The above letter from the deputy of the Grape Creek Lodge, where the baptisms occurred, only confirms the previous statements in the Herald. Dr. Fairhall apologizes for the performance by saying that there was no church in the community where these children could be baptized. He says: "The children were not baptized into the order; I wish it were possible that they could be, for I know of no better church than the Oddfellows' temple."

There are so many Oddfellows who make similar declarations to these of the Doctor that Christians are justly alarmed lest the lodge, in the estimation of its members, becomes a substitute for the church of Christ. But he says: "The children were not baptized into the or-

der." The Oddfellows' Herald of Springfield, in its issue of January, the week after these children were baptized in Grape Creek Lodge, gives a full report of the service and closes with the declaration, "We have done what no other lodge has ever done; we have christened the children right into the order. Other lodges will do it." Now this lodge deputy, Dr. Joseph Fairhall, eighteen months after this "new and unique thing in the history of the lodges," and after he "has been written to from all parts of the United States in regard to this," comes out in a letter denying that these children were baptized into the order. Which are we to believe, this lodge deputy or the Oddfellows' Herald? Do these conflicting statements not prove beyond question that this whole lodge system is a mess of lying contradictions?

NOT A NEW AND UNIQUE THING.

The declaration in the Springfield Oddfellows' Herald that the baptism of twenty-seven children into Oddfellowship in Grape Creek Lodge, No. 632, was "a new and unique thing in the history of the lodges;" that "we have done what no other lodge has ever done; we have christened the children right into the order"—this, like nearly all statements emanating from lodge sources, is a lying falsehood. The Herald is poorly read up on the lodge question if it does not know that in the Ancient and Accepted Scottish Rite of Freemasonry there is an extensive ritual for the administration of "Masonic Baptism." It prescribes that the ceremony shall be performed only in the first, or Entered Apprentice degree, and that it is designed chiefly for infants. After the baptismal ceremony the lodge proclaims "these children to be purified by Masonic baptism, and anointed with the oil of consecration to Masonic duty." The Herald can post up on this subject by reading a book on the Ancient Scottish Rite, by Charles T. McClenachan, a 33d-degree Past Grand Master of Ceremonies of the United States.

Now, this devil's parody on the religion of Christ, which apes his church by baptizing infants, and that by an order which rejects Christ, whose Sovereign Grand Lodge has declared "that it is unwise, inexpedient and unlawful to make prominent mention of Christ in lodge work," was not a new thing in Grape Creek Oddfellows' Lodge. This blasphemous travesty on Christ's ordinance of baptism has been practiced by Masonry for many years. The devil's counterfeit church would not be a counterfeit, deluding so many souls with the "good enough church for me" idea, if it did not have a counterfeit of the baptismal service. And we have never found any who could explain the inconsistency of those ministers and members of churches that object to infant baptism, and yet will in the lodge indorse this blasphemous counterfeit of it.

MASONIC BAPTISM.

In writing on the Masonic baptism of infants, as prescribed in the ritual of the Ancient Scottish Rite, Edmund Ronayne says: "I would like to ask some Masonic minister of the Protestant Evangelical Christian Church, what does he understand by Masonry purifying a man's evil nature and by children being purified by Masonic baptism? Purified in what way? Purified from what? Will some Baptist Masonic minister have the goodness to say whether, or no, he believes this doctrine? And if he does not believe it, then why did he swear to "conform to and abide by it," and "ever maintain and support it?" And, what is worse, why does he still adhere to it? Or, if he does believe it, then will he kindly inform us why should not Christian baptism be as efficacious in purifying a little innocent infant as Masonic baptism is?

"And, lastly, I would like to know how a bishop or minister of the Reformed Episcopal Church can consistently reject the doctrine of "infant regeneration," as held and taught by the Church of England, while at the same time he believes and swears to uphold and maintain the doctrine of justification by works as held by Masonry, and of infant regeneration by Masonic baptism? What reply can Bishop Fallows and his co-laborers in church reform make to this inquiry? And what a strange inconsistency that men who are very loud in their protestations against the errors of Romanism, as practiced in the chapel, should swear solemn-

ly to maintain and support the very self same errors when practiced in a Masonic lodge. For on this subject of the purification of man's nature, Freemasonry and Romanism again are similar."

BAD BROTHERS.

"Things that become sound doctrine" are the only safe things for Christians to believe or teach. To "break commandments and teach men so" is to be called "least in the kingdom of heaven." "The truth as it is in Jesus" is vital to the welfare of men, and he is not their friend who withholds that truth. The way of salvation is shown by this truth, and subserving every effort which points to another way is that adding salvation from lost men. "No man cometh to the Father but by me," said Jesus, and He called himself "the way, the truth and the life." Without Him we "have no life" in us, and without Him we "can do nothing." "All power is His in heaven and in earth." He is essential to the gospel, and any system which labels the life and personality of Jesus as "not a gospel." In Christ men are saved again from Him that are at best but branches withered, lifeless and without fruit. Dead in trespasses and sins they come to life only in the life of Christ. This they need to know. Whoever limits this truth or teaches them to trust what is unnecessary is an enemy. An enemy does not make amends by telling him whom he injures "Brother, Jerusalem is no better for being called Imperial." Many a woman is ruined in the name of love. The lodge kindly befriends men with a hope that will disappoint when most needed. It puts a ban on Christ's name and a blank on His possessions. It grates on heaven while it reproaches heaven's King. Blind leaders of the blind, beware the friends of men.

WHAT CHRISTIANITY REQUIRES OF ITS MINISTERS.

Rev. D. M. Gunn answers this question, "What shall ministers of the gospel do who are free from all secret alliances and know their evil tendencies, and the great detriment that they are to their own mission and the work of the Church?" Their Master calls upon them to lift up their voice like a trumpet and show God's people their sins—say unto them, "thus saith the Lord, whether they will hear or forbear." But it will cost something, and perhaps much, to faithfully do it, so as to clear one's skirts and be free from blame in God's sight. Your influence may be injured, usefulness limited, reputation assailed. Every lodge man will be set against you. You may be obliged to resign your pastorate, and it will be more difficult for you to secure future settlements. These are not mere imaginary obstacles; they have all been actually experienced time and again, and they are threatened communally. It is a part of the lodge program, and sure to be carried out. With these facts plainly before us, what will we do? What does Jesus say should be done in such cases and say so plainly as to leave no room for falter or doubt? "What I tell you in darkness that speak ye in light, and what ye hear in the ear, preach ye upon the house tops." "Fear not them who kill the body, but are not able to kill the soul, but rather fear Him who is able to destroy both soul and body in hell." Matt. x., 27-28. Study and digest from verse 16 through the chapter. It is not left for us to choose between sins that we will preach against; but all sins by whomsoever committed are to receive due treatment from our lips, by our action and example. In short, what shall we all do? The answer is easily found: "Preach the preaching I bid thee," John xxiii., 2. "Whatsoever he saith unto you do it." John ii., 5. "Believe in thy heart and confess with thy mouth the Lord Jesus." Rom. x., 9. Do it in every place and in every possible way. Keep thyself free from all secret alliances, be clean in God's sight, and pure among men; rebuke sin; testify holiness, do every duty, and leave results with God.

Edmund Ronayne has arranged his affairs so that he can fill lecture appointments during the fall and winter wherever meetings can be worked up. Will not the friends of our cause avail themselves of the practical knowledge and experience of this veteran reformer, who has suffered much in the cause and is in need of their help and co-operation? Let all who can arrange meetings write him at 104 Milton avenue, Chicago.

MASONIC CORNER-STONE LAYING.

There was at least one protest went up from the great commonwealth of Pennsylvania against the Masons laying the cornerstone of the new capitol building at Harrisburgh. It was an article in the Philadelphia News from the trenchant pen of Josiah W. Leeds. He says: While, on the other hand, there may be a certain aspect of suitableness in thus placing this public functtion in the hands of Freemasons, for the reason that the officers of state are largely held by adherents of this secret, oath-bound order, yet, on the other hand, it is to be considered that many men of high standing in the history of the republic, as Chief Justice Marshall, President John Quincy Adams, Secretary of State Seward, Secretary of the Treasury Chase, Senators Sumner and Stevens and Daniel Webster are on record as opposed to the order. The question became a national one about sixty years ago in at least one election for President, and was likewise an issue in various contests for Governor, among the rest, that of Governor Ritner, of Pennsylvania, of whom the poet Whittier, in impassioned lines wrote:

"Thank God for the token!—one lip is still free,
One spirit untrammeled, unbending one knee!
Like the oak of the mountain, deep-rooted and firm,
Erect, when the multitude bends to the storm:
When traitors to Freedom, and Honor, and God,
Are bowed at an idol polluted with blood;
When the recreant North has forgotten her trust,
And the lip of her honor is low in the dust,
Thank God, that one arm from the shackle has broken!
Thank God, that one man as a freeman has spoken!"

These lines were addressed to Ritner, because of his message which arraigned "the Moloch of Slavery." We now are pleased to call ourselves freemen, but are we not politically under the iron heel as completely as was the negro, when in a condition of bodily bondage? There is the difference, that we have placed ourselves just where we are, and continue there, because we choose to wear the ignoble fetters. It is my assured belief that the bosses who bear rule over us, are, as a body, "past masters" in the arts of secrecy and duplicity, and that it is to the principle and the procedure of the oath-bound secret lodge that their proficiency in these unworthy and unpatriotic arts is very much due. Pennsylvania's most prominent politician, an adherent of the order named, made the gift of a tract of land, near his Beaver Fall's home for a Freemason's University. Let us be thankful that this scheme of Matthew Quay, so well calculated to perpetuate the bondage of unhallowed secrecy and political slavery, has fallen to the ground.

The state capitol is the one building above all others which belongs to the whole people of the state. Very many of its citizens, as those belonging to the religious denominations of Lutherans, the Friends, United Presbyterians, United Brethren, Free Methodists and Wesleyans, Mennonites, and other German Baptists, believe that the institution of Freemasonry is not conducive to the real advancement of the Christian religion, and that the obligation of its secret oaths constitutes a menace to the body politic. Hence, as a freeman of Pennsylvania, I protest that our Masonic masters de facto ought not to have charge of the ceremony of laying the cornerstone of the capitol building.

ALLEGHENY MINISTERS PROTEST.

The Pittsburg Dispatch of September 25 says that Jefferson Masonic Lodge has been invited to lay the cornerstone of the Allegheny Third Ward school building at high noon, Saturday, October 8. Seven ministers of the ward are opposed to it and think the members of the school board should have sole charge of the affair, and with that aim in view a petition signed by the ministers was presented to the school board Friday night, setting forth that the subscribers are opposed to a lodge of the Masonic order or any other secret organization laying the cornerstone. The petition stated that the Second Ward (Allegheny) School Board

had heeded the request of the ministers of that ward, and had not allowed the Masons to lay the cornerstone of the new school building in that very ward a year ago, and that if the Third Ward lay the cornerstone of the new building it would grievously oppress the hearts and consciences of the subscribers.

The petition was signed by Rev. Ralph W. McGranahan, of the Tenth United Presbyterian Church; Rev. W. E. Schramm, of St. Paul's English Lutheran Church; Rev. E. H. Wischmeyer, of the German Lutheran Church; Rev. J. W. Coleman, of the Allegheny Reformed Presbyterian Church; Rev. J. W. Sproull, of the Central Reformed Presbyterian Church; Rev. W. J. Robinson, of the First United Presbyterian Church, and Rev. J. M. Fenderson, of the A. M. E. congregation. The first fourteen ministers appeared before the school board on Friday night.

Rev. Mr. Schramm was spokesman for the delegation. He said among other things that he was opposed to the Masons laying the cornerstone because it is a Christless organization, and he urged the members of the board to lay the cornerstone themselves, and by so doing keep out an ill-feeling. The board listened to what the ministers had to say and then informed them that all arrangements had been about completed for the laying of the cornerstone by the Jefferson Lodge, and that the arrangements would not be altered. The ministers then asked that a copy of their protest be placed among other papers and documents in the cornerstone, to which the board agreed.

It is indeed strange that in cities like Allegheny and Pittsburg, where there are a score of large congregations whose discipline excludes Masons from membership, their combined testimony should not ring out as the voice of seven thunders against this manipulation of state institutions by a secret despotic power. No free born American citizen should tamely submit to the usurpations of this oath-bound despotism. Masonry is the most un-American and sectarian of sects, perpetually forbidding membership to women and to the poor, maimed, and other unfortunates. There are twenty-five denominations, including Reformed and United Presbyterians, Lutherans, Friends, Wesleyans and Free Methodists, who believe Masonry is dangerous to both church and state. These are all taxed for the support of this public school, and yet tolerate this Masonic sect to thus advertise themselves at their expense. Their un-American and sectarian spirit was shown at the laying of the foundation of the Washington Monument, which was a national undertaking, yet by secret methods Masons secured the distinction of laying the cornerstone, and covering its walls with their insignia, while the stone sent by Roman Catholics in company with those of thousands, sent by many classes and organizations, was broken up and thrown into the Potomac, without explanation.

IS MASONRY AN ENEMY OF CHRISTIANITY?

President John G. Fee, of Berea, Ky., writes expressing his sorrow at the course of the Christian Evangelist of Cincinnati, in trying to defend Masonry from the charge of being an enemy of Christianity. That journal quotes the following from the Church Progress of Cincinnati, a Catholic paper, accounting for the deplorable intellectual, moral and religious condition of the Philippine Islands, Cuba and Spain:

We, who are accustomed to the mild type of Freemasonry which prevails in America and England, cannot understand the virulence of European Masonry. European Masonry bears the same relation to infidelity that A. P. A.-ism bears to Protestantism. Its object is to crush out revealed religion, and the means used are political lodges, whose members alone are put into office. It is one of the mysteries of Latin politics that this should be true in France and in Italy as well as in Spain. But still this is true. These countries, inhabited by Catholics, are governed by infidels. Nothing is too sacred for these infidels to sneer at. The honor of men and the fame of women are by-words in their mouth. Their slanders against the clergy are worthy of the dirtiest preacher who ever preached for the beetle-browed. All these things have their bearing on the present condition of

affairs in the Philippines. * * * Spain began to send out infidels and Freemasons as officials to the colony. They began their campaign against religion and morality. To-day the results of that campaign are evident. The Philippines are lost to Spain and Spain may thank her rulers.

The Christian Evangelist also quotes the following from the Gospel Messenger:

Only those who have given special consideration to the subject are aware of the alarming increase of secret societies during the past ten years. The total increase is estimated at 250,000. In 1897 the expenditures in benefit gifts and claims reached the sum of $640,000,000, while in transportation, fees, banquets, testimonials, regalia and convention expenses $250,000,000 more was spent. To these items the approximate sum of $12,000,000 was added for the rental of buildings and halls for lodge purposes, thus making a total of $941,000,000 expended in a single year by the secret societies of the United States. If we compare the last-named large sum with the amount raised annually for missions, $10,000,000, the question involuntarily presents itself: "What will the outcome be? Will the manifold and diversified secret orders finally crowd out the churches, even as they are now sapping their vitality?" These are questions of no ordinary significance.

Over against all this the Evangelist puts the $640,000,000 paid out in benefit claims. It also calls attention to the lodges as causing the growth of the fraternal spirit and of the doctrine of the brotherhood of man. President Fee says: "Surely an institution that ignores the name of Christ in its official prayers and expurgates his name from scripture texts quoted in its rituals is an enemy of Christianity." Surely an infidel organization that hates and denies Christ is an enemy of Christianity, even if it does contribute liberally to aid its own poor and cultivate a fraternity spirit among members of its own clan. This secret society benevolence is the counterfeit of Christian benevolence which gives to those from whom it does not expect to receive in return. The fraternal spirit inspired by the secret lodge is simply organized selfishness, and is splitting society into selfish factions which are destroying the Christian unity and human sympathy which constitutes the cement of our social structure.

THE LODGE IN POLITICS.

"The Modern Woodman," writes one of our Wisconsin subscribers, "boasted that they would carry our county election and did it, electing all but one official." The Sioux City (Iowa) Daily Tribune quotes the following from the Clinton (Iowa) Herald:

A number of Iowa papers, whose editors are members of the Knights of Pythias, are protesting against the use of that order for political purposes. Those who have been attending the grand lodge for several years say at each session there has been some person who has been planning with his party friends to secure some State office. Often this has led to feeling in the order, for men favorable to contesting candidates not members of the order feel the injustice, while those not politicians deplore the use of the order for such purposes. The Herald deplores the use of a good order for purposes foreign to its fields of labor. It is bad for the party, and worse for the order. It is all the more worthy of comment and condemnation because at least half a dozen past chancellors seem to be leaders in the prostitution of the order they should honor and uphold.

Abbe Barrnel—In France they admit into this temple with equal indifference the Christian or the Jew, the Turk or the Idolater, in fine, without distinction of sect or religion.

Dr. John Robison, LL. D.—I am particularly struck by a position of Abbe Barrnel, "That irreligion and unequal Liberty and Equality are the genuine and original secrets of Freemasonry, and the ultimatum of a regular progress through all its degrees!" He supports this remarkable position with great ingenuity and many pertinent facts.

Rev. W. T. Warnock, Laurel, Pa.—Whenever you need any assistance along your line call on me and I will help you all I can.

Rev. R. Armstrong's reasons why Christians cannot be Freemasons: "1. Because it strips a man of his manhood. It is degrading for a Christian man to be led into a lodge room, half naked, blindfolded, and with a halter around his neck. 2. Because it enslaves men. A Mason is sworn to obey the commands of the lodge. 3. Because Freemasonry profanes the ordinance of the oath. It is a breach of the third commandment. It is taking the name of God in vain. 4. Because it is dangerous to society. They are sworn to help each other, right or wrong. 5. Because it recognizes no religion but the universal religion of nature. Masonic authority says: As Masons we only pursue the religion of nature. Pagan, Jew, all unite in this; but to suit them the name of Christ must be dropped. Can a Christian go where Christ is purposely left out?"

DEATH OF REV. E. B. GRAHAM.

The death of Rev. E. B. Graham, late editor of the Midland, was to us a personal bereavement. He died suddenly of heart failure at his home in Sioux City, Iowa, Sept. 7, where he was preaching as stated supply. Our association with him began when we were students in college, and when around home in Iowa we met in social gatherings. Near the beginning of his first pastorate he was led into a conflict with secret societies, which inspired him to write the book, "In the Coils, or The Coming Conflict." This book, in thousands of homes and Sabbath school libraries, is a powerful factor in the reform against the lodge, and was the greatest work of the author's life. As editor of the Midland he became widely known as a keen writer and fearless advocate of prohibition, anti-secrecy and other reforms. No minister in his denomination helped us so much when in the National Reform field. His rule was to speak at conventions if only his expenses were paid. He was a strong, popular platform speaker, and was our chief assistant in many a convention. May the Lord raise up more such self-sacrificing advocates of the truth.

The Ladies' Home Journal is one of the most readable magazines that come to our table.

Seceders' Testimonies.

Rev. Wm. C. Smith, an aged Presbyterian minister, who died several years ago at Perth Amboy, N. J., testified, while preaching at Lima Center, Wis., that he had been a Mason and a Knight Templar. And said he: "There are some who deny that in the Knight Templar initiation the candidate must drink wine from a human skull. But I can testify that when I was initiated as a Knight Templar I had to drink wine from a human skull."

Governor John P. St. John, of Olathe, Kan.—I received more than two hundred letters while I was Presidential candidate on the Prohibition ticket inquiring how I stood on the anti-secret issue. Some I answered by letter and some from the platform. I was once a Freemason, but have given it up many years ago. I have not been inside of a lodge nor paid a cent to it for twenty-eight years. I have seen enough outside of the lodge and in the courtroom to satisfy me that it is wrong. Many years ago I went into a Good Templars' lodge, but there is no good in this or any other secret society which could not better be accomplished without secrecy. Any institution which will enable a man sitting in front of you to give a secret signal to a man sitting behind you to shoot the top of your head off is dangerous.

Captain J. D. Taylor, an evangelist now at the Moody Institute, writes: "Several years ago I saw a lake captain discharge a good man to make a place for a brother Mason. It was very unjust, but Masonry protects its own members at all costs. It was said of Jeff Davis that Masonry saved his neck, and doubtless it saves the necks of many criminals. Two gentlemen told me last Sabbath that they had taken thirty-two degrees in Masonry and had not heard Jesus' name once mentioned. I have been connected with the I. O. O. F., I. O. U. A. M., and the A. P. A., and have heard pronounced infidels, saloonkeepers, gamblers, preachers and church members all take the same oaths. What does God say in 2 Cor. vi., 14, about being yoked up with unbeliev-

ers? One night in the Oddfellows' lodge I saw a young man so overcome with fright when the hoodwink was taken off in front of the ghastly skeleton that he had to be taken home in a state of unconsciousness from which he never recovered. And such cases are not infrequent. I know a number of ministers who belong to these devil-invented traps and who arrange special programs in their churches for the lodges, and then is it any wonder that these churches become cold-storage rooms?

Bro. D. E. Miller, a student of the Moody Institute, writes: "Realizing my duty to God and man, and living only to please Jesus, I am persuaded to add my testimony to that of many others on 'Secret Societies.' I was made a Master Mason a year ago last January, taking the regular three blue lodge degrees of Lodge No. 309, in my home town, Frankfort, Ohio. I was a half-and-half Christian at the time, and did it more to help my business than anything else. I could not see anything in it at the time, although I pretended that I was much pleased and highly elated over it. It is nothing more than a farce from beginning to end, a lot of foolish forms and ceremonies. It would remind one more of child's play than the actions of sensible men. Nearly all the professed Christians in the community belonged, and some are chief officers in the lodge. They desert the house of God any time to attend the lodge. It is a shame and disgrace to the church, a stumbling block and an abomination in the sight of God, and I can prove it from the Bible.

I have an unsaved brother, who is a 32-degree Mason, and he calls it "his church." Well, it may be "his church," but I am sure it is not God's. It does not remind me much of a church, of even a cold, formal church.

It has no true prayer, no testimony, no blessing, and, worst of all, it saves no souls and does not glorify God. It is a sham and a cloak for religion, something which pleases the devil and grieves the Holy Spirit. May God open the eyes of all the "lodge Christians" before Jesus comes, and then the lodge, the devil and all other things that offend will surely be cast into outer darkness forever.

Voices from the Lodge.

The Holy Bible is given to us as a rule and guide to our faith.—Standard Masonic Ritual.

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 upon the Bible. If it was it would not be Masonry, it would be something else."—Chase's Digest of Masonic Law.

The children were not baptized into the order. I wish it were possible that they could be, for I know of no better church than the Odd Fellows Temple.—Letter from Dr. Fairhall, Deputy of Grape Creek Lodge, in "The Knight," Columbus, O.

We have done what no other lodge has ever done. We have christened the children right into the order. Other lodges will do it.—Report of above baptism in "The Odd Fellows Herald," of Springfield, Ill.

Our ancient brethren dedicated their lodges to King Solomon, because he was our first Most Excellent Grand Master.—Mackey's Manual of the Lodge.

Such tales will surely sooner or later return to our hurt, as they ever should:

"'Tis true, 'tis pity,
And pity 'tis, 'tis true,"

that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful Queen of Sheba, who came from afar to adore his wisdom and the temple he built, if not to love his person.—T. S. Parvin, Grand Secretary of the Grand Lodge of Iowa.

A naughty person, a wicked man walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers. Frowardness is in his heart, he deviseth mischief continuually; he soweth discord. Prov. 6: 12, 14.

Our Question Drawer.

If you do not see what you want ask for it.

Question—What is the present number of Freemasons in the United States? —W. M. B.

Answer—According to the last Grand Lodge reports, there were 750,000.

Question—Have the Freemasons any proper authority for administering an oath? If not why do they worry about breaking their oath?—J. G.

Answer—The best authorities in both church and state testify that lodge oaths are extra-judicial, and consequently of no binding force whatever. Dr. J. R. W. Sloane said: "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 a bond of its existence."

Question—Who originated the order of the Eastern Star—R. A. M.

Answer—Dr. Mackey's Encyclodedia of Freemasonry says that this female order of Freemasonry was invented by Robert Morris, but that some years ago it underwent a reorganization. The New York Sun, in 1895, claimed that a high Mason, Robert Macoy, had a concubine or protege named Elizabeth St. John, to whom he gave his jeweled sword and expensive paraphernalia of office before his death, and that she was Macoy's agent in reconstructing the order. The Sun also published that Mrs. St. John was afterwards arrested and committed to jail for vagrancy.

Question—Will you kindly tell us what it was that caused the revolt in the Philippine Islands?—C. E. B.

Answer—The rebellion which broke out Aug. 20, 1896, was provoked by the arbitrary banishment of 400 members of a secret society, combined with the exhorbitant taxation of the people.

Question—What is the real object of the Knights Templar Conclave in Pittsburg?—W. C. L.

Answer—It is mainly to glorify the order and captivate the unthinking masses by its pompous display. It has also been published that steps will be taken to establish a headquarters for the order, and to effect a closer union with Knights Templar of other nations. We opine that it looks toward the establishment of an international world-wide secret empire.

News of Our Work.

The Montpelier (Vt.) Argus gave good reports of the Anti-Secret Reform Conference held in that city August 29, 30.

This conference met in the Y. M. C. A. hall and held five sessions, with a good attendance, about twenty-five coming down from Barre. Members of various secret societies were present.

Rev. J. M. Faris, of West Barnet, and Rev. J. P. Stoddard addressed the conference the first evening, and Rev. W. B. Stoddard the second. The Argus gave the main points in these addresses. The audience was given an opportunity to debate or ask questions, but were disposed to maintain a discreet silence.

During the afternoon session Mrs. Rev. J. P. Stoddard read a strong paper on the influence of secret orders on the temperance cause. Rev. J. M. Faris demonstrated that the religion of the lodge was a false religion, as antagonistic to Christianity as was the worship of Baal in Bible times. Rev. W. B. Stoddard showed that when a man was asked to join the lodge he was told how it would help him in business or when traveling, etc., yet one of the first questions asked him on entering the lodge was if he was influenced by mercenary motives, and he was expected to swear by all that was sacred that he was not.

Rev. J. P. Stoddard did very effective work in Boston previous to, and during, the Oddfellows' conclave in that city, by visiting the ministers' meetings and supplying them with a tract on Oddfellowship, showing that its sovereign Grand Lodge at St. Louis, in 1891, put a ban on the name of Jesus Christ by decreeing that it was unlawful to make prominent

use of Christ's name in lodge work. Bro. Stoddard distributed these tracts freely in stores and houses.

The meeting for the discussion of the Secret Lodge system, held in the Town Hall, Winchester, N. H., Sabbath, Aug. 28, was attended by a goodly number of representative citizens and a select and appreciative audience. The able and instructive address given by Mrs. H. E. Powers was listened to with marked attention and interest, at the close of which a call for testimonies was responded to, questions asked and answered.

In writing of the Montpelier convention in the Home Light, Rev. J. P. Stoddard says: "A number of ladies and gentlemen testified and took part in the 'Free Parliament.' Rev. Mr. Lewis, pastor of one of the Montpelier churches, questioned some of the statements made, but did not deny the Knight Templar's fifth libation from a human skull—claiming that it was not taken as a sacramental service. When his attention was called to that clause in the Masonic burial formula where prayer is offered for 'mercy toward' the departed brother at 'the grand tribunal of unbiased justice,' he excused the craft by claiming that the formula was not 'official,' adding that a large proportion of Protestant ministers prayed for the dead, and stated later that he prayed every day for his dead children. If there is any truth in these statements it shows that Masonry is heading Protestantism toward Rome, and that Rev. Mr. Lewis, and others of like faith, are already in the coils of that wily system. About 150 pounds of our literature was put into the homes and business places of the two cities of Montpelier and Barre, which, with much personal labor, cannot fail of good results.

A worthy pastor writes: "I have one supreme test for a sermon, namely its effect on my own heart. By a similar rule I find myself startled and stirred by the September Cynosure. What a powerful article is that of Brother Phillips, so conclusive in one part, so profoundly suggestive in another! Why do we not get more signed matter from that powerful pen?"

The immoral influence of the lodge will be the subject of discussion in the next Cynosure.

Rev. S. F. Porter preached in the First Free Methodist Church, North May street, Chicago, on Sabbath, Sept. 25th.

Rev. W. B. Stoddard has recently moved from 215 4½ street to 1111 East Capitol street, Washington, D. C., where his mail should hereafter be sent.

We had the privilege recently of preaching twice in the Second U. P. Church, this city, Rev. J. A. Duff pastor, and in the Fourth U. P. Church, Dr. J. A. Collins pastor.

The U. P. Synod of Iowa meets at Morning Sun, October 11th. On Wednesday evening, October 12, Rev. J. M. Hamilton, of Reinbeck, will address the synod on "The Evils of Secretism."

The friends of our cause in Philadelphia are planning meetings for fall and winter. The first gathering is expected in Bro. McFeeter's church about the middle of October.

We will also save you 25 per cent. from the retail price of any book sold by any publishing house, except net books, if you order them at the time you renew your subscription to the Cynosure.

Secretary W. I. Phillips, during the past month, has sent quantities of N. C. A. literature to quite a number of points, among which was to Bro. W. E. Snavely of Hudson, Ill., and to the General Mennonite Conference which met at Danvers, Ill., Sept. 28.

Rev. S. F. Porter has returned from his summer's missionary work in Dakota in excellent health, though now in his eighty-sixth year. He preached a fine sermon on Sabbath, Sept. 11, in the M. E. Church at Kingston, Ill., and on Sabbath, the 18th, he preached in the Congregational Church at Kirkland. He spent a profitable day distributing anti-secret literature among the officers and soldiers at Fort Sheridan.

Rev. Thomas M. Chalmers teaches an interesting Bible class every Monday evening at 8 o'clock in the Seventh U. P. Church, Chicago. Bro. Chalmers is an able expounder of the Word, and shuns not to declare the whole council.

A strong address on the anti-secret issue was given before a conference of the German Lutheran Church at Crete, Ill., by Rev. E. Pardieck, of the Augustus Street Church, this city. This address has been published for wide circulation.

President Blanchard addressed the Mennonite General Conference at Danvers, Ill., Thursday, September 29, on the subject, "Christianity and the Lodge." The address was heard with deep interest by a large audience.

Rev. C. W. Whorrell, a Presbyterian pastor at Peoria, Ill., testifies that he is both a Knight of Pythias and an Oddfellow. Said he: "There were two of us initiated in the Oddfellows' lodge the same night, and the other fellow was a saloonkeeper."

You can order all your papers through the Cynosure office. Write us what papers or magazines you desire to subscirbe for in connection with the Cynosure, and we will send you the cost of the combination, and may be able to save you money.

Rev. E. Zapf, pastor of the Maywood Lutheran Church, fortifies his young men against the lodge by assembling them in the church parlor and lecturing them once a week. The young women he also lectures once a month; a good example for every faithful pastor and his posterity to follow.

It is arranged that the opening session of the Ohio State convention will consist of an address of welcome by the pastor, Elder Hoover, and response by the State President, Dr. H. J. Becker. The program will also consist of an address by Bishop Milton Wright, Rev. W. B. Stoddard and other able speakers. It is earnestly requested that there be a strong rally of the friends at this meeting. Those who cannot come should at once write of their interest, send contributions to help to meet the expense, and pray earnestly that this meeting may result in a great awakening of interest in the cause.

Rev. A. W. Malone, pastor of the African Methodist Church, Galesburg, Ill., visited our office in returning from his annual conference at Evanston, and purchased a good supply of anti-secret literature. Elder Malone, ever since his conversion, has been a faithful witness against the secret lodge evil. His religion is of that genuine type that will not mix with any form of secret societies.

President Blanchard lectured in the Mennonite Church near Hudson, Ill., Saturday evening, September 24th, to a splendid audience. The next day he addressed three large and attentive audiences in Hudson, showing the inconsistency of professing Christians taking lodge oaths and obligations, and comparing the religion of Christ with that of the lodge. Brother W. E. Snavely, of Hudson, writes that President Blanchard has a winsome and happy manner of getting at the very bottom of this question. He says he heard him address an immense audience on the secret society question at the Mennonite Conference near Carlock, Ill., September 30th, with marvelous effect.

Rev. C. S. Smith, of Nashville, Tenn., is one of the most talented and influential ministers of the African Methodist denomination. He is General Secretary and manager of its publishing interests, with his office at Nashville. He has a good opportunity of observing the damaging effect of the lodge upon the church. Some years ago, in addressing the Illinois conference at Bloomington, he said that the churches were becoming mere skeletons because their life-blood was being absorbed by secret societies. This statement produced a sensation in the conference and brought some of the Masonic ministers to their feet, but none, not even the bishop, were able to successfully rebut the charge. Brother Smith often improves opportunities of testifying against the lodge.

Let the friends in Ohio who cannot attend the State Convention at Dayton send contributions to Rev. W. B. Studdard

From Our Mail.

W. V. Herron, Germantown, Pa.—When we find the lodge so firmly settled in all departments of the government, it seems hopeless to battle with it. But I believe the omnipotent Jehovah will, in his own way and time, strike the blow that will annihilate this system of evil.

Minerva Harvey, Pleasant Plain, Iowa—The Cynosure gets better. I think such striking proofs of Masonry as an evil system surely will open blind eyes and have a good effect. May the good work go on and the workers be abundantly blessed, is my fervent desire.

Wm. Adams, Hillsboro, Ore.—I have often urged the friends of anti-secrecy to comply with President Finney's emphatic request of thirty years ago to take measures to ascertain and publish the number of lucrative offices in our government that are in the hands of Masons and Oddfellows. I am satisfied if this were done a flood of light would be evolved which would break the power of the lodge.

Rev. Cyrus Smith, Grand River, Iowa—Fraternity with a sworn or solemn pledge of secrecy as its bond of brotherly union is an illegitimate foundation for insurance. Brotherly love on the Bible foundation is the only legitimate bond of fraternity. Secret fraternal insurance societies are on the lodge foundation as a bait to catch the unwary and bolster up the iniquity which rejects Christ.

John Helfrich, Larwill, Ind.—Since our agitation here, instead of the young men joining the lodge, as formerly, they come to me for books and tracts in order to learn more about the subject, and I am convinced from what they tell me that the lodge has lost its grip on them. I have not heard of any one joining either the Masons or Oddfellows here for at least a year.

Rev. J. P. Stoddard, Boston—I have just come from the Vendome Hotel, the Oddfellows' headquarters, where I saw some of the sovereigns of the mighty empire who were welcomed to our city by a representative of our Governor, and by our Mayor in person. These sovereign Oddfellows asked that our public schools be dismissed, and business suspended while they paraded the streets 25,000 strong. The school board declined their request and many of the banks and business houses refused to close.

Elder W. I. Hoover, Dayton, O.—I am of the opinion that to tell the people in a kind, Christian manner, the reasons why secret societies and Christianity are incompatible, will do good. The world respects a man for his convictions if he expresses them in a respectful and Christian manner. The lodge is a great drawback to the enlargement of our church, and I am sure of all churches.

Mrs. H. E. Powers writes from Westport, N. H.: "From July 26 to Aug. 28 I held five public meetings in churches and town halls, taking Cynosure subscribers and distributing many books and tracts. There is a call for parlor meetings, and I have secured names of prominent anti-secretists in various towns." We are glad to hear of the successful work by Sister Powers, and earnestly hope the New England friends will do all they can to arrange meetings for her and aid in her financial support.

Rev. R. A. Boyd, Richmond, Kan.—The cause labors under the disadvantage that the great majority of those who hear the name of Christ and ought to be on his side are identified with secretism. I lately visited a picnic or log-rolling of Modern Woodmen in Stafford. Three ministers were the speakers, with their badges on, and each exalted the lodge far above the church, in social character and neighborly conduct, and I have no doubt most of the members would prefer the lodge to the church.

Elizabeth E. Flagg, Boston, Mass.—The last number of The Cynosure was extra fine. I read it with the deepest interest from beginning to end. W. B. Stoddard's article does not put President McKinley in any better light, though considering his lodge record, nothing in that line would seem very

strange for him to do. The devil seems to have the sinews of war on his side, to say nothing of press and pulpit. But he has not the entire monopoly, thank God. Here in New England we have some noble young men in the ranks who will be its strength and stay, I trust, in the years to come. God is calling out his chosen ones—and they are always a Gideon's band.

Rev. E. W. Hicks, Toulon, Ill.—The Roman Catholic "church" is a secret society, and should be shown no favors over any other secret society. It is the most ancient, most gigantic, most cruel, most dreaded of all such societies on earth; and has tortured and killed ten thousand times more victims than all other such societies put together. Its triumph in this nation would be more fatal than if every man became a Freemason, as much worse as the old clerical rule of Mexico was worse than the Masonic rule that superseded it. If this be so, why should a priest be praised for standing by his secret oath any more than a Mason should be under similar circumstances? Why make fish of one and flesh of another, and that other the most to be feared of the two?

New Publications.

The Preachers' Magazine has won its way to fame, so that few preachers care to be without it. Single copy, 15 cents; $1.50 per year. Wilber B. Ketcham, publisher, 7 and 9 West 18th street, New York.

Editor J. M. Hitchcock, in "Our Field and Work," displays a rare faculty of dishing out meat for men and milk for babes, and the whole richly seasoned with the condiment of original wit and poetry. It contains so many cute, crisp, pointed, practical nuggets of truth that one can scarcely lay the paper down without reading it through.

Dr. Joseph E. Roy pays a touching tribute to the memory of his father and mother in a booklet recently published. The many strong traits of character illustrated are a stimulus to any reader. The Doctor is right when referring to his mother teaching him to ask and answer every question in the Shorter Catechism, he says, "It will be hard to beat the catechetical idea."

The State Department has given over to the Ladies' Home Journal for publication its "Royal letters" addressed to the President of the United States by Napoleon I., Queen Victoria, the Prince of Wales, Napoleon III., and Emperor William I. of Germany. Napoleon announces such events as his marriage to Marie Louise; the birth of his son, the King of Rome; his return to the throne of France from Elba; Victoria announces her accession to the throne of England in 1836; her marriage to Prince Albert; the birth of the Prince of Wales; the death of the Prince Consort; and the famous letter thanking President McKinley for his congratulations on her diamond jubilee will also be given. The whole collection, in fac-simile, will be presented in the October number of the magazine.

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Feb. 15—Battleship Maine sunk in the harbor of Havana.
April 24—Spain declared war.
April 25—United States declared war.
July 26—Spain sued for peace.
Aug. 6—Spain accepts peace terms.
Aug. 10—Protocol agreed upon.
Aug. 12—Protocol signed at 4:23 p. m.
Duration of war—109 days.

COST OF THE WAR.

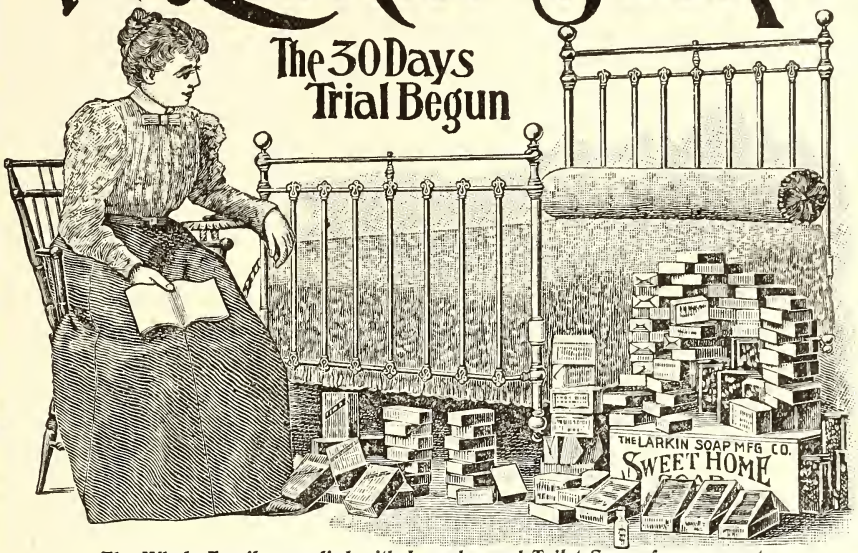
United States—503 men killed; 1,415 men wounded; $122,000,000; one ship, $250,000.

Spain—2,312 men killed; 3,200 men wounded; $17,500,000; thirty-five ships, $36,000,000.

Spain loses Cuba, Porto Rico and the Ladrone Islands — a total of 48,087 square miles—a population of 2,325,000, not counting the Philippines, with an area of 114,326 square miles and 8,000,000 of people.

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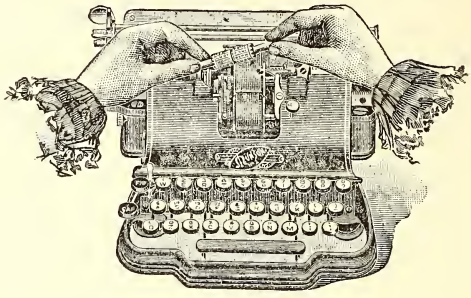
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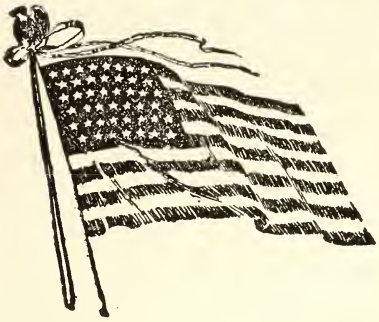
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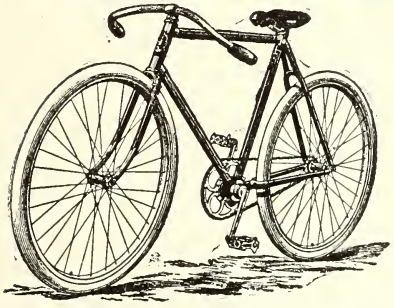
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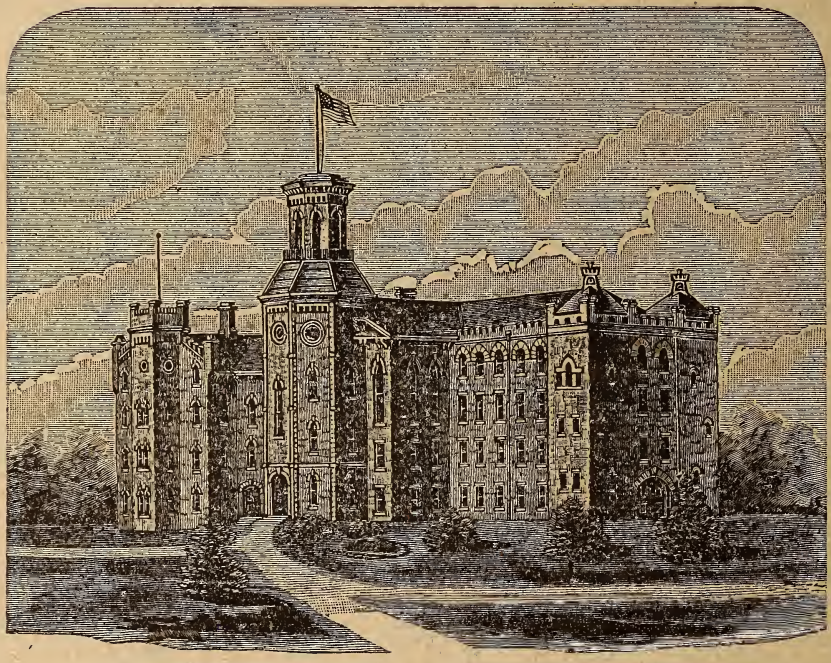
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EVA MARSHALL SHONTZ.

CONTENTS.

Odd Fellowship and Morals.....195
Masonic Contradictions 196
Ohio Convention Resolutions.....198
Our Symposium—Knights Templarism...199
Knights Templar Conclave.....199
After the Conclave.....201
Knights Templarism 202
An Immoral Institution.....206
Our Question Drawer.....206
Editorial—True Morality 207
A Bold Robbery 207
Is Life Insurance Wrong?.....208
Died in the Lodge Room.....208
Verdict Not So Overwhelming.....209
Washington Not a Mason.....210
Washington and Freemasonry.....211
Promotes Anarchy in the State.....212
It Justifies Murder.....212
Secret Diplomacy 213
Mr. Ronayne's New Book.....213
Seceders' Testimonies 213
News of Our Work.....215
Lodge Sayings 217
From Our Mail.....219
New Publications 220

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Christian Cynosure.

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All friends of the cause in New York who are interested in a State convention are requested to write to Rev. W. B. Stoddard, Syracuse, N. Y.

A Japanese secret society has been discovered in San Francisco similar in its aims to the Chinese Highbinders. It is known as the Wakayama Jin Kai, and among its members are some of the worst characters in the Chinese colony. While ostensibly organized for benevolent and social purposes, the members carry a sword concealed in a cane or umbrella, and are bound by a code which compels them to obey unknown superiors. It is well equipped as a school of assassins.

The Texas Grand Lodge of the Knights of Pythias, with a delegation of 500 members, held its silver anniversary recently at San Antonio. A press dispatch from that city says: "After the meeting had dismissed the entire delegation adjourned to the city brewery, to accept the hospitalities of President Koehler of the San Antonio Brewing Association. They were regaled with 'beer and a bounteous lunch.' There were speeches of congratulation to the brewery men and to the hospitality of the citizens. Last night the members assembled in the opera house, where there was given a grand entertainment in their honor. After the entertainment the members adjourned to the Turner Hall, where they were tendered a dance by the Rathbone Sisters." This is in harmony with the declaration in the Supreme Chancellor's address before the late Grand Lodge meeting at Indianapolis: "To my mind, the legislation in regard to what is commonly known as the liquor question ought to be wiped off our statutes. It is constantly being evaded, and a great majority of the people in large, cosmopolitan cities like New York, have no respect for it, and look upon it as a piece of hypocrisy, buncombe and humbug." How empty is the boasted claim of this order to temperance and morality.

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Rev. Thos. M. Chalmers, Chicago: I am convinced that too long we have been dealing in compromises and fighting with evil. May not God at the end of his patience be about to teach men that he can carry on a multitude of reforms at once, and thus rebuke the spirit that cries, "Only one reform at a time?" May he not crowd the liquor, lodge, labor and Romish questions all upon us at once, and so pressingly that we shall be compelled to settle all in one made whirlwind of conflict, that will rock and sway this rebellious world as never before? Call me no pessimist for predicting evil. The world never sinned with such a high hand, nor against such light, and the harvest must be in proportion. Men are sinning under the electric blaze of divine truth, and they must suffer the electric bolts of divine wrath. And if God gathers his bolts into one sheaf of ripened fury, to burn up the sheaf of matured sins, who shall impugn his justice or stay the might of his avenging hand?

Our War Department has narrowly escaped a great scandal, almost equaling the Dreyfus case in France. Captain Oberlin M. Carter, a West Point graduate, and a prominent officer in the Army, was appointed by the President last fall on the Nicaragua canal commission, when he was ordered to be courtmartialed by Secretary Alger. The charge was conspiracy with contractors for work upon the harbor at Savannah, by which the government was defrauded of several million dollars. The trial was conducted in secret and lasted four months. He had the benefit of unlimited wealth, and the assistance of the ablest lawyers and influential politicians. Army officers say that both Secretary Alger and the President went too far in concessions to the defendent. No wire was left unpulled, but the evidence against him was so clear that he was cashiered from the Army, fined heavily and sentenced to ten years imprisonment. What is remarkable about the case is the absolute secrecy which has characterized all the proceedings, showing the unmistakable hand of the lodge.

Freemasonry has developed into a great false religious system from trade unions of stone masons. As an illustration of the evolution of a secret order in this direction we have the Carpenters and Joiners' Union of Allentown, Pa., petitioning their national convention to prescribe for them a form of prayer and religious ceremony.

We heartily indorse the resolution passed by the late General Free Methodist Conference petitioning President McKinley to use his influence so far as it can be done consistently with justice and honor to retain the Philippine Islands under the control of the United States, thereby giving them the advantage of a free government, a free gospel, and the right to join the ranks of civilized nations in the march of progress. The resolution also declares that, under the government of Spain, the Roman Catholic church has had absolute control of the religious training, and the education of the inhabitants of those islands, to the utter exclusion of all Protestant missionaries.

Count Ferdinand Walsin Esterhazy has been in London since the 8th of September, disguised, and living in a flat near St. James street and Pall Mall. He is the chief conspirator in the notorious Dreyfus case. In extenuation of acknowledged guilt, he says that what he did was done in unquestioning obedience to orders from a superior, and added, "If I were ordered to take a gun and shoot my own brother, I would do so without hesitation." Such a sentiment proves the blotting out of conscience and the fearful state of morality under powerful lodge influence. During the French revolution the candidate was required in his lodge initiation, while blindfolded, to lay one hand upon the warm, naked breast of his own brother, and, with the other hand to plunge a dagger into that brother's beating heart, while he piteously begged for his life. If he stood the test and the warm blood trickled down his fingers, the bandage was removed, and he discovered that it was only the breast of a lamb he had pierced. By such hellish discipline are men like Esterhazy trained to yield unquestioning obedience to their superiors.

The way to be an all-around, true-blue reformer is well described by Elizabeth E. Flagg in these words: "Whittier's famous advice to young people to link themselves with some unpopular cause has been often quoted. And Mrs. Julia Ward Howe once said: 'There can be no happiness comparable to having taken up a noble cause when it was unpopular. I wish I had taken up twenty such.' I would go a step farther and advise them to take up the most unpopular cause they can find, and the twenty will soon be added. I speak from long experience in the anti-secret reform, conceded by universal consent to be the most unpopular of any. A cause of this character is wonderfully 'inclusive and exclusive,' to borrow one of our lamented Miss Willard's happy phrases. It is sure to include every other reform, and exclude any waste of time in getting converted. Once the anti-slavery cause was the most unpopular, and when other reforms came up it was the old type Abolitionist who was true-blue every time. Now it is Anti-secrecy. Strike a genuine anti-secretist, and you will find the same broadness and catholicity when a new reform is presented—particularly if it is not a popular one. You can keep your ammunition for somebody else. The man—or woman, either—who has taken up the most unpopular cause of his, or her, time is converted to every other reform that can come upon the docket."

Chicago's greatest hope of reformation to-day lies in the devoted, enthusiastic army of young people now being organized for war upon the rum power and other forms of vice. Their rousing mass meetings in the various churches and in Willard Hall prove that, while the enemy is coming in like a flood, the spirit of the Lord, through these young people, is lifting up a standard against it. The President and leader of these young people is Miss Eva Shontz, on whom God has bestowed the gift of faith and great natural and cultivated talent. We have known her from childhood as a guileless, earnest Christian reformer, with a heart full of sympathy for the poor and suffering. Her remarkable faith and enthusiasm is under Christ the inspiration of this young people's movement, which is making the rum power tremble.

ODD FELLOWSHIP AND MORALS.

BY REV. J. P. STODDARD.

The sovereign Grand Lodge of Odd Fellows has come and gone. Its advent to our city was marked by Sabbath desecration. Its sojourn by a week of festivity and its exit by a dance. Representatives of President McKinley, Governor Wolcott and the Mayor of Boston in person obsequiously welcomed and eulogized the order, and the Grand Sire and his decorated colleagues trumpeted its fame loud and long. The spectacular of the occasion was a grand parade, reported 20,000 strong, in which of course the dignitaries reclined in easy carriages, while the men who paid the bills, tramped the rugged pavements. Every available niche along the line of march was crowded with eager spectators, curious to see and hear what there was in this human menagerie.

It recalled the interest awakened by the advent of the first peacock into the neighborhood of my Illinois home. The bird was a new feature among the feathered bipeds in a pioneer settlement and old and young came from near and far to witness the gaudy display of "Rara Avis." The grand "strut" proved a failure, for practical people soon learned that a common barn-yard fowl added far more to the comfort and wealth of the home than the bird of "fuss and feathers." Such is doubtless the sober judgment of many who contrasted the brilliant pageant of the procession, and the gold lace, plumes and glittering diamonds decorating sovereign functionaries of the Grand Lodge, with the industrial masses moving quietly along the streets or plying those varied handicrafts by which the comfort and wealth of our city is augmented by every stroke of honest labor. The Peacock Society lives upon vanity, cupidity and fawning political intrigue, while the unobtrusive assiduous toiler lays the foundation and steadily rears the civic superstructures of city, State and nation in which every patriotic citizen takes a freeman's pride.

That the unthinking masses were captivated is no marvel, but that the henchmen and barnacles of this order should have the effrontery to ask that the ordinary functions of government be suspend-

ed, places of business closed and the public schools dismissed in their honor, is passing strange. What has this society done to merit a eulogy by Congressman Lodge, in behalf of the President, by Attorney General Knowlton in behalf of our Governor, and Mayor Quincy in behalf of Boston? They have formulated a semi-religious system, which is despotic in its government, debasing in its ritual and hypocritical in its pretentions of charity, and from which Christ's name is excluded by the genius and legislation of their highest court. They have barred their doors against every one too poor to pay fees and dues. They have betrayed the confidence of numberless victims, who have accepted in good faith their professions of benevolence. They have built up a titled oligarchy, with a military department, independent of constitutional government. Their Grand Treasurer reports an invested fund of almost twenty-seven million and an annual income of nearly nine million dollars, with an expense in so-called charity of less than three and a half million, and a male membership of 829,608. They have cajoled the women into a side attachment called "Rebeka," where female members are denied the right to choose their own rules, forbidden representation by one of their number in the Grand Lodge, and subjected absolutely to the dictation of their sovereign lords, who must become members of this side degree as a requisite to seats in the governing counsel. They have pledged themselves and one another to partiality, and robbed Christ's body of members, means and spiritual power which she needs in the execution of her divine commission to evangelize the world. They have awakened suspicion and destroyed confidence among men, by unnatural, enforced and criminal secrecy, and impaired the harmony of every household to which they gain access.

From their inception in a Manchester, England, drinking club in 1812 to the dance which climaxed their session in Boston in 1898, their history is characterized by self-seeking ostentation and egotism. A trifle less presumptous than the Free Masons, their orators did not claim to have erected the Egyptian Pyramids, but one of their Sir Oricles, Mr. Nelson, did exalt the order above the church in its aims and grand officials. After exploiting the valorous deeds of the "boys at the front," claimed the "lion's share" in victories won and sufferings relieved. Upon this record of sullied honor, a record of fulsome boasting and artful deception, assuming both dignity and aims above the church and civil government, and claiming prestige in war and in peace and with effrontery of a painted harlot they ask to be recognized as the almoners of charity, the conservers of justice, an example for the church in evangelism and up-lifting humanity, and the strong right arm of defense in times of national peril, and Boston and Massachusetts hastens officially to do them honor. Nevertheless, it is unquestionably true that there are more than seven thousand in this city of the pilgrims who have not bowed the knee to Baal. But they are not the politicians nor men who account votes on election day the chief end of man.

MASONIC CONTRADICTIONS.

BY EDMUND RONAYNE.

Our next subject for investigation must be the impious and sacrilegious use made of the names of the two Saint Johns in the Masonic system. When I look back upon my connection with Freemasonry and consider how stupid I must have been to allow myself to use in any sense the language of the Masonic ritual and especially in connection with the names of the two Saint Johns, I feel ashamed of my intelligence and can only deeply regret the folly that first led me into making application for admission into a lodge of Free Masons. Without any question I was "first prepared to be made a Mason in my heart," Hand-Book of Freemasonry, page 106, but equally certain it is that it was not the Holy Spirit of God who prepared my heart to receive the falsehood, the impiety and the thoroughly anti-Christian teaching of the Masonic ritual. The Lord Jesus declares concerning the office and work of the Holy Spirit in John 16, "When He the Spirit of truth is come He will guide you into all truth," but I was guided through the mazes of the pagan mysteries of Freemasonry into all falsehood welded together with such terrible oaths,

and such horrible penalties of death, as would cause a Spanish Matador or even a Weyler to blush with shame.

Again it is declared of the Holy Spirit, "He shall take of the things of mine and shall show them unto you. He shall glorify me," but instead of the Lord Jesus being glorified in or through the Masonic philosophy even the bare mention of His name is prohibited in any prayer or lodge ceremony, while His passion, death, resurrection, ascension, exaltation, priesthood, kingship, and coming again are simply regarded with contempt. No, the Holy Spirit has nothing whatever to do with Freemasonry except to admonish the children of God not to be "unequally yoked" with its ungodly and worldly minded members, but rather to come out from among them and be separated. The Holy Spirit always and invariably leads a man to Christ. Freemasonry leads a man away from Christ. The children of God are all born of the Spirit, the followers of Hiram Abiff are sworn under a death penalty. The children of God are baptized by one Spirit into one Body—the mystical body of Christ; but Free Masons are united together by the binding force of horrible oaths, the promptings of a depraved conscience, and the ever-present fear of the death penalty. Without any question, then, the preparation of the heart for the reception of Masonic infidelity and pagan mummeries is not and cannot be by the Holy Spirit, but rather by the prince of the power of the air, the spirit that now worketh in the children of unbelief. Eph. 2: 2.

When a professing Christian, or a Christian minister appears at the door of a Masonic lodge, blind-folded, cable-towed, and semi-nude, and openly confesses himself to have been a long time in darkness, and that he now appears before the motley crowd inside, seeking the new birth, he surely cannot be led by the Holy Spirit, and he ought to know as much. And again, when on a subsequent occasion he is informed with all imaginable seriousness by the worshipful Master, who, possibly is a saloon-keeper or infidel, that Saint John the Baptist and Saint John the Evangelist were two "eminent Christian patrons of Masonry," he surely ought to know that such an averment is not only historically false, but also that it is a gross slander upon the character and life and godly testimony of these two eminent servants of Christ. John the Baptist was the forerunner of the Messiah and his testimony concerning the Lord Jesus was, "Behold the Lamb of God which taketh away the sin of the world." "He must increase, but I must decrease," and without any controversy or doubt, if Freemasonry as alleged had existed in his day, he was murdered by Free Masons, and, as the result of a wicked oath such as is now administered in every Masonic lodge in America, so that instead of patronizing the pagan blasphemers and the dance of death of the Masonic system, he became the victim of pagan vengeance and suffered the penalty of the Masonic oath.

John the Evangelist, the beloved disciple, was one of those selected by the Lord Jesus to be a witness of His transfiguration, as also of His agony on that terrible night in Gethsemane. He, too, of all the other disciples was present at the Crucifixion of His beloved Lord, and he was one of the first on the day after the Sabbath to be a witness of His resurrection, and to be the bearer of that wonderful message so full of tenderness and love, "Go tell my disciples and Peter." He "was in the isle that is called Patmos," he says, having been banished thither at the age of ninety years by the Freemasons—that is, the secret worshippers in the mysteries—of that day, not for patronizing those mysteries, as his caluminators falsely allege; but "for the word of God and for the testimony of Jesus Christ," Rev. 1: 9. What a vast difference there is between the John of Patmos and the Thomases, and Boltons, and Perrys and the rest of the horde of the Masonic preachers of the present time. His one unfaltering testimony was for Jesus the Son of God, and for the cleansing and redeeming power of His death and resurrection; while their testimony is always, indirectly at least, against the person and work of the Son of God, and on behalf of Hiram Abiff and the lying legend of the Master Mason's degree.

No, John the Baptist and John the Evangelist were not "eminent Christian patrons of Masonry," as every well-informed Mason will testify, the Unitarians and infidels of the lodge to the contrary.

notwithstanding; and both T. S. Parvin, the Past Grand Master of Iowa as well as the Grand Lodge of Illinois, may be quoted in evidence when they declare that he who now teaches such "stuff" "sins against light and knowledge and ought to be excluded from the platform of instruction." See "Master's Carpet," pp. 199-201. I bless God every day of my life, and I shall bless and praise Him through all eternity, that He not only delivered me from the corrupt superstitions of Popery, but that He also, through the influence and power of His Holy Spirit, led me so marvellously out of the lodge and brought me to a knowledge of His redeeming love in the Lord Jesus Christ. Oh, dear friends, be true and loyal to Jesus. He has been, is now, and always will be true and loyal to you. And in view of all that has been said, and can be said on this great question, it seems to me quite evident that no Christian man who has ever been a Free Mason is as loyal to Christ as he ought to be unless he comes out squarely and renounces and exposes the oaths and other iniquities of the Masonic system.

RESOLUTIONS ADOPTED AT THE OHIO CHRISTIAN REFORM CONVENTION, OCT. 24 AND 25, 1898.

Whereas, The church of Jesus Christ is the light of the world and is thus the God-ordained instructor of the people, and,

Whereas, The secret societies of our day are so influential by reason of numbers and money power, as to produce a great effect on homes, churches, and civil institutions, therefore,

We, the Ohio State Christian Association, in convention assembled at Dayton, unite in the following declaration of belief concerning it:

Resolved, That Christians everywhere should compare the character and teachings of the lodges with the teachings of God's word, and with the character and teachings of Him who is the light of the world, and who spoke as never man spoke; whose life was free from guile, whose benevolence and good-will were impartial, and whose light was open and free as the sunshine.

Resolved, That, since evil organizations are nearly always secret, secret societies are justly open to suspicion, and till clearly proved good, must be considered conspiracies against the interests of those not connected with them.

Resolved, That we ask all Christians to study the national meetings of lodges, with their Sabbath breaking trains, their drunkenness and licentiousness, and to ask themselves whether trees bearing such fruit should not be cut down.

Resolved, That a special effort be made to have a full representation of all anti-secret churches in the meetings of State and National Christian Association.

That, in order to this end, the leading officials of these churches be conferred with and requested to appoint by such methods as their rules or customs direct, one or more delegates from each Synod, Presbytery, or Conference, and that the expenses of such delegates be provided by the bodies from which they are sent; and that Bro. W. I. Phillips, General Secretary of the National Christian Association, be requested to bring this matter to the notice of those in sympathy with our movement.

Resolved, That in our opinion a secretary of this State Association should be appointed for each anti-secret church in the State, whose duty it shall be to communicate with the local and State conventions of his denomination to secure action from them against lodges and attendance of delegates at the meetings of this and other like associations.

Resolved, That we urge all denominations which are in sympathy with the anti-secrecy movement to more constantly and more earnestly present to their readers the great disparity existing between the teachings of the lodge and the religion of Jesus Christ, in this way showing the evil tendency of the lodge system, and we recommend that such articles find a place in all their Sunday school literature, as well as in their regular church organs.

Resolved, That at this time the minor secret orders are deserving of special attention, as, by their professions of interest in the temperance cause, the welfare of the nation, and the care of widows and orphans, they are gathering millions of hard-earned dollars and sweeping thousands of men who would never unite with

the Masons, Jesuits, or Oddfellows into the secret society movement.

Resolved, That secret organizations are simple exhibitions of human selfishness which, injurious when purely individual, become far more powerful for evil when organized into a system, and enforced by secret obligations.

Resolved, That the thanks of this Association are heartily due to the pastor and members of this church and to other friends who have united to make our present gathering so pleasant and helpful, and that upon each and all of them we invoke the covenant blessing of God.

C. A. Blanchard,
Milton Wright,
S. F. Springer,
D. D. Wine,
Isaac Frantz.

Our Symposium.

KNIGHTS TEMPLARISM.

KNIGHTS TEMPLAR CONCLAVE.

WILLIAM WISHART, D. D.

The Twenty-seventh Conclave of the Knights Templar of the United States took place in Pittsburg, Oct. 10 to 14. Large and expensive preparations were made in the city for the reception and entertainment of this conclave. The streets were brilliantly decorated with an exuberance of banners, emblems and proclamations in large letters of "Welcome, Sir Knights." A considerable number of the commanderies of these knights arrived on the Sabbath and the ceremony of receiving and escorting them to their places of lodging took place on that day, and a large number arrived on Monday, having spent the Sabbath in traveling thither. This was certainly not accidental, but by previous arrangement. Our daily papers occupied a large portion of their space with laudatory descriptions of this order of knights and with eulogistic references to their officers, who were always designated by their bombastic titles, such as right eminent and grand commander, most eminent grand Master of grand encampment, very eminent Rev. grand prelate of the grand encampment, etc.

The conclave marched on Tuesday, in military array, with flying banners and martial music, in view of thousands of spectators. A grand banquet was tendered to the Grand Master and members of the Grand Encampment on Wednesday evening, at which, it is said, that one thousand guests of knightly and queenly women were present and participated. Wine, a large quantity of which had been brought from California for the accommodation of the Sir Knights, flowed abundantly. And finally the members of the conclave finished their program of duties and privileges in this city on Thursday evening by a public ball, which, in order to accommodate all who desired to participate in such enjoyment, was carried on in three or four different places, one of them being the court house. Thus jolly fellowship, parade, banquet and dance constituted the exercises of these most eminent and grand sir knights during their stay in our city.

Now, in view of this remarkable conclave, and the grand welcome and costly entertainment tendered to it by the Christian city of Pittsburg, it seems seasonable and pertinent to inquire, Who are these Knights Templar? What is their character as an order or association of men? We answer in the language of John Q. Adams: "A secret society of mysteriously concerted operation and portentious power, of strangely mingled royal and priestly titles, with fanatical fooleries of attire and pageantry, of ostentatious devotion, and hidden carousals." The Knight Templar is the second of the degrees of chivalry and the eleventh of the degrees of Masonry in the American rite, or in the Masonic system as practiced in this country. Hence no man can become a Knight Templar until He has passed through all the ten lower degrees, and has assumed the obligations imposed in these degrees. All regular assemblies of Knights Templar are called commanderies, their State assemblies are grand commanderies, and their national assembly, which meets once every three years, is called the grand encampment. Grand Master Thomas of Baltimore, in his address to the fraternity at Pittsburg, stated that the grand encampment now repre-

sents forty-five grand commanderies, over 1,000 subordinate commanderies and more than 150,000 members.

Here, then, is a large military organization in the United States, but it has no commission from the government; it is not responsible to the government, nor can it be called into public service by the government in time of war or public danger. All its authority is from itself, and its responsibility to itself, and there is no known purpose or design for which it is necessary. It seems to be an organization that is not for use, but for show and display. Its members, in their initiation into this order, "promise and swear that they will wield their sword in defense of innocent virgins, destitute widdows and helpless orphans, the Christian religion." But this is the prerogative and business of the government of the United States as the ordinance of God for good. God has not put the sword into the hand of any voluntary association, but into the hand of the government instituted by himself, for the defense of virgins, widows, orphans and the Christian religion.

These Knights Templar profess to be a Christian order and trace their origin to the time of the Crusades. They claim identity with an order of the same name which was formed at Jerusalem, A. D. 1118. It is said to have been an oath-bound and secret order, or it was a Catholic order or a fraternity which acted under the sanction and authority of the Pope. Its Christianity was of that semi-pagan, superstitious and cruel type which characterized that period. It was intended to defend and support the cause of Christianity by force of arms, to have inspection over the public roads, and to protect the pilgrims who come to visit Jerusalem against the insults and barbarity of the Moslems. Mosheim informs us that "this order acquired by the valour of its knights immense riches and an eminent degree of military renown; but as their prosperity increased, their vices were multiplied and their arrogance, luxury and inhuman cruelty rose at last to such a monstrous height that their privileges were revoked and their order suppressed with the most terrible circumstances of infamy and severity, by a decree of the Pope and of the council of Vienna," Mosheim's Church History, Vol. I., page 302. This took place in the early part of the fourteenth century. But Albert G. Mackey affirms that though the order was at that time suppressed, yet it was not totally annihilated, but was perpetuated by an uninterrupted succession of Grand Masters from that period to the present. See Mackey's Lexicon of Freemasonry, page 265.

It is evident, however, that if the Christianity of this medieval order of knights was semi-pagan, false and spurious, that of their successors at the present time is no better. Nay, it is simply a profane perversion, a sacrilegious travesty of Christianity. It is like the Christianity of those vagabond Jews who were engaged in the business of casting out devils by incantations and charms, but perceiving that Paul could more efficiently and successfully cast them out in the name of Christ, concluded that they could make their business more popular and profitable by using the name of Christ, and so "took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying we adjure you by Jesus, whom Paul preacheth," Acts xix., 13. These Knights Templar name the name of Christ, but do not depart from iniquity. They profess that they know him, but in works they deny him, being abominable and disobedient and unto every good work reprobate.

They are open violators of the Lord's day; they are mighty to drink wine and men of strength to mingle strong drink; they are not ashamed to mingle in the giddy whirl and dissipation of the ball room and the dance; they reject the name of Christ from all the lower degrees of the lodge, till they come up to that of the Knights Templar, and certainly it is legitimate to infer that they use His name in this degree, not for the promotion of His cause and His glory, but for their own private ends. It would be interesting and seasonable at the present time to call attention to the oaths and obligations of this order of Knights Templar, especially in their relation to civil society and civil government, but it would require more space than we wish to occupy at present.

365 California ave., Allegheny, Pa.

AFTER THE CONCLAVE.

All Pittsburg and Allegheny are crying out, "Great is Diana of the Ephesians!" If the apostle Paul could have come to our hospitable cities and beheld all the emblems of the "cross and crown" linked to this blazonry, pomposity and inordinate display of imagery, oriental symbolism and heathenish paganism, he would have no doubt pressed his way through the crowd and, standing up, as he did on Mars Hall, would have spoken: "Ye men of Pittsburg, I perceive that in all things ye are too idolatrous. For as much, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent. Because He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained; and He that sacrificeth unto any God save unto the Lord only, he shall be utterly destroyed. Confounded be all that serve graven images, that boast themselves of idols."

Let me quote the first sentences in yesterday's morning paper, one which is considered "quite Christian," because it publishes no Sunday edition and otherwise gives liberal notices of religious matters: "Never was a more royal welcome extended to the followers of the 'cross and crown' than that being tendered the Knights Templar by the citizens of Pittsburg. The hospitality of the Iron City is known the world over, but the demonstration of the present establishes a social precedent—one that will stand for all time." I have been having a Bible reading in my study this afternoon. The echo of distant music informed me that the great conclave of Templars and Masons were moving in procession along Forbes street, three squares from here. My study was on the line of this idolatry. Millions of dollars have been spent on this festival. The "cross and crown" are displayed everywhere. Our cities are aroused. Addresses of welcome are printed in the newspapers in Hebrew, Chinese, Polish and other languages. How many precious, immortal souls will be won for God and for Christ through the instrumentality of all these Sir Knights, high priests, double past grand masters, etc.? How much salvation from sin will come to dying, perishing souls through the efforts of these followers of the "cross and crown?"

Our courthouse, high school and other places have been turned into ballrooms and banquet halls. I am a converted Jew. My Savior found me in the world of sin and satan. I used to like such things; but my Christ told me, "Go take up thy cross, deny thyself and follow me." The Christianity of Jesus Christ definitely separates us from the pleasures that are in the world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but of the world." The religion of the Lord Jesus Christ is established in the hearts of his true follower, and not in uniforms, regalias, badges and feathers. I praise God for having this religion taught in the word; and the Holy Spirit has taken the world out of me. I am amazed to see so many ministers of the gospel of Christ belong to this conclave body. I do not understand their position, and how they dare obligate themselves to such a membership and become tangled in this kind of paganism.

An Allegheny sister, who has been an Episcopalian for twenty years and belongs to the largest church of this body in this city, and where the Knights held services last Sabbath, was quite enthusiastic over the coming conclave. She came under the influence of the power of the gospel several weeks ago as the Lord gave me utterance while preaching on the Holy Ghost. She and her young daughter came forward seeking the Holy Spirit. The Lord answered their prayers and gave them a happy Christian experience. Last week I called on the family and found the mother much exercised about the coming to town of all these representatives of the "cross and crown" and so many Christians would join in the conclave. I opened up the scriptures to her and explained the simplicity of the doctrines of Christ; of His "blotting out the handwriting of ordinances that was

against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, He made a show of them, open, triumphing over them in it. Wherefore, if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Touch not, taste not, handle not. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

She referred to King Solomon as having been a Freemason and about the hoary age of this order. I referred to these scripture texts, which I believe settled Solomon's claim on Freemasonry. "For Solomon went after Ashtoreth, the goddess of the Zidonian, and after Milcolm, the abomination of the Ammonites. And Solomon did evil in the sight of the Lord and went not fully after the Lord as did David, his father." She confessed that her great idol had been shattered.

May the Christian people realize whither they are drifting. May the study of the word of God penetrate the great darkness which is still like a heavy pall upon the people until the day dawn, and the day star rise in your hearts."

Maurice Ruben,
Missionary Evangelist to the Jews of Pittsburg.

KNIGHTS TEMPLARISM.

Some say that Knights Templarism is pledged to the principles of the Christian religion. There is one pledge to wield a sword in its defense, but this only a vain flourish to deceive the unwary. To base on it the claim that they are pledged to the doctrines of Christianity in spite of their third degree affiliation is to deceive and to declare a profane falsehood. Ordinary dishonesty whitens into honesty by comparison, and even profane swearing ceases to be very irreverent. And as for honor, if this passes its test, there is nothing in this world that is not honorable.

Ezra A. Cook—No careful observer will fail to see that Satanic ingenuity could scarcely have contrived ceremonies better calculated to completely terrorize and enslave souls and prepare them to do his bidding. * * * As soon as the Christian public realize what a hideously blasphemous, heaven defying order is in their midst, professedly a defense of Christianity, nay, more, professing to be intensely Christian, we believe a certain destruction awaits the order of modern Knights Templar.

It is significant that at the recent Knights Templar conclave in Pittsburg, the two cities bidding the highest for the next conclave in 1901 were Louisville and Milwaukee, the two strongholds of the liquor traffic. The first ballot resulted in seventy-five in favor of Louisville and fifty-two for Milwaukee. The following was the result of the election of officers: Grand Master, Reuben H. Lloyd, of San Francisco; H. B. Stoddard, of Texas, Deputy Grand Master; G. M. Moulton, Grand Generalissimo, Chicago; H. W. Rugg, Grand Captain General, Providence, R. I.; W. B. Melish, of Ohio, Grand Senior Warden.

A New England pastor: The Woman's Christian Temperance Union regards the interests of the home and finds an enemy of the home in the saloon. Every friend and helper of the saloon, therefore, must be an enemy of the home, and so, practically an enemy of the white ribbon. Such an enemy of the white ribbon is the white apron. In other words, the Masonic or Templar Lodge is practically and effectively an adversary of the W. C. T. U. As by every similar gathering, this was illustrated by the Knights Templar conclave in Boston in 1895. In addition to the immense supply of liquor already there, the Knights themselves made a vast importation. Even this year, when the Knights seemed, to some extent, on their good behavior, drinking and debauchery were, as a mere matter of course, features of the occasion. Going "from labor to refreshment," has been a natural thing for lodges since the time the first grand lodge was formed in a London tavern.

An exchange denounces us as void of Christian charity because we would rule Knights Templars out of the church. But, brethren, if you knew there were in your congregation some members who belonged to a secret brotherhood which imposed an oath or imprecation of double damnation on their souls if they revealed its secrets; if you knew that this dark brotherhood mocks and profanes the Passover by pretending to eat the Paschal Lamb in their feasts; and that, too, when some of their members are hardened saloonkeepers, would you not beseech your brethren to come out from such horrors and associations, and would you not thank God that an association like the N. C. A. is lifting up a standard against such fearful abominations?

James P. Head—Only a few days ago a statement of the condition of the Knights Templar in the United States was made public, which is not creditable to it. Last year, according to the report of the Grand Recorder, 6,995 men were knighted. Against this increase, 1,789 were demitted, 64 suspended for non-payment of dues, and 67 were expelled, the loss aggregating 3,989, or more than one-half the increase. Allowing the net increase to be 3,000 members, the average increase to the 998 commanderies would give to each one about three new members. In spite of all the unprecedented favors by municipal corporations and the press, given to this twenty-seventh Triennial Conclave, the order does not grow.

The Encyclopedia Britannica says: "With wealth, the Knights Templar acquired a taste for luxury; thence came many vices, and one of them, which is generally the source of those that are worse, was alluded to in the popular proverb: 'He tipples like a Templar.' They became oppressors rather than protectors, especially in the Holy Land; renounced allegiance to the Patriarch of Jerusalem and waged war even against Christian sovereigns. They were the opponents rather than the allies of Frederick II., in the celebrated Crusade of which that German monarch was the head, and the partial failure of which was among the least of the treacheries of the Templars."

The United Presbyterian says, on the Sabbath preceding the conclave, many sermons were preached by visiting ministers and resident pastors in praise of the order, claiming that they had done, and were doing, much to honor the cross and to promote the religion of Jesus. Is it an evidence of Christian faith to violate the Sabbath by excursions, to spend the nights in dancing, and to indulge in banquets in which wines and liquors are freely used and intoxication is not unknown? What has the order of Knights Templar done for missions at home or abroad? Have they published Bibles, established schools and sustained missionaries? They are charitable to their own members who have paid their dues. This is not the Christian charity which is to be exercised to those in greatest need.

Rev. W. H. Chandler, Wheaton, Ill.: Take the Boston conclave as an example of the evil tendency of the secret fraternity of Knights Templar. It was "the cream of Masonry," as a brother says. If so, then what must the skim milk be? An eye witness says: "Rum punch and champagne punch flowed freely." Many of the commanderies kept open house to all comers. Whisky, gin, sherry and other liquors were consumed on a large scale and there was carousing on every hand. The fallen woman was there in large numbers and plied her trade without hindrance, showing conclusively the presence of a large number of equally fallen men. Rev. J. P. Stoddard wrote of it: "There were records over which angels might weep, and from which every virtuous man and woman must turn with agony too deep for expression." The head of the order in Massachusetts, and the man who took the lead in the honors of the occasion, was Medford Lawrence, a distiller, who sends thousands of barrels of rum yearly to Africa. "Evil communications corrupt good manners," "associations beget assimilation." There is a downward tendency in this fellowship, because the inspiring genius of the whole concern is from beneath. The associations of Christianity are upward. The path of the just is as the shining light that shineth more and more unto the perfect day.

The "United Presbyterian" of Pittsburg devotes several pages of editorials to the Knights Templar conclave. It calmly and conclusively proves that Knights Templarism in its lower degrees is Christless, that men of all religions and of no religion unite in its worship; that their oaths are extra judicial, that they swear to obey a code of unknown laws, that their influence in society and in the political world is dangerous, that they teach a false religion; that while they profess to teach the fatherhood of God and the brotherhood of men, they reject the only Mediator between God and men, and that they run across all God's divine institutions of family, church and state. In striking contrast with the United Presbyterian were the editorials in the Boston Congregationalist after the Knights Templar Conclave in that city, in trying to show up the pagan system as a grand Christian institution.

Prof. D. B. Willson, of Allegheny, devotes over a page of the Christian Nation of New York to an account of the Templar Conclave in Pittsburg. He says the work of decorating public buildings and Masonic buildings was carried into the Sabbath, Oct. 9. The streets of Pittsburg on that day were filled with arriving companies. A special service was held in the morning in Trinity Episcopal Church to assembled Knights, while Rev. C. L. Twing, of Brooklyn, who is Grand Prelate of the Grand Encampment, preached a sermon, glorifying Masonry, as giving a higher conception than Christianity "of God, man, life, death and immortality." There was continuous dancing and performance at Tancred Commandery. The California Commandery brought with them a half carload of wine. The Commercial Gazette of Oct. 14 said: "Fifteen tons of champagne was given away yesterday in quart bottles, almost every visiting knight carrying one with him when he left. One-half of it was gone by noon, but more is on the way. Yesterday afternoon it had disappeared, but another carload will arrive to-day to be served in the same lavish manner. Besides the champagne, 250 cases of other wines were given as souvenirs to the visitors." At the grand reception ball, which was the greatest crush during the conclave, dancing was kept up till 5 o'clock in the morning, the megaphone being used to call the figures. And yet the greatest shame of all, this hellish debauchery was held under the banner of the cross, and everywhere that sign was seen — on public buildings, on business houses, even, of Jews, on private houses, and over bar rooms and every kind of resort.

Rev. W. Easton—The guilty conspiracies of such secret societies have again and again convulsed Europe to its center. And should such societies gain the ascendency in our own country, how long would it remain the land of liberty and peace? When our rulers and laws are selected, "ordained and established," in a secret hall, and all the mystic brotherhood bound to carry out the schemes of the leaders, the liberty of the people is a mockery. As you would not see issuing from the secret halls and midnight conclaves of these banded associations, ambitious tyrants, to spread discord and desolation through the land; as you would not look on our free institutions withering in the grasp of a secret tyrant; as you would not see our country made an arena for these secret and selfish bands to seek their own aggrandizement; as you would not see this worse than Lernaean hydra, this many-headed monster, palsying by its venom, and crushing in its grasp the fair genius of liberty; as you would not sharpen the sword which filled Europe with slaughter; as you would shudder to see the lakes and rivers of our beloved land dyed with the blood of brothers; our present peace and prosperity exchanged for the shrieks and blasphemies and blood of the battlefield—exert every effort, use all your influence to drive these dangerous and deadly institutions from the country.

Rev. H. L. Kellogg once wrote: "The great moral conflicts of the ages center about the cross. Satan knew what that cross meant for his dark realm and for forty days struggled to keep it from rising on Calvary. He staked His all on the last temptation—the kingdoms of the world and the glory of them—and lost. But he wishes men to persuade themselves that they have recognized the King of Zion. So the Masonic lodge, which in its fundamental degrees and

principles rejects Christ, that it may call Jews, Moslems, Parsees and 'the worshipers of Deity in every form' brothers, is preparing for a great Christ celebration in the opening year of the next century. Why object? Because the Knight Templar oath is awful blasphemy. Their ceremony of initiation is a mockery of death and the judgment. Their vow to draw their swords in defense of the Christian religion is an unmeaning form. Their regalia, dress, arms, and military parade is as far from the humility, simplicity and meekness enjoined by Christ, as the east is from the west. They profess to be the 'Christian degree' of Masonry. But they come into the commandary from the Blue Lodge without any change of belief or sentiment toward Christ. In the Blue Lodge they denied Him. They go on into the Mystic Shrine or into the Scotch Rite without needing any change of conviction; in one they practice Mohammedanism, in the other Baal worship. Therefore, the Knight Templar degree in reality more grossly insults Christ than any other, because of their very pretense of recognizing Him."

Jonathan Blanchard—The Masonic Templars' Christ, it is he that "tyles" the door, taxes the petitioner, and swears the initiate to "secrecy and silence." It is the Masonic Christ, that doles out grips and passwords and signs for money. It is the Christ of the "secret chambers" that says "I will give you all the kingdoms of the world and the glory of them," if you, like the Mohammedans, will arm and organize and fight to extend my kingdom. It is the Christ of the "Conclave," "the red dragon" of revelation, flooding the earth with counterfeits and frauds in the name of liberty and virtue, under the sacred symbol of our Lord's passion on Calvary, that says, Put on the sword. It is the Christ of the lodge, the "Bacchus" of profane history, the "Baal-peor" of Moab, that proffers "mixed wine" and enacts a strange law of adulterous and wanton indulgence for his devotees. It is the Christ of "Her whose house is the way to hell, going down to the chambers of death," that says, "stolen waters are sweet and bread eaten in secret is pleasant." But the Christ of God says, "Put up now thy sword," "Stand and speak in the temple all the words of this life." "Be not drunk with wine wherein is excess," "But fornication and uncleanness or coveteousness, let it not be once named among you as becometh saints." He strictly taught that his followers should maintain lives of self-denial through love to him. "If any man will come after me, let him deny himself and take up his cross and follow me;" and "he that taketh not his cross, and followeth after me, is not worthy of me."

Rev. H. H. Hinman, Oberlin, Ohio: The Knights Templars are Christians only in name. Though each Sir Knight has sworn to draw his "sword in defense of the Christian religion," and, in the fifth libation has drunk wine from a human skull, and declared that, "as the sins of the whole world were laid on my Savior, so may the sins of the person whose skull this was be laid on me in addition to my own, if I shall ever willfully violate any obligation of Knighthood," he has not necessarily ever professed to give his heart to God, to profess personal faith in Christ, or even to live a life of outward conformity to Christianity. Knight Templarism is an army with weapons of steel, and a most admirable military drill. Exactly what they are fighting, it would be difficult to say. They are doubtless prepared for any emergency and could use their swords anywhere for "the good of the order." But since there cannot, in the nature of things, be anything more unlike than the spirit and practice of war and the spirit of Christ, so there can scarcely be anything so truly the opposite of Christianity as Knight Templarism and its kindred military societies.

Says the United Presbyterian: "It is now announced in a Washington dispatch that President McKinley will not be able to stop off in Pittsburg to review the Knights Templar parade on Tuesday, Oct. 11, as he must be in Omaha Oct. 12. It is probable that the President does not desire to be present on that occasion. He, perhaps, feels as many other sensible people feel, that it would not be in keeping with the dignity of the President of the United States, or his relation to all the people of the country, to identify himself even as a spectator with the 'Illustrious Knights.' Mr. Mc-

Kinley, probably, like many other good men, connected himself with this body in his younger days, but now sustains a merely nominal relation to the order. 'When I was a child, I spake as a child, I understood as a child, I thought as a child, but when I became a man I put away childish things.'" If a Masonic paper published at Richmond, Va., and the American Tyler can be relied upon, President McKinley, a few months after his inauguration, underwent the degrading heathen ceremony of initiation into the Knights of Malta. We would fondly hope that the motive above stated prevented his attendance at the Pittsburg conclave, but we have our doubts.

AN IMMORAL INSTITUTION.

REV. J. S. T. MILLIGAN.

The lodge in its very nature cannot be a moral institution. Its god or supreme authority, whether called "the great architect of the universe," "the great Sachem," or the goddess Ceres or Ashtaroth, are such uncertain and mythical characters that they afford no solid basis for moral character. Therefore, because:

1. The god of the lodge is a heathen god, their morality must be of the same character.

2. The lodge rejects Jesus Christ, the only comprehensible manifestation of God. It is Christ who reveals the divine character and will. "No man knoweth the Father but the Son, and he to whom the Son revealeth him." Any system or individual that ignores Christ is in darkness and walketh in darkness, and has not the light of life in either its moral or spiritual aspects.

3. The lodge uses the Bible only as a symbol. The decision of the Grand Lodge is final in morals, the Bible to the contrary notwithstanding; whereas, the Bible contains not only the precept but the illustration and exemplification of all moral character and conduct.

4. The moral and regenerating influence of the Holy Spirit is ignored in the lodge. It is no condition of membership, and the natural man cannot receive the things of the spirit, nor know them, for they are spiritually discerned.

5. The oath or pledge of the lodge to conceal and never reveal the secrets of a brother, and to screen and relieve him in his crimes—less murder and treason—is surely not in harmony with the Bible rule, not to suffer sin in a brother, and with the declaration that open rebuke is better than secret love.

6. The lodge recognizes no one religious system as a standard in either religion or morals.

7. The fact that the lodge convenant is declared irrevocable, and is not under the supervision of either church or state undermines that authority and wholesome restraint that is helpful to a pure life.

8. The fact that lodge members do not, and are pledged not to, come to the light is evidence that their deeds are evil.

9. The many crimes laid at the door of the lodge proves it to be a dangerous school of morals.

10. The fact that their authorized deliverences on moral questions are few and far between, or are entirely wanting, and that the immoral gather to their conclaves, and that the immoral speak well of them, reminds us of the maxim that birds of feather flock together, and brings under the woe pronounced on those of whom certain ones speak well.

Our Question Drawer.

If you do not see what you want ask for it.

Question—Where can I find authority for the statement in the last Cynosure that a stone sent by the Pope for the Washington Monument was broken up and thrown into the Potomac?—A. L. D.

Answer—In a volume entitled, "Notes on Washington," or "Ten Years at the National Capital," by Jane W. Gemmill. This outrage occurred in 1855. Among a large number of stones presented by States and foreign countries, as well as by a variety of civic and church organizations, was a block of marble presented by the Pope, which was the only stone refused—and not only refused, but hammered into pieces and the pieces thrown into the Potomac River. And then Freemasons who instigated and led in this disgraceful act, and who are the most selfish, intolerant anti-republican and anti-Christian of sects, had the brazen effrontery to assume the honor of laying the corner stone of this national monu-

ment and covering its walls with their inscriptions.

Question—How would you undertake to hold an anti-lodge meeting in a town where neither church, schoolhouse nor hall can be obtained, and where lodge influence strongly predominates?—W. R. B.

Answer—Try this plan: Invite what friends you can influence to a meeting in your own home. If you can get no minister or public speaker, then get a good reader to read some good article or address on the lodge question. You can arrange an interesting program of readings, recitations, songs, etc.; some refreshments might be served as an attraction. The W. C. T. U. has been a power in molding public sentiment by such parlor meetings.

Question—Would our lecturers not encounter less opposition if they were to go to a town unannounced and unarranged for?—J. W. F.

Answer — Perhaps there are cases where this might succeed, but our Lord's method, when holding meetings in the cities and villages of Judea, in sending disciples, "two and two before his face into every city, and place, whither he himself would come," is the best way still to insure a meeting. If the anti-secret lecturer can't afford to send disciples ahead to arrange for the place of meeting, lodging, etc., he can at least send a letter or postal card.

Question—When and where, and by whom was the Masonic rite of Memphis originated?—R. S. W.

Answer—Mackey's Lexicon says that this rite was first instituted in 1839 at Paris, then at Marseilles, and afterward at Brussels, by two French Masons named Marconis and Moullet. It consisted of ninety-one degrees. It is a Masonic branch system, which acknowledges obedience to the atheistic Grand Orient of France, and performs its functions within its bosom.

Chun Ying was recently killed by a Chinese high-binder, because he cut rates on contracts to make overalls and shoes at San Francisco.

Editorial.

TRUE MORALITY.

Morality in its shortest and best definition is conformity to the true moral standard, which is the moral law, summarily comprehended in the Ten Commandments. Apart from this standard there is no true definition or standard of virtue. That this is the only true and perfect rule of morality ever given to the world is the testimony of every legal authority worthy of notice. Jonathan Blanchard uttered important fundamental truth when he said:

"There can be but one moral system in the Universe, whose author and executive is God. And for this plain reason, that a second Infinite, if distinct, must displace the first. And the badge and binding force of this moral system; the very bottom on which right and wrong rest is worship, which binds mind to the God of mind. Now the one point which we make is that these secret societies, by substituting another worship for the true, in effect displace God from His own moral system, and so destroy it; that, in short, horrible as it may seem, there is no obligatory right and wrong in a lodge!"

A BOLD ROBBERY.

Rev. E. H. Brown, of Lynnville, Iowa, and State Secretary of the anti-Secret Association, writes that a few months ago an old man over 80 years of age was taken sick in Iowa Falls. He had been an Oddfellow for twenty-five years, and had paid up all his dues. Many times his wife, who is also over eighty, took in washing to get money to pay lodge dues. He had been sick over a month, when the Oddfellows were asked for help. Then the leading Oddfellow in the city came and sat by the bed-side of that poor, suffering man and made him a proposition, that if he would make the lodge a deed of a house and lot, which he owned in Hubbard, Iowa, so that it should be theirs at his and her death, the Oddfellows would send a man to nurse him, furnish a doctor and bury him and take care of the widow until her death, and do the

same for her. "And," said he, "if you don't give us the deed we will drop you immediately." The house and lot were worth $1,000, and rented for $12 per month. The old people were alone, old and helpless. Realizing their condition, they made out the deed. The nurse came and for nearly two months the old man lingered and finally passed away in early summer.

He was followed to the grave by the roughest and most profane men in the city, and then came the report of the charity of the Oddfellows. The widow, now 84 years old, is furnished with three small rooms in a basement and given $5 a month while she lives. Counting the funeral and nurse expense at $170, it is estimated that the lodge has a profit of $830 in the deal. Suppose the wife should live five years, there is $300 for her support, leaving still for the lodge a clear profit of $530, besides the income from rents all the while. The widow wept as she told me how they were treated after paying dues for twenty-five years. I exposed the orders and their sham charity soon after and caused no small amount of indignation among the lodge members. I mean to stand against everything that stands against my Christ and His church.

IS LIFE INSURANCE WRONG?

The pastor of the German Lutheran Church of Bristol, Conn., is Rev. Otto Duessell, a member of the Missouri Synod, and a young man of fine appearance and well educated. He preached a strong sermon against life insurance, which was reported in the daily press and caused nearly all the members of his congregation to cancel their policies, and the insurance agents to rise in arms. The church where the famous sermon was delivered is on Orchard avenue. It is unpretentious, but the congregation is large and Mr. Dussell wields a great influence over them. He said:

"While I am pastor of this church none of my parishioners shall carry life insurance if I can help it. The teaching of the German Lutheran Church is that God must be depended on in all of our troubles to relieve us. Our lives do not belong to ourselves. They belong to God. When one speculates on his life, he is speculating on something which does not belong to him, and is, therefore, a swindler. Life insurance is nothing more than a speculation, and he who gains money from speculation is defying God. Speculation is a gambling game, and gambling is forbidden by the rules of all Christian churches. The first commandment reads: 'Thou shalt have no other god before me.' When a man speculates on his life, which does not belong to him, he is flying in the face of God, who is the author of life, and who is to say when this shall cease to exist. There is no chance of a misunderstanding of my position. I am utterly opposed to this line of business. I will not have it myself and I don't propose that my parishioners, who are professed Christians, shall show their doubt of the power of God, who has given us His promise that the faithful shall be protected. 'The Lord will provide.' "

DIED IN THE LODGE ROOM.

A special dispatch dated Elyria, Ohio, Oct. 5, say that Dr. W. F. McLean died suddenly of heart failure in the Masonic lodge room that night while working a degree in Chapter Masonry. He was a prominent physician and surgeon for the Lake Shore Railroad. He was acting as an officer of the lodge at the time of his death. The excitement and exertion connected with working the degree was doubtless too much of a shock for the doctor's nerves. He is but one in a long list of victims summoned to the judgment bar from the exciting ordeal of a lodge room initiation. Our readers will not forget the tragic death of Rev. J. W. Johnston of the M. E. Church South, at Huntington, W. Va., during his initiation into the Royal Arch degree, on the night of Jan. 10, 1890. It also recalls the death of Charles Wetter, proprietor of a hotel at Winthrop, Minn., on the night of Dec. 2, 1896, while being initiated into the Mystic Shrine, in Masonic Temple, Minneapolis.

"All secret, oath-bound political parties are dangerous to any nation, no matter how pure, or how patriotic the motives and principles which first bring them together."—U. S. Grant.

VERDICT NOT SO OVERWHELMING.

The author of the book, "Fraternal Life Insurance Exposed," W. B. Denton, sent a copy to Rev. P. A. Rohrbaugh, editor of the Kansas M. E. Church paper at Wichita, who published a notice of the book and also wrote the author as follows: "I have read your little booklet with no visible sign of change in my mind. I want to apologize to you for my seeming caustic reference to your letter which I published. I have no doubt of your sincerity and honest intention in your position. But the overwhelming verdict of the best thought of the times is against you, and in my judgment to discuss these matters with you would be a waste of time and a profitless task, so you will excuse me from opening the columns of my paper to the discussion. I have been a member of a number of such organizations, have studied them from many sides and seen their work and results, and would have no hesitation in asking God's blessing on them. I believe it is on them, and he is making them to prosper because they help humanity."

To this Bro. Denton replied as follows: "No apologies are due for your comments on my letter you so kindly published. But I beg to emphatically deny that 'the overwhelming verdict of the best thought of the times is against me.' You might say popular thought, but not the best thought. The Bible is against you, which can easily be shown. More than twenty-five Christian denominations prohibit membership in secret societies, while thousands in other denominations silently disapprove. The Christian and Missionary Alliance is the spiritual cream of the churches. In a recent letter from A. B. Simpson, its founder and president, he says in reference to this subject: 'The Alliance quite agrees with you in your objections to these foolish, secular and social organizations.' 'For we trust we have a good conscience; in all things willing to live honestly.'

"You lodge people don't want the question of conscience agitated, for that would not be conducive to the growth of your orders. How can it be honest for you to go into a scheme where all expect to get a large amount of money for a small sum, leaving the vast discrepency for some one else to lose. 'Thou shalt not steal.' The Bible says, 'Do good to all men, especially to those of the household of faith.' Wickedness is but little bar to brotherhood (?) in your societies. How can God bless an order which makes selfish preferences contrary to the teaching of His word? You mistake the power of satan for the blessing of God. I fear the devil is deceiving you with a little white-washed sympathy fraternity and humanity. Your A. O. U. W. number was a reproach to Christianity in general and to yourself and the Methodist Church in particular. As the church endorses and unites with worldly and ungodly concerns, in that proportion must it lose spirituality. When the average Methodist church organization increases less than one member in a year, it is well to ask the cause of this sad degeneracy. It may be answered, in part at least, in the fact that many of our members, ministers, officers and editors, have joined hands with 'The unfruitful works of darkness' and steal in purpose if not in fact through life insurance."

We remark in addition to what Bro. Denton has said that this editor of the "Western Methodist" should certainly widen his course of reading on this question. We would suggest that he read John Wesley's comments on Eph. 5: 11, in his sermons, Vol. 2, p. 204. Let him also read the testimony of John Wesley as reported in the New York Christian Advocate of February, 1884, "What an amazing banter upon all mankind is Freemasonry." Also the testimony of Peter Cartwright, "Masonry originated with the devil and will end with the devil." Let him read Dr. Adam Clarke's comments on Eph. 5: 11, and the strong testimonies against secret societies of Albert Barnes, Alexander Campbell, Joseph Cook, D. L. Moody, Richard S. Storrs, Chas. G. Finney, Geo. F. Pentecost, Dr. Carradine, Howard Crosby, Frances E. Willard, and Mary Allen West. He should read also the testimonies of such statesmen as President John Quincy Adams, Millard Fillmore, Wendell Phillips, James Madison, Thaddeus Stevens, U. S. Grant, William H. Seward, Daniel Webster, Charles Sumner, Edward Everett, and Lord Beaconsfield.

We would remind him also that Dr.

Francis Lieber, whose work on Civil Liberty has been for a generation the best text book in our best colleges on political science, says: "Secret societies in free countries are cancers, against which history teaches us that men who value freedom ought to guard themselves most attentively." And above all we refer him to the testimony of Christ, who when on trial for treason against the Roman government, and asked by the high priest concerning his doctrine, replied, "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." Now, as the editor of the "Western Methodist" says that the overwhelming verdict of the best thought of the times is on the side of the lodge, will he please give us a few names of these best thinkers that we may have their testimony on this question clearly before us.

WASHINGTON NOT A MASON.

The saying that "A lie will travel a mile while the truth is pulling on its boots" has another illustration in the fact that in the Standard Dictionary, published by Funk & Wagnalls, of New York, George Washington is represented as a York Rite Mason. Rev. W. G. Ellis, evangelist, at Portland, Ore., writes:

"Why is it that one of the greatest literary productions of the age, Funk & Wagnalls' Standard Dictionary of the English language, professing in its preface 'to give in complete and accurate statement, in the light of the most recent advances in knowledge, the meaning of words,' etc., should, in its definition of Freemasonry, on page *722*, give a full cut of Washington, with these words underneath, 'George Washington in the regalia of a free and accepted Mason of the York Rite, and wearing the Masonic apron, worked for him by the wife of Lafayette?' It defines Masonry as holding 'the avowed principles of charity, brotherly love and mutual assistance.'

"Is not this a libel on Washington? It has been demonstrated, by proof the most satisfactory, that Washington was a seceded Mason who, in his riper years, repented of his youthful folly in foreswearing himself. It is a matter of history that, when the anti-Masonic excitement ran high in Pennsylvania, after the murder of Morgan, that the Legislature of that State requested Governor Ritner to write a vindication of Washington from the disgrace of having belonged to secret societies. The Governor proved, from the most authentic documents that, in 1768, Washington had ceased regular attendance on the lodge and that he was never Grand Master or Master of any particular lodge, and that all letters said to be written by Washington to lodges are forgeries. He also proved from the records of King David's Lodge, Newport, R. I., that in 1781 it was not agreeable to Washington to be addressed even as a private Mason.

"Are Funk & Wagnalls running a Masonic publishing house, that they thus represent the father of his country in the fig leaves of his sin and shame in order to obtain the patronage of Masons? Why did they not picture him with the cable-tow around his neck, and neither barefoot nor shod? Why did they not picture him as he was knocked into the blanket with the setting maul of Jubelum? Why not also picture the lodge members standing around holding their noses because of his putrid corruption as he was raised by the lion's paw grip to a perpendicular and five points of fellowship?"

We are sorry, indeed, that this false representation of Washington has found its way into this popular dictionary. It must have stolen in through the agency of some Masonic contributor, for we can scarcely believe that its editor and compiler, Isaac K. Funk, D. D., can be ignorant of the anti-Christian character of Masonry, and that it is a slander on the character of Washington, in face of the above facts, to claim him as a Mason, and especially that he can be ignorant of the fact that Christian sentiment has become so enlightened on this subject that scarcely a spiritually minded minister or evangelist, or a successful Christian worker can be found in the ranks of Freemasonry, and that upward of twenty-two religious denominations exclude Masons from their communion.

Say ye not a confederacy to all them to whom this people shall say a confederacy; neither fear ye their fear, nor be afraid. Isa. 8: 12.

WASHINGTON AND FREEMASONRY.

On both sides of all reform issues, the "good man" argument has been unduly emphasized. It is seldom that prominent public men pay much attention to reformatory measures in the early stages of their agitation. Great stress has been laid on the attitude of George Washington to Freemasonry. Jonathan Blanchard made a careful study of what all reliable historians have written on Washington's connection with the institution, and his testimony is of the highest value. He has said that in the year of the publication of that terrible anti-Masonic revelation, entitled "Freemasonry a Conspiracy Against All True Religion and Just Government," by Prof. Robison, LL. D., Rev. G. W. Snyder, of Fredericktown, Maryland, sent a copy of this book to President Washington, receiving from him a letter of thanks, saying, "I have not been in a Masonic lodge more than once or twice in the last thirty years."

Jonathan Blanchard says, "This, in a soldier, would be desertion, and in a church member, a denial of his faith. These words of Washington were written sixty-five years after Masonry had been introduced into this country in 1733. The lodge was in its vigor. It was twenty-eight years before the murder of Morgan; no outside movement had ever been made against it, and Washington's withdrawal was caused by what he had learned in the lodge itself. This Washington and Snyder correspondence has since been challenged, scrutinized and verified by Jared Sparks, president of Harvard University, and biographer of Washington, who had his manuscript letters."

A. R. Spofford, LL. D., who was principal librarian of Congress in 1865, and a member of several historical societies, says, in an article on the city of Washington, in Johnson's Universal Cyclopedia: "The first capitol was erected on the same site, the corner stone laid by George Washington Sept. 18, 1793, seven years before the removal of Congress to Washington." Dr. Spofford makes no allusion to George Washington, laying this corner stone as a Freemason; neither do any of the Cyclopedias to which we have access.

The strongest effort to make this appear is by Dr. John B. Ellis in his book, "Sights and Secrets of the National Capitol." In describing the laying of the first corner stone of the capitol he says, "Sept. 19, 1793, a grand Masonic, civic and military procession was formed in front of the President's house, and marched to the site of the capitol. Then the Grand Sword Bearer, followed by George Washington, marshaled the Masonic fraternity between the double lines of the procession to the corner stone. The Grand Marshal handed to the commissioners a large silver plate with this inscription:

"'This southeast corner stone of the capitol of the United States of America, in the city of Washington, was laid Sept. 19, 1793, in the thirteenth year of American Independence, in the first year of the second term of the Presidency of George Washington, whose virtues in the civil administration of his country have been so conspicuous and beneficial as his military valor and prudence have been useful in establishing her liberties; and in the year of Masonry 5793, by the President of the United States, in concert with the Grand Lodge of Maryland, several lodges under its jurisdiction, and Lodge No. 22, from Alexandria, Va.'

"There were several rounds of artillery, and the plate was delivered to the President, who, with the Grand Master and three Worshipful Masters, deposited the plate in the corner stone and poured corn, wine and oil upon it. A prayer was then offered, the Masonic rites celebrated, an oration delivered by the acting Grand Master, and the ceremonies concluded amidst the thunders of artillery, and then there was a sumptuous feast."

Dr. Ellis also narrates the laying of the corner stone of the Washington monument, which weighed twelve tons. In it was a zinc-lined chamber in which was deposited Masonic records, etc. He says, "The Grand Master wore the apron and used the gavel with which George Washington laid the corner stone of the capitol." In spite of this effort to mix up George Washington with this heathen ceremony of corn, wine and oil pouring, we still are unable to find clear proof that he participated in the exercise in any other capacity than as a civil ruler of a great nation.

PROMOTES ANARCHY IN THE STATE.

President C. A. Blanchard says: "In addition to the ruin wrought in personal character, and the crippling of the church, there is imminent danger of anarchy in civil affairs, as a result of secret society influence. The World Almanac for 1892 reports for the preceding year over 5,000 murders in the United States. It reports about 125 legal executions, and 192 lynchings, the latter being largely in the South, where negroes were the victims. It is well understood that if a criminal has means, it is difficult to convict; and there are many who believe that Freemasonry and similar societies are continually causing miscarriages of justice. Members of these orders, however, deny that lodges corrupt courts, and affirm that in cases where members of secret associations steal public moneys or commit other crimes, and go unpunished, the lodge is not their protector. Under such circumstances it is needful to examine the obligations of the orders; and the slightest inquiry shows at once that, whether these orders do protect criminals or not, they are well adapted to do so. The oath to conceal a brother's secrets, and to recognize his signal of distress, are such obligations as a bad man would wish to use in case of legal difficulty.

"Of course, it is not affirmed that all members of these orders will recognize and obey these oaths. Some will, some will not. But the lodge man who, under such circumstances, is true to his civil duty breaks his secret society oath. All history confirms this interpretation of the oaths of the secret orders. In Italy, France, Great Britain and the United States failures of law are proportioned to the power of the lodges. In the time of the French revolution, in the efforts to suppress brigandage, in the great American rebellion, in the endeavor to get back money stolen by a State treasurer, the same course of events may be traced. Some secret current interferes with navigation, so that one who does not understand it can never calculate his course."

They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. Job 24: 13.

IT JUSTIFIES MURDER.

Elder David Bernard, a Baptist minister who, says John Quincy Adams, "was a man of good repute and blameless life and conversation," puts this even stronger than President Blanchard. He had taken fifteen degrees in Freemasonry, and was Intimate Secretary of the Lodge of Perfection. He resided at Covington, N. Y., when Morgan was murdered, and says that his brother Masons justified both his abduction and murder. He says: "A meeting of the lodge in Covington was soon called, the object of which was to concert measures for an agreement among the fraternity, in what they should say in relation to their outrages, and to attend to members who were disaffected with their proceedings. I attended for the purpose of freeing my mind.

"When the lodge was duly opened and the subject introduced, I rose, and, in the most decisive manner, disapproved the conduct of the fraternity in their violation of civil and moral law. The meeting was long and horribly interesting! The true spirit of the institution was manifested, especially toward me. For the introduction of Elder Stearns' book, and the honest expression of my sentiments, I was most shamefully abused. The murder of Morgan was justified, and everything said that was calculated to harrow up the feelings of a patriot or a Christian. Elder A——, a Knight Templar, being present, boldly asserted that if he should see any man writing Masonry, he would consider it his duty to take measures to stop him; that, as cities and churches had their laws with a right to inflict their penalties, so Masons had their laws with the right to inflict the penalties to them, and that the lodge was the place to try a Mason, and, if Morgan had been writing Masonry, and his throat was cut from ear to ear, his tongue torn out by the roots, and his body buried beneath the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, he could not complain of not having justice done him! 'Amen! Amen! Amen!' was the audible response around the room."

Do you make this great and vital anti-secret reform a subject of your daily prayers?

SECRET DIPLOMACY.

The following extract from a speech in London by the great Hungarian statesman, Louis Kossuth, is even more practical now in the diplomacy of nations than when it was uttered. He said: "I cannot forbear, having spoken some words on the importance of foreign affairs, and especially in respect to the city of London, stating that I believe the time draws near when, for the whole world in the management of diplomacy, a radical change must take place. The basis of diplomacy has been secrecy; and there is the triumph of absolutism and the misfortune of a free people. I hope soon this will cease, and foreign affairs will be conducted by that power which must be the ruling one in a constitutional government—public opinion. I scarce can see how it is possible that this principle of secrecy in diplomacy got ground, not in England only but throughout the whole world, when a question of a single penny of the national property could not be disposed of without the consent of the people.

"How are the interests of the country guarded and carried out in respect of these foreign affairs? There is a secrecy which would be dangerous to the interests of the country, and to constitutional liberty to develop. Not only that the people should not know how its interests are treated, but even after the time has passed, they should be told, 'The dinner has been prepared and eaten, and the people have nothing to do but to digest the consequences.' What is the principle of all evil in Europe? The encroaching spirit of Russia. And by what power has Russia become so mighty? By its arms? No; the arms of Russia are below those of many powers. It has become almost omnipotent—at least, very dangerous to liberty—by diplomatic intrigues. Now, against the secret intrigues of diplomacy, there is no surer safeguard or more powerful counteraction than public opinion. This must be opposed to intrigues, and intrigues are then of no weight in the destines of humanity. You will excuse me, my lords and gentlemen for these hints. I hope the English people will feel the truth of these humble remarks, and that they will not be quite forgotten."

MR. RONAYNE'S NEW BOOK.

I have been frequently urged by friends of the anti-secret cause throughout the country to write the story of my life showing how the Lord has led me first out of popery in the south of Ireland, delivered me from the terrible persecution that ensued, brought me to Quebec, Canada, there sought protection in Orangeism, became a Freemason, hoping still to flee from Romanism, experiences in Chicago before and during the great fire of 1871, and then in 1875 brought me out of Freemasonry and called me to witness against that pagan iniquity by publicly working the Masonic degrees, and, last of all, brought me to a knowledge of Himself through faith in the Lord Jesus Christ.

I am now engaged in writing this book. It will contain about 200 or 220 pages, bound in cloth, and expect (D. V.) to have it published by Feb. 15, and I wish to say that every one sending me one dollar, with name and address plainly written, shall receive two copies by mail. This was the way I published the "Master's Carpet," The Cynosure kindly permitting me to make a similar appeal to the one I now make. I shall be glad of any advice or any suggestion that friends may have to offer, and hope that by God's blessing my present effort will be a still stronger testimony of His truth than anything I have heretofore written.

Please address E. Ronayne.
104 Milton avenue, Chicago, Ill.

Are there any of your neighbors to whom you have not spoken of The Cynosure as a light shining in a dark place?

Seceders' Testimonies.

Nathaniel Colver, D. D., who died in 1870, and who was the organizer and for many years the pastor of Tremont Temple Baptist Church, was a seceder from Freemasonry, his renunciation of it dating from 1829. He says: "I am free to say that it is my deliberate opinion that the vicious character of Masonry, and its guilt-concealing and barbarous oaths are such as not only to release all

from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. It sits at this moment as a nightmare on all the moral energies of government, and utterly paralyzes the arm of justice. It tampers with all our civil matters and carries its monopolizing partiality through all our social and civil relations. Its persecutions are to be dreaded. I warn you to count the cost before you assail it. I myself have endured its persecutions so long and so severely that I cease to dread it in some measure, but I fear for others that provoke its hostility."

W. J. Walthall, Prescott, Ark.—Your question with reference to Masonry is very important, though many never stop to give it any thought. I have little patience with such people. I was once a Free Mason, but the light shone into my soul, and I had to give it up before I could get peace. It was one of the things I had to surrender after a hard struggle. Masonry is certainly bordering on blasphemy. I cannot see yet that it is my duty to divulge the secret work. I am persuaded that it is enough for us to expose the evils of it. It is not through any love or endorsement of Freemasonry that I do not reveal it. I simply question the propriety of so doing.

W. M. Beden, Hadley, Mich.: I was lately in the office of our flouring mill when the miller said to a neighbor: "In the order of Maccabees is no place for a Christian. When I was seeking the baptism of the Holy Spirit the Lord told me to come out from among them. I felt that I could give up Masonry and Oddfellowship, but, with my three motherless children to provide for, how could I leave the Maccabees and the Foresters? But I came out and promised the Lord I would have nothing more to do with the lodge, and, ever since, I have been a happy man and have enjoyed God's presence and blessing as I never did before."

Bro. Jasper Tucker, Spring Arbor, Mich.: Many years ago, when I began to seek salvation through Christ, I was attending meetings in the Free Methodist Church. They required their members to give up all connection with the lodge, and, as I was a Free Mason, I felt that I could not sacrifice my lodge connection, so I went eight miles to attend revival meetings in an M. E. Church. I knew they would not require me to give up my Masonry. But at these meetings I could find no peace for my troubled conscience, so I concluded to return to the Free Methodist meetings and there find salvation and peace. Then I thought I would unite with the M. E. Church, in which I could hold on to my Masonry. I knew many of their ministers were Masons, and the kind of religion I wanted was that which would tolerate the lodge. But no peace came to my soul. God did not have that kind of religion for me, nor does he have it for any one, for the Bible which Masonry falsely calls its first great light, condemns that kind of religion from beginning to end. No man can live near to God and take such oaths as Masonry imposes. I found that I had to give up the lodge for Christ's sake. Then I experienced salvation, and ever since have felt that the lodge is an enemy of Christ, and I cannot enjoy Christian fellowship with Masonic ministers or members.

H. M. Hugunin, 491 West Madison street, Chicago—I became interested in Oddfellowship, and joined one of its lodges at the age of about twenty-three—at a time when I was worldly-minded and unsaved. It suited my character and inclinations exactly, since it appealed to my love of mystery and secrecy, and threw me upon my "honor" as a man. I doubt now, however, if it served to make me more "honorable" than I had previously been. But it presented, also, several captivating social features—mutual benefits (as they then seemed), and "brotherly" intercourse, in various ways very pleasant to an ardent, unregenerate young man who had not yet learned the purpose for which he was created. I saw nothing bad in the order. I defended it as others did. I went further, perhaps; I said there was nothing in it contrary to the Scriptures. We had quotations from the Bible—with all reference to Christ left out; but that, to me then was of little account. We had the "golden rule," the parable of the Good Samaritan, and lessons about death and the vanity of life (outside the lodge), and altogether I thought it was a very good thing for

honorable young men. So I remained an Odd Fellow for many years. Then I had another experience. The Spirit of the Lord came to my help. He found me in serious affliction, beyond the power of deliverance by man. He found me praying, not only for release from my great physical and mental trouble, but supplicating, in deep contrition, for pardon and reconciliation with God. True to his promises to us through Christ Jesus I found forgiveness and peace in his grace. In this changed condition I went again to the lodge, but it had lost its charms. I went through my duties according to the ritual, but my interest in them was gone, and the whole performance seemed so insignificant and worthless that I said: "This is no place for me any longer. I have something so much better now." I went there once or twice more, and then I dropped out of the order forever. I did not openly renounce it. I simply left it, just as I quitted some other things at that time, because it had become distasteful to me. Then I was satisfied and happy.

The fraternalism of Oddfellowship, so far as my experience in it went, is largely founded, verbally, upon the Bible story of the friendship of David and Jonathan and their covenant at the stone "Ezel" (I. Samuel 20: 16-25), and our Lord's parable of the Good Samaritan (Luke 10: 25-37), both of which are introduced into its ritual to illustrate the doctrine of "the brotherhood of man;" yet in the lodge this parable has not the least affinity to the sort of charity or benevolence taught by our Savior. In the first place, no Odd Fellow would have been under any obligation to help the man who had been robbed and half-killed, unless the unfortunate one had previously united with the fraternity. In the next place, the poor man had no money left, and might not have been able to show that he was clear on the books of his lodge in the matter of paid-up dues; and that would have been a serious bar to lodge benevolence. He had nothing, and the lodge, had he been delinquent in the payment of his dues, would have owed him nothing. Under such circumstances the passing Odd Fellow could not consistently have recognized the other's claim for assistance, or involve the order in any expense on his account. Beyond the fact that our Lord first told this story of the Good Samaritan, all interest in Christ and his kingdom ceases in the lodge of Odd Fellows, and deism, cold and without true love to God or man, remains the religious principle of the order; for the name of Christ is not allowed to be mentioned, much less honored, in any of its operations. His priestly and kingly offices, and his blood-bought power to save sinners, are all ignored. Even the deity in whom members of the lodge individually believe may vary, but the right of each to worship that deity, whatever its name or character may be, is never questioned as long as he professes belief only in "the fatherhood of God and the brotherhood of man"—as Oddfellowship understands that combination. Even in this profession, no member receives any "benefit" from the order without depositing an entrance fee and regularly paying his lodge dues. In this statement is comprised all that constitutes the "fraternalism" of Oddfellowship, whatever its pretensions as a "benevolent" institution—a forced tenderness, a paid-up, heartless "charity!" What a burlesque on Christianity! Respecting the love of David and Jonathan—"surpassing that of women"—there is little similarity between the unselfish affection of these young men and the mercenary fraternalism of the lodge. But it serves to preserve the good name of the order in the estimation of the world, while the order itself, like a "whited sepulchre," contains many more "dead men's bones" than those of the skeleton with which it scares the unsuspecting novice into respect for its mummery.

News of Our Work.

During October, Rev. W. B. Stoddard presented our cause before the Ohio Lutheran Synod, and the Ohio U. P. Synod, besides preaching and lecturing in a number of churches.

In spite of a rainy night the hall in Trenton, Ohio, was crowded Oct. 26 while Bro. W. B. Stoddard lectured on the lodge question. One of the pastors, Rev. H. J. Krehbeil, arranged for the meeting and met the expenses.

It was a good suggestion made by President S. P. Long at the Ohio State convention that every friend of the cause put forth every effort to stir up their denominations on the lodge evil, so that there may be large results at the next State convention.

Rev. S. F. Springer, of Berne, Ind., aided the Dayton convention with his presence and council. He extends an invitation for an Indiana State anti-secret convention to be held in his large church at Berne. He is a leader in his denomination, and doubtless could insure the success of such a convention.

Rev. W. B. Stoddard expects to spend November in the State of New York, holding meetings and working up a State convention, which will most probably be held in Syracuse about Nov. 28 and 29. Pastors Robb, Smith and Knappenberger, of Syracuse, will co-operate, and there are bright prospects for a strong convention.

Rev. W. Fenton writes from St. Paul, "During the past two or three months I have preached the gospel thirty-two times in one of the parks of this city, without shunning to declare the gospel as it is proclaimed by prophets and apostles and by our Lord himself. I found it impossible, except upon two or three occasions, to avoid exposing and denouncing Freemasons and members of other secret societies."

Secretary W. B. Stoddard preached one Sabbath in the Mennonite Church, near Trenton, Ohio, in October, and lectured there again on the evening of the 26th. He writes that he appreciated much, the kind letters and contributions sent to the Dayton convention, but he missed hearing from some from whom he expected a response. If each friend of the cause knew how much his convention letter cheers, he would make the little sacrifice necessary to send it. Let none think that because there are many they will not be missed.

The following officers were elected at the Ohio State convention: President, Rev. S. P. Long, of Lima; Vice President, Dr. H. J. Becker, of Dayton; Secretary, Elder W. I. Hoover, of Dayton; Treasurer, W. R. Sterritt, Cedarville. The convention resolved that these officers constitute a State committee with power to use any funds in the treasury for the furtherance of the work.

On the program of the Iowa U. P. Synod at Morning Sun, Oct. 11-13, was a strong address on the lodge question by Rev. J. M. Hamilton, of Reinbeck. Rev. W. R. Gray, Synod's clerk, writes that "he laughed secret societies out of court. The strong feature of his address was the showing of the absurdity and ridiculousness of secret societies. Yet he did not neglect to show their anti-Christian and sinful character. It will hardly be possible for any one who heard that address ever to hear of their boasted charities, or see their dress parades, or hear of an initiation service, without associating with these things the idea of absurdity, ridiculousness and folly."

The Dayton convention met Monday afternoon, Oct. 24, in the Baptist Brethren Church and was opened with devotional exercises, led by Dr. H. J. Becker. The pastor of the church, Elder Hoover, welcomed the convention with an earnest address, which was responded to by Dr. Becker. Inspiring addresses were then given by Bishop Milton Wright, and Secretary W. B. Stoddard. In the evening Dr. David McDill, LL. D., addressed a large audience on "What we know of secret societies." The next day interesting sessions were held in the afternoon and evening, which were occupied with a free parliament discussion of resolutions, reading letters from those unable to attend, and stirring addresses from President S. P. Long, of Lima College, Ohio, and President C. A. Blanchard, of Wheaton College, Illinois.

During the sessions of the Free Methodist General Conference in the Waverly Theater, Superintendent Hart preached the conference sermon Sabbath morning, Oct. 16. In defining the Free Methodists as the "sect everywhere spoken against," he said, "They are opposed to secretism; that is another popular evil

they are against. They ran up against that and, of course, were obliged to take their position. They do not think that any Christian man should swear away a God-given right. They do not think any professed Christian man should swear by such a fearful penalty as having his bowels torn out, his throat cut, his tongue torn out by the roots, or by anything of that kind, should bind himself to do a thing of which he is ignorant. They believe, further, that if a Christian man has light that would benefit the race he is under moral obligation to give the race the benefit of the light. They believe in the words of Jesus Christ, who said, 'Freely ye have received, freely give.' They believe in the words of the Master, who said, 'In secret have I said nothing.' So they believe in standing openly and above-board before God, men and devils."

Rev. W. B. Stoddard writes from Dayton, O., under date of Oct. 26: "The convention just closed in this city will long be remembered by those so fortunate as to enjoy it as a season refreshing. From beginning to end the influence of the Divine Spirit was manifest. The addresses were all inspiring and of the highest order. The attendance was representative, large and appreciative. In some ways it excelled any previous convention I have attended in this State. Oh, how it cheered the hearts of pastors of Lutheran, Mennonite, Brethren, United Brethren and other anti-secrecy denominations! Many said they had not known of the N. C. A. and the denominations testifying against the lodges. They felt almost alone in their antagonism of this gigantic evil. To know there were many churches, with hundreds of thousands of members, faithfully maintaining a testimony like to their own, could not fail to bring cheer and courage. Owing to the generosity of our State President, Dr. H. J. Becker, and his co-laborers, Bishop Milton Wright, Elder W. I. Hoover and Church, the expense of this meeting was not large. Collections aggregating $57.65 were given in aid of the work. Time does not permit even mention of the sound arguments brought forth. Under the leadership of our new President, Rev. S. P. Long, President of Lima College, we may expect much progress in the year to come."

Rev. O. T. Lee, of Northwood, Iowa, writes under date of Oct. 17: Sabbath, the 16th inst., I visited Belmond, Iowa, and preached in the Lutheran Church in the morning on mission-work. In the afternoon I addressed a fair audience on secret societies. This city of about 1,600 inhabitants is badly lodge-ridden. Masons, Odd Fellows, Knights of Pythias, Workmen and Woodmen being well represented. The Methodist Church, with pastor at the head, consists mainly of secret society people. Several lodge people turned out "to hear a brilliant display of ignorance." I was asked by some members before the lecture if I ever had been a member of any lodge. I answered in the negative, and of course, this was sufficient proof of my ignorance. Half an hour's talk was sufficient to prove to all who had come that I did really know something about secret societies. The Woodmen especially were stunned to see the genuine ritual in the hands of a profane. They were asked to come forward and show that this was not the true ritual. They admitted that the ritual was genuine, but that they did not care if the secrets were out. An Odd Fellow became very eloquent when I made the statement that the Odd Fellows exclude the name of Christ from their prayers. I referred him to White's Digest of Laws. I hope the talk will have its beneficial influence upon the people in Belmond. One thing is certain, that some young men who took in the lecture will be difficult to capture by the lodges.

Voices from the Lodge.

"What is Masonry that its lodges and membership should encircle the world and should name as their parallel patrons the 'Holy Saint Johns?' It is a great moral science founded upon the doctrines of Divine Revelation."—Voice of Masonry.

Is this true of Masonry in China, in Hindostan, in Mexico, Peru, and among the North American Indians? Have these as the parallel patrons the "Holy Saint Johns," and is Masonry in heathen

countries "founded upon the doctrines of Divine Revelation?" If so, why go to the expense and trouble of sending Christian missionaries among the heathen? Why not send Masonic missionaries and be done with it?

"The Grand Chapter (of Georgia) as a body visited the tomb of Companion Andrew Martin Wolihin, late Grand Secretary and there engaged in prayer."—Voice of Masonry.

For whom did they pray? Was it for the dead Grand Secretary? Then if so Masonry must teach the doctrine of purgatory. Is Masonry leading its membership to Popery or when Companion Wolihin died did he not go at once to the "Grand Lodge above," and are the Georgia Masons now trying to pray him out of it?

"If you take away the idea of fellowship, and of a warm and hearty grasp of the hand, I would not give you a cent for all there is left in Masonry."—Voice of Masonry.

That is exactly so; there is nothing in it; it is a sham and a humbug throughout, with the possible exception of a little sociability.

"The schools of instruction and the visits by Grand Lecturers and others have done great good, but have not produced perfection in ritual work. Continual changes of officers and lapses of memory are reasons why good culture is not perpetual, but needs to be renewed."—Voice of Masonry.

No occasion to fret, brother; let all the officers be supplied with Ronayne's Hand Book; that's the easiest and the cheapest way to master the ritual and then "good culture" shall be "perpetual" and "lapses of memory" cannot occur.

"Freemasonry is an ancient and respectable institution."—Voice of Masonry.

Yes, truly, Adam was the first Mason, but his respectability was in no way enhanced by his fig-leaf apron.

"The creed of a Mason is the belief in God, the Supreme Architect of Heaven and Earth, the Dispenser of all good gifts and the Judge of the quick and the dead, and a belief in the soul's immortality. It is brief and comprehensive, free from scholastic subtleties or sectarian controversies."—Voice of Masonry.

Yes, but after all, what does this avail when the only real, true, lasting thing in Masonry is "the idea of fellowship and of a warm and hearty grasp of the hand?" "If you take away these," says the Grand Master of Knights Templars of the United States, "I would not give you a cent for all there is left in Masonry." Here is a man who evidently has no use for the Masonic creed of "trust in God and the soul's immortality," and yet he is the "Grand Master of Knights Templars of the United States," and went down to Pittsburg last month indulging in the stupendous drunk of the Triennial Conclave and sharing in the "fellowship and the hearty and warm hand-shake" of his brother knights. But let us see, the "Great Light," as the Bible is termed in American Masonry, declares in John III., 36, "He that believeth in the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Does Freemasonry demand faith in the Son of God, the Lord Jesus Christ? On the contrary, wherever His name occurs in any Scripture quotation in the ritual, as at opening a lodge of Mark Masters, or a Chapter of Royal Arch Masons, His name is knowingly expunged and cannot be used in any ceremony of Ancient Craft Masonry. And what does it avail a Mason to have an immortal soul if "the wrath of God abideth on him" in hell? But does Freemasonry really demand faith in God? Not at all. On the contrary, Freemasonry makes God a liar—that is, the God of the Bible; God the Creator, the God and Father of our Lord Jesus Christ. Listen! "He that believeth not God," not merely believes that there is a God, but believes what God says, "he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son." John 5: 10. This is the emphatic declaration of the "Great Light," but does Masonry accept it? Not all, but on the contrary the Bible is as much desecrated in a Masonic lodge as the American flag is in a saloon or a brothel.

"In all Christian lands the Holy Bible, that great luminary in Masonry, is always open in the lodge as a symbol, etc. It is to be the Mason's rule and guide in life." —Voice of Masonry.

But what about the Bible in the Masonic lodge in lands not Christian? In France, for instance; in China, in Hindostan, etc.? What in all these countries takes the place of the Bible? Their Masonry is just as ancient, just as pure, and just as legitimate as in Chicago; so it is alleged; but of course there is no Bible. And is it really true that even in Christian lands the Bible is "the Mason's rule and guide in life?" The Square and Compass are also "Great Lights," and according to Masonic teaching just as great as the Bible, and indeed greater. The Square "is given to square our actions and the Compass to circumscribe our desires and keep our passions within due bounds." Hence, then, the Bible is not received by Masonry as a sufficient "rule and guide in life," the Square and Compass must be added. This is true or else English words and English sentences have no meaning. But why prolong this criticism, when it may be candidly stated that Masonic Grand High Priests, and Kings, and preachers make use of more meaningless verbiage and high-flown English to sound the praises of this anti-Christian, illegal and un-American system of pagan nonsense than is to be found among any other people on earth.

From Our Mail.

Rev. J. W. Born, Hickory, Pa.—I am more than pleased with The Christian Cynosure. May God bless the N. C. A., its literature and lecturers.

W. E. Summey, New Richland, O.—If Christ spake openly to the world and in secret said nothing, then we must openly and publicly confess Him. Secret societies, by their oaths and blasphemies, break every precept of the decalogue. By their exclusion of women and all except the favored few, they evidence that they are opposed to Christian morality.

Rev. P. M. Swinehart, Masontown, Pa.—I heartily agree with The Cynosure. I never yet have seen what might be called a good Oddfellow or Mason who was a good Christian.

Rev. Cyrus Smith, Grand River, Ia.—It is well known that the lodge rejects Christ, and, as he is the author of all true morality, the morals of the lodge are at variance with those of Christ, and if they ruled society they would sink the world to the level of the dark ages.

Miss Rena Rezner, Biggsville, Ill.—My heart aches when I see so many of God's children prostituting the church by taking in lodges in a body with their regalia, and ministers praising this idolatry. Truly we may ask, "Who is able to make war with the beast?"

Rev. J. S. T. Milligan, Allegheny, Pa.—I was never so impressed with the power of the secret orders as I was yesterday at the Knights Templar parade. They were men of influence and had it all their own way here, both by night and day. I have no doubt there were deeds of darkness at night as well as pomp and show by day.

Rev. Isaiah Faris, Vernon, Wis.—When the world adopts the principle, "Thou shalt love thy neighbor as thyself," there will be no room for patent right laws, insurance societies, and, least of all, for secret societies pledged to help their own members without regard to the rights of their neighbors.

Josiah W. Leeds, Seal, Pa.—Having for twenty-five years been interested in the abatement of "printed poison," whether such be found in the daily newspaper press or in the sidewalk newsstand supplies, it is with much satisfaction that I have read what Charles M. Sheldon has to say in his recent book, "In His Steps," upon the subject of a clean daily paper. I would have been glad if, in enumerating the points to be considered in connection with such a publication, he had made special mention of the matter of the theater advertisements, for I believe that no daily paper can manifest a clean, healthy Christian life such as Pastor Sheldon contends for, if it endeavors to carry withal so heavy and noisome a burden as the theater — the theater as we well know that it really is. Where there is so much said that is excellent and helpful, I note one other special omission in the rehearsal of practical things that stumble the individual Christian and that mili-

tate against the advancement of the kingdom of the Lord Jesus among us, and that is the withering, corroding, deadening influence of oath-bound secret societies. I trust that the mention of so important a theme may not be withheld by friend C. M. Sheldon in a future edition of his book.

New Publications.

"The History and Genealogy of the Clark Family," by the "Old Liberty Singer," George W. Clark, of Detroit, is a late 75-page pamphlet, filled with inspiring songs, reminiscences and biography. It will be read with interest by all who have heard the voice of this inspiring singer, in two great reforms—the anti-slavery and the anti-secret. Bro. Clark is still alive in Detroit, and will be glad to furnish the book for $1 to all who write for it.

"The Nation's Book in the Nation's Schools," by Elizabeth Blanchard Cook, a notice of which is given on another page, is eliciting high commendations from distinguished educators. By her previous volume of "Bible Readings," which has been adopted for use in a vast number of our public schools, and by this volume clearing away the prejudice and misrepresentation that have so long hindered the use of the Bible, Mrs. Cook, at the head of the Chicago Woman's Educational Union, has done more than any one we know to settle the vexed question of the Bible in the schools, and to salt the well springs of our national prosperity. This last book proves that, like the sunlight, the Bible is unsectarian. It contains the reports from school officers and educators of the highest reputation on the value of the Bible in the schools, and answers all objections raised against it.

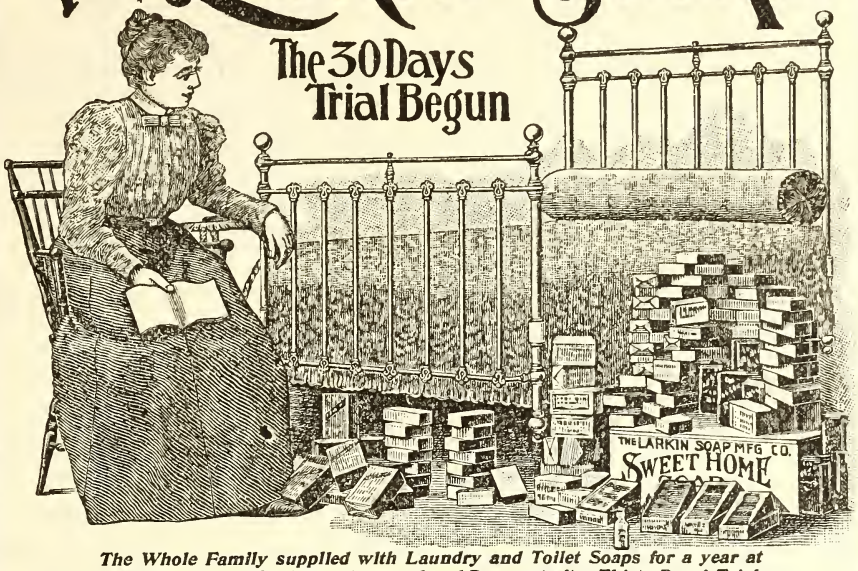
We have heard of no book that has had such a prodigious sale as "The Beautiful Life of Frances E. Willard," recently issued by the Monarch Book Co., 46-50 Jackson street, Chicago. Before the book was completed, 40,000 copies were sold, and more than double that number up to date. The author, Miss Anna A. Gordon, was for twenty-one years Miss Willard's private secretary and constant companion, and, in this book, her remarkable talent as a writer is inspired to its highest exercise by her love and devotion to the subject of her story. The book tells much of Miss Wallard's history not heretofore published, and turns many side lights upon her character, in childhood, as a student, teacher, traveler, organizer, lecturer and reformer. It contains 500 pages, and thirty-two full-page half-tone illustrations, and is well calculated to develop patriotism and the noblest spirit of reform. It can be obtained of the publishers for $2.

Rev. Granville Ross Pike, until recently pastor of a Presbyterian church in Pullman, has just written a book entitled, "The Divine Drama," which we have read with deep interest. The author's style is peculiarly original, instructive and suggestive. With his doctrine of the necessity of social reformation and of eliminating the slums as a means of eliminating their product, we are in hearty accord and the book is a valuable contribution to social reform literature. We wish the author had given greater emphasis to the Bible as an indispensable factor in the regeneration, both of society and the individual. If he had held to the Bible theory of creation, the book's impress would have been much greater. "Man," the author says, "was not spoken into being full grown and mature. A finite personality requires time and moral discipline for its unfolding. Humanity as a whole evolves from simple germs, as the perfect tree from the tiny seed." Darwin lacked a link in his attempt to prove this theory. It is like trying to prove that man can climb from earth to the moon. Future critics would say that he only lacked a ladder. But the book is interesting reading. It is a 375-page volume and is sold for $1.50 by the MacMillan Publishing Co., 66 Fifth avenue, New York.

Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the councils of the hearts; and then shall every man have praise of God. 1 Cor. 4: 5.

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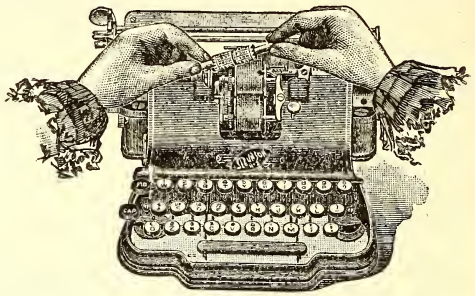
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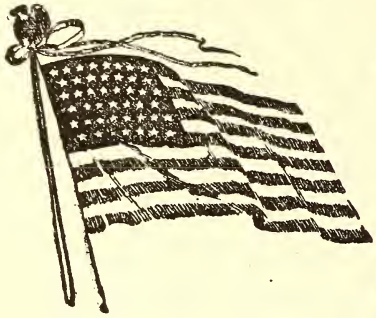
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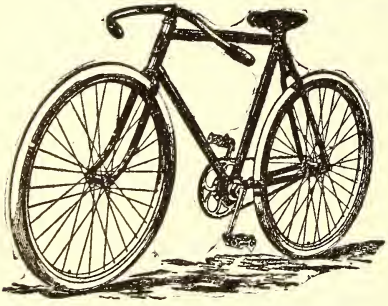
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CONTENTS.

Contradictions of Freemasonry..... 227
Freemasonry—What Has It Done?..... 229
Symposium—College Fraternities..... 230
Their Extravagance..... 230
Prevent Revivals Among Students..... 230
Question Not Overlooked..... 230
Their Wily Tactics..... 230
College Fraternity Question..... 231
They Destroy Religious Interest..... 231
Feeders for Higher Orders..... 231
Shameful Initiation at Westminster..... 231
Fraternities at Yale..... 232
Student Murdered at Cornell..... 232
Another Cornell Murder..... 232
Monmouth College Fraternities..... 232
Distressing Instance..... 233
Barbarous College Fraternities..... 233
Female Fraternity Outrage..... 233
California Students' Outrage..... 233
Frightful Ghost Initiation..... 234
Boy's Fatal Initiation..... 234
Shocking Initiation in Missouri..... 234
Student Hazed to Death..... 234
Summary of Objections..... 235
Experience of Bro. Galloway..... 235
Overrunning the Chicago University..... 236
Our Question Drawer..... 237
Editorial—Should the Government Interfere..... 238
Tyranny of Labor Unions..... 238
Initiation that May Prove Fatal..... 239
Freemasonry in Turkey..... 240
Rev. Wm. C. Smith..... 241
A Presbyterian's Opinion of the Conclave..... 241
Senator Mason Joins the Lodge..... 242
Rev. R. A. Torrey as a Teacher..... 242
Voices from the Lodge..... 243
Seceders' Testimonies..... 244
News of Our Work..... 246
From Our Mail..... 250
Manipulating the Jurors..... 251
E. Ronayne's New Book..... 252
New Publications..... 252

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

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The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXI. CHICAGO, DECEMBER, 1898. NUMBER 8.

PUBLISHED MONTHLY BY THE

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The New York convention at Syracuse is in session as we go to press.

The next Cynosure Symposium will be "The Bible on the Lodge Question."

Our contributors will take note that what we want for our next number is clear, practical, pointed applications of Bible texts to the secret lodge question.

The Masons of Utica, N. Y., lately held a fair in Masonic Temple, and reported that they took in $15,000. This was from the general public, which contributed this amount for the various sensuous pleasures offered, chief among which were dancing and gambling.

In the Christian brotherhood all are one in Christ, Jew and Gentile, bond or free, male or female. How different are the dark secret lodge brotherhoods. An associated press dispatch says, "A lodge of the order of the Elks, composed of colored men, has been organized in Cincinnati. Grand Exalted Ruler Galvin, of the order, says the action is wholly without warrant and clearly void, as the constitution provides that the members shall be white. He will take no action unless the new lodge undertakes to use the name B. P. O. E. In that case he will undertake to enjoin them."

We are glad to furnish our readers this month with an excellent picture of the President of the National Christian Association, Rev. Samuel H. Swarts, the beloved pastor of the M. E. Church at Aurora, Ill. He has served as pastor in Chicago and other influential points, everywhere gaining a strong hold upon the hearts of his people by his Christian sympathy and soul-stirring presentations of Bible truth. He has rendered invaluable service to our association, not only by his wise council, as its presiding officer, but by his eloquent and powerful addresses from the platform.

We earnestly dissent from the position of Bishop Warren in this number in calling the family a secret society. It has private features, to be sure, that are secluded from the general public, but the Bishop's family differs, we hope, widely from the secret lodge in that, if we were to visit his home in Denver, he would not keep us outside until he would swear us on bended, naked knee, and with bare breast, and eyes bandaged, that we would never tell what we would see inside his home, under penalty of having our throat cut across, our tongue torn out by its roots and our body buried in the rough sands of the sea at low water mark, etc.

With regard to the reigning influence of the Jesuits in the Church of Rome, Mons. de Pradt, formerly Roman Archbishop of Molines, France, wrote as follows: "In one of the French colleges, over the altar, they (the Jesuits) placed a famous painting which illustrated their ambitious schemes. The church was represented as a ship, on board of which appeared the Pope, cardinals, prelates and all the papal hierarchy, while the rudder was held by the Jesuits."

A special from Washington, dated Nov. 13, to the New York World, says that the Apostolic delegate has received from Rome an important decree removing the ban from Masonry, allowing priests to officiate at the funeral of deceased Masons, and permitting their interment in consecrated ground, provided they were not openly hostile to the church, and had expressed a willingness to be reconciled to their former faith. The Times-Herald of this city says, this decree is pleasing to many Roman Catholics who were excomunicated some years ago by a papal degree forbidding such rites to Masons. They consider that it means the church will soon open its doors for all Masons. Wm. Dillon, editor of the Irish World, says, the pope is getting to see that Masonry in the United States is quite different, and is a less dangerous political factor than Masonry in England.

General M. C. Butler of South Carolina, a member of the Cuban Evacuation Commission, arrived in Washington Nov 26, in response to a summons from President McKinley. In a two hours' consultation he gave the President an extended report of the Cuban situation. He reports that the Cubans are ambitious for self government, and anxious to avoid friction with the American authorities. If military control is exercised with discretion, he believes there will be little trouble. One of the most troublesome features of the situation is the criminal class and the difficulty of determining in the case of prisoners who are incarcerated for political offenses and who for crime. He says there has existed in Havana an oath-bound organization similar to the Italian Mafia, known as the Nanigo, which was a source of terror to the inhabitants. One of the few commendable acts of Weyler was the deportation of about 700 of the members of this organization, to the penal colony of Ceuta. But fears are expressed that these criminals may return, or that the order may be revived by some of those who were not banished.

The Christian Instructor, in commenting on a class row in one of their colleges, said several years ago: "The fraternity is the fruitful source of much trouble. But in the United Presbyterian colleges there should be no such root of evil. It is an evil, however, that is hidden and snakish in its ways. Sometimes it exists when it is not suspected, or at least cannot be proven to exist. It is understood that every student in our colleges signs an agreement that he will not belong to any secret fraternity, and then it has been found that these students for years violate their pledges and still were tolerated. As an elder once remarked in a meeting of session, 'When a man once gets into a secret order you can never depend on what he says afterward.' There is a danger at least that a habit of concealing facts will be contradicted, that will ever make him unreliable when the truth is at stake. On account of this danger all such secret orders should be carefully and persistently shunned by young people, men or women."

The Syracuse, N. Y., Post of recent date, says: "The freshman fraternity, Beta Delta Beta, has been revived and a number of men have been initiated who will run a worthy rival to Theta Nu Epsilon, the sophomore 'frat.' For the past few years Theta Nu Epsilon and Beta Delta Beta have been degenerating. Last year it was thought on University Hill that T. N. E. had died out entirely and would not be revived. A number of the older members, however, were keeping its life smoldering, and when the proper time came a few men who were unwilling to see the fraternity go out of existence held a 'model' T. N. E. initiation, from which objectionable features were removed. A number of men were taken into the 'devilish' circles. A T. N. E. ball was one of the features of commencement week, and since that time

'feeds' and banquets have been in order." The whole influence of such balls and banquets is to promote licentiousness and intemperance, and in those circles where these vices are most contagious.

While the Church of Rome is to be accounted one of the oldest, most subtle and powerful of the secret societies, and proof of this is accessible and unerring, it is also equally in evidence that the Jesuits and their instruments, comprising a much worse fraternity, continually propagate their pernicious doctrines and practices, either with or without the consent of the reigning pope, who himself is not secure from their censure. It has been stated by competent witnesses that the secret machinery of Freemasonry and Jesuitism is so similar, that their secret work is almost identical, and that they are greatly in harmony with each other, although hypocritically antagonistic. The change in the policy of the Vatican towards Freemasonry, perhaps, may be traced to the influence of the Jesuits.

A special from Ann Arbor, Mich., says: "The members of the Zion Lutheran church have rescinded the action taken a week ago when they sustained the pastor, Rev. A. Nicklas, in the stand he took in regard to the excomunication of members of secret societies, such as the Masons and Oddfellows. Mr. Nicklas was admonished that hereafter he must preach the word of God and leave secret societies alone, as he had hitherto done before he had attacked these organizations. On the question of a constitutional provision of the church which says that the pastor is the sole judge of whom he is to give communion to, it was naturally sustained, and on the enforcement of this latter proposition, will come the great test as to the stability of the local church." The Zion Lutheran church should know that their pastor cannot leave secret societies alone and preach the Word of God. The reason so many pastors leave secret societies alone is because they do not preach the Word of God. They skip over the many texts that condemn the false religion of the lodge. They shun to declare the whole council of God for fear men will forbear.

CONTRADICTIONS OF FREEMASONRY

EDMUND RONAYNE.

In the August number of The Cynosure I attempted, in a brief article under the above heading, to point out how Masonry wilfully and of necessity contradicts itself as to the use it makes of the Bible in its lodges and public processions. The Masonic ritual asserts for a purpose that "the Bible is given to us as the rule and guide of our faith;" that it is "the inestimable gift of God to man," etc. (See "Handbook of Freemasonry," pp. 77, 93.) But these assertions are subsequently contradicted or explained away when it declares that "Freemasonry has nothing whatever to do with the Bible," that "the Bible is used among Masons as a symbol of the will of God, however it may be expressed," and that the moral law of Masonry is merely the lex natura, or law of nature." (See "Master's Carpet," pp. 60, 77, 132.) I shall now endeavor to show how it again contradicts itself with regard to the use it makes of the name of God in all of its pagan mummeries and grotesque initiations.

Freemasons in the British Empire and the United States are extremely loud in their boasting that "no atheist can be made a Mason," that "trust in God" is the first and chief tenet in the Masonic creed," and that the very first question proposed to a candidate on first entering a lodge of Masons is, "In whom do you put your trust?" when his answer must be, "In God." Now this boastful and irreverent use of God's name in the Masonic system is just as false, just as contradictory and just as impious as that in relation to God's Word. If Freemasonry repudiates God's Word, surely it cannot be sincere, and it is not sincere in the use it makes of God's name.

But what is meant in the Masonic philosophy when it demands "trust in God" from each of its candidates? Does it mean that the candidate must believe what God says? Is it implied that he is to take God at His word, and accept God's will, and God's law, and God's Word as the unerring rule of his life, whether as to faith or practice? Surely not. There is not the least thought of all this in the Masonic lodge. God's writ-

ten word is there but a mere symbol, a simple article of furniture, and is placed on a common level with the square and compass, and this being unquestionably the case, how can it be honestly claimed that Masonry demands trust in God? (See "Handbook of Masonry," p. 93.) No, it is like all else in the Masonic ritual, a self-contradiction. You cannot trust in God unless you believe His Word, believe what he says, and if a Mason will only believe what God says he can no longer remain a Mason. Suppose you're doing business with a merchant and purchase from him a bill of goods for which you promise to pay in thirty days. The merchant will either trust you or he will not. If he believes your word—if he has confidence in what you say—he will let you have the goods on your word, but otherwise he will not. It is not enough that he knows you live in such and such a place; he must trust in your promise; he must believe in your word, and just so it is with Freemasonry.

It is not of the slightest use for a Mason or any other man to believe that there is a God unless he believes what God says, for "without faith it is impossible to please Him, for he that cometh to God must not only believe that He is, but also that He is a rewarder of them that diligently seek Him," Heb. xi., 6. The only way to God is through the Lord Jesus Christ, Eph. ii., 18, and therefore any system or any man that rejects Christ rejects God, rejects His word, rejects His salvation, and has nothing to expect in the end, but "a fearful looking for of judgment and fiery indignation that shall devour the adversaries," Heb. x., 27. God declares: "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord," Rom. vi., 23. Does Masonry require belief in this? God says: "Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved," Acts iv., 12. Does Masonry accept what God so plainly lays down in this scripture? God says: "This is my beloved Son, in whom I am well pleased, hear ye Him," Matt. xvii., 5. Does Masonry accept and obey this divine declaration and command?

Again God says: "This same Jesus which is taken up from you into heaven shall so come in like manner, as ye have seen Him go into heaven," Acts i., 11. "Who shall also change our body of humiliation that it may be fashioned like unto His own body of glory," Phil. iii., 21; but does Freemasonry make even the slightest pretense to demand faith in any of these plain, simple and beautiful declarations which God has made? Surely not. Freemasonry does not accept one solitary declaration that God sets forth in His written word concerning the Lord Jesus and salvation through Him, and hence is it not the merest humbug, the silliest nonsense, if not the most stupid of all blasphemies to pretend to inculcate trust in a God whose most sacred and emphatic commands it does not believe? To trust in God and not believe one word of what God says! Surely, there can be no more glaring contradiction than this, and yet this is precisely the light in which Masonry appears, and this is the miserable heap of rubbish and silly twaddle which learned professors, college presidents and doctors of so-called divinity so unblushingly boast of and so generally endeavor to defend. Freemasonry repudiates and rejects both the Word of God and the Son of God, and hence, when it makes a pretense of demanding trust in God it displays an amount of arrogance, buffoonery and deceit which I really believe is nothing more or less than the direct inspiration of Satan himself, Eph. ii., 2.

The law of God, as expressed in the Bible, is not the law of Masonry, as we have seen above, but the lex natura, or law of nature, and hence the God of the Bible, the God of Calvary, the God and Father of our Lord Jesus Christ is not the God alluded to in the Masonic ritual, but simply the god of nature, the ancient sun god of paganism; but God and the Bible are made use of to catch the professing Christian public, and as a means in the hands of Satan to counteract the influence of the gospel of Christ. The Masonry of the Grand Lodge of France is just as good, as ancient and as legitimate as the Freemasonry of America, and yet the Grand Lodge of France has expunged the name of God altogether from its ritual. Is it not plain, therefore, that here in America the name of God and the Word of God are simply used to deceive? And I challenge any Masonic minister in all this land to prove

that Freemasonry demands trust in the one only true and living God, in any honest or true sense whatever.

104 Milton avenue, Chicago.

FREEMASONRY.

What Has It Done in the Nineteenth Century?

REV. J. P. STODDARD.

Early in the century it had a membership of fifty thousand. When, in 1826, it murdered Capt. Wm. Morgan for publishing its ritual and oaths, it defied civil authority and defeated every effort to detect and punish his murderers. Under pressure of public indignation, forty-five thousand members left their lodges and it was proclaimed from "the housetops" what was "done in their secret chambers." Its shattered forces found protection under the wings of American slavery, there furnishing a convenient asylum in its lodge rooms for conspirators, until the civil war gave it a new lease of life on Northern soil. During that bloody conflict and since its close, it has been swearing men into its night lodges by thousands.

From material in the "Blue Lodges" it has constructed an Empire of 142 degrees in the United States, having kings and subjects, priests and suppliants, worshipful masters and underlings. It has organized and equipped an army of Knights, independent of constitutional government, and not directed by the President or Secretary of War, but by the Secret Empire. Under the term "Covenant," which makes the Mason, Robt. Morris, LL. D., and a 33d degree member, declares the irresponsibility of its government in a single sentence: "No law of the land can affect it; no anathama of the church can weaken it." The Missouri Grand Lodge in 1867 added these words: "We are a nation of men only; bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brothers to each other all the world over, foreigners to all the world beside."

In 1851 it expelled Daniel H. Whitney from the Grand Lodge of Illnois, because he refused to protect Samuel L. Keith, a member of the lodge of which Judge Whitney was "Worshipful Master," at the time when Keith was charged with the ruin, and subsequent murder of Ellen Slade. On the 23d of December, 1895, it expelled Frederick C. Jackson from Hartford (Conn.) Lodge No. 88, for grossly un-Masonic conduct, because in a civil court, he testified against Malcom R. Griswold, a brother Mason, who was found guilty of arson and sentenced to the common State's prison.

March 24, 1864, it introduced Senate Bill No. 130 in Congress, asking an act of incorporation, which, Senator Doolittle characterized as "The most comprehensive section I ever saw put into law. There is no limit as to stock, and no limit as to real estate, and under this, the corporation created might buy the city of Washington, run all the hotels, and perhaps all the banking establishments in the district." In 1896, the lodges in Worcester, Mass., attempted to secure the passage of an act in the Massachusetts Legislature, empowering the fraternity to acquire and control an unlimited amount of personal and real estate under the following bill: Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows: The trustees of the Masonic fraternity of Worcester, Mass., is hereby authorized to lease, furnish, equip and sub-let such real estate as it may think desirable for the use of the fraternity of Free and Accepted Masons in the city of Worcester.

It has unequally yoked drunkards and church members, gamblers and deacons, libertines and preachers in the fellowship of the Masonic brotherhood. It has befogged even ministers until some give their presence, example and influence in support of sun worship, as practiced in the "Blue Lodges." It has quoted from God's Book, but expunged the name of His Son and imposed a Christless religion upon its members.

It has been, and is still, schooling its members in duplicity; to "ever conceal, and never reveal" its secrets. It has been condemned by such able statesmen and jurists as Chas. Sumner and Daniel Webster, and such eminent divines as Finney, Colver, Moody and Varley. "Wherefore come out from among them, and be

ye separate, saith the Lord, and touch not the unclean thing."—2 Cor. 6: 17.

218 Columbus avenue, Boston, Mass.

Our Symposium.

COLLEGE FRATERNITIES.

THEIR EXTRAVAGANCE.

College secret societies are expensive and lead to extravagance. The Chicago dailies frequently give reports of fraternity banquets in the best hotels, which only the wealthy students can afford. Their initiation costs the students from $5 to $25 a year. The rent of their halls often costs more than $200 a year. At Yale they have windowless, gloomy, tomb-like structures, costing $10,000 and $50,000. At Williams there is a secret society hall costing $15,000. Their conventions and banquets are a heavy financial drain on the student during life.

PREVENT REVIVALS AMONG STUDENTS.

It is seldom we hear of true revivals of religion in colleges where these secret, selfish combinations are tolerated. By shielding wrong-doers, educating the evil spirit of selfishness and corrupting morals by evil associations, they grieve the Holy Spirit and are detrimental to revivals of religion. Dr. John A. Wilson of the Allegheny U. P. Theological Seminary, said in a sermon before the students of Wooster, Ohio, University:

"The University of Lewisburg, Pa., used to be infested with fraternities. But in the fall of 1865, the college was blessed with a marked revival of religion. At once a strong opposition arose to secret societies. Many of their best members withdrew and became leaders of the opposition to these societies whose evil influence they had experienced. At the suggestion of the faculty, the trustees banished fraternities from the college, and the testimony is that subsequent experience has amply justified their action.

"O, that the spirit of God might come in power upon our college, that these young men and women in whom are so many possibilities for good or ill, might be lifted up from the low, selfish, scheming, sinful, destructive societies that are warping the character and dwarfing the souls of so many who had else been generous, gifted, forceful members of society."

QUESTION NOT OVERLOOKED.

Some who have only been readers of the Cynosure for a short time have written us that our magazine overlooks the question of college fraternities. But from the beginning this subject has received its full share of discussion. The former editor, Rev. H. L. Hellogg, at one time made a specialty of this subject and collected a large amount of material by correspondence with college presidents and others, which was published in book form, and is for sale at this office. Our good brother Rev. E. Thompson, of Senecaville, Ohio, writes: "Having been a reader of the Cynosure for a series of years, and, I may say a pretty diligent one, I am prepared to affirm that college fraternities have received merited antagonism and faithful ventilation in the columns of the Pole Star from time to time. If any one supposes that these fraternities have been ignored by the Cynosure, such a one labors under a great mistake."

THEIR WILY TACTICS.

These fraternities, like the higher orders, use tactics the most deceptive and underhanded calculated to deceive if possible the very elect. Says the late Dr. J. M. Fulton, of Allegheny: "They must do their work in the dark. They must act lies and almost tell lies to hide themselves. They put forward some ambitious fellow to do their work, that is not a secret society man at all. Everybody thinks he is. The men that are making the plans and providing the ammunition are not seen. They may be sitting in the councils of the anti-secret men, or be giving pointers to the faculty. They are living a double life that is leading to hypocrisy, deceit and dishonesty in the worst forms."

Every true Christian's conduct should be luminous and above board. He must be a living epistle known and read of all men.

COLLEGE FRATERNITY QUESTION.

In 1873, the National Christian Association addressed letters of inquiry to many colleges respecting the Greek-letter fraternity and out of a list of forty-eight colleges, the replies from forty-five testified that their nature and tendency were evil. Princeton has recently prohibited college fraternities after a long experience with them. President D. A. Wallace, for twenty-five years president of Monmouth College, wrote: "From careful observation I am fully persuaded that very great evils are necessarily attached to the existence of a secret society in a college." Dr. Howard Crosby, for a time chancellor of the University of New York, said, "College secret societies interfere with a faithful course of study. They are naturally used for disturbance of public order, and they injure the regular literary societies of the college."

FEEDERS FOR HIGHER ORDERS.

The friends of anti-secrecy have often remarked that when men are seduced to join some of the minor secret orders, they cease to testify against the major and more sinful orders. The prince of darkness uses these minor orders as stepping stones enabling him more easily to scale the church's wall of opposition. They are also training schools or nurseries in which young men are drilled for entering the higher orders. Asbury D. Arthur, of the State University at Iowa City, says of college secret fraternities: "While they may, in a measure owe their origin to such societies as the Masonic, and doubtless pattern after them to a certain extent, yet they directly encourage a young man to enter these older and more powerful lodges. As with all sin, a young man having here obtained his first taste, he is very likely to wish to drink deeper. A college fraternity is a direct feeder for the Masonic, Knights of Pythias or Odd Fellow lodges."

THEY DESTROY RELIGIOUS INTEREST

In our college days there was some excitement in respect to secret fraternities—euphemistically so-called. It was quite noticeable that as young men joined them, and were absorbed by them, they lost their interest in better things. Boys who brought to college the practices of their early homes, at first attended church and prayer meeting, and seemed hearty in their interest in religion, but so soon as they leagued themselves with the secret fraternity these commendable practices and dispositions were given up. The societies absorbed them. They seemed, also, to feel that they had blackslidden from their faith and former good habits. We hoped that these perverted habits would be overcome in after years. In some cases it was so, but usually the taste for such affiliations having been stimulated and indulged in college, it increased afterwards and in many cases instead of the church and religion claiming the man, he became a devotee of the lodge; and in other cases the lodge tactics of working secret wires for his own promotion was carried into presbyteries, synods and general assemblies, until from many comes the bitter complaint of ring rule and secret clique domination, even in the church.

SHAMEFUL INITIATION AT WESTMINSTER.

Few colleges have had such a long, hard struggle in suppressing secret fraternities as Westminster, Pa. Several years ago the subject was forced to an issue by a series of disgraceful initiations which aroused the town and surrounding community. M. T. Mabon was assaulted by twenty masked students. He was overpowered, taken to a field and so abused that for some time he was under the doctor's care. The same night another student was enticed to the base-ball field and given a coat of lamp-black and compelled to sing to the vacant seats in the base-ball pavilion. The persecution of Mabon was because he had signed a petition to have fraternities expelled. On Oct. 5, 1895, one of the strongest anti-frats was waylaid on the road, knocked down, pitched over a fence on his head, because he could not climb over after his arms had been bound, and he was otherwise shamefully treated. Many of the masked crowd of desperadoes were recognized as fraternity

men. A large number of students declared their intention of leaving the college and gave the faculty forty-eight hours to take some decided action. The fight had been going on by petition to faculty, board of trustees, etc., for years without success. The faculty again failed to take action and twenty-three young men left the college. A number of these went to Muskingum College, Ohio, one of whom, Henry S. Gill, furnished us with the above facts.

FRATERNITIES AT YALE.

Yale college faculty have learned the evils of secret fraternities within its precincts, and the lesson promises to be a salutary one. After the killing of young Rustin in the spring of 1892, while undergoing the hazing process preliminary to initiation into one of the Greek-letter societies, the faculty decided to banish all the societies, but was deterred by a petition from them, promising in future to confine the initiation ceremonies to a simple signing of the fraternity constitution. This promise was soon broken. The spirit of the lodge system was well illustrated in this case. Lodge men do not consider their promises binding to those outside.

STUDENT MURDERED AT CORNELL.

In October, 1873, Mortimer M. Leggett, a student of Cornell University, at Ithaca, N. Y., was killed while being initiated into the Kappa Alpha fraternity. While he was waiting blindfolded on the verge of a precipice, overhanging Six Mile Creek near the university, at the hour of midnight, he fell over the bank, receiving fatal injuries from which he died in two hours. He said in his unconscious delirium: "Oh, boys, don't! Oh, boys, take it off!" His body was taken to an undertaker's unobserved, and the fraternity boys tried to remove the body from the town without an inquest, and to keep the report of the crime out of the papers. The students were not prosecuted and several months afterwards, when President C. A. Blanchard lectured in Journal Hall, Ithaca, on secret societies, the fraternity boys broke up the meeting in disorder.

ANOTHER CORNELL MURDER.

On the night of Feb. 21, 1894, the sophomores of Cornell University, at Ithaca, N. Y., in attempting to break up the freshmen banquet, generated chlorine gas. Several students were overcome by the fumes and carried out unconscious, and a colored woman employed as cook died from the fumes of the gas, and the next morning Thomas McNeil, a freshman from Pittsburg, died also from the effects of the poison. It was the result of the annual class riot following the freshmen banquet at the old Masonic hall on Tioga street. For a week previous the under classmen had been at swords' points. Numerous hazings had occurred, and more than once had the class spirit outreached its proper bounds. On one occasion a sophomore, who was attacked by a crowd of freshmen, drew a revolver, and snapped away at the trigger, but found to his disappointment that the weapon was empty.

MONMOUTH COLLEGE FRATERNITIES

Back in the seventies, and late in the sixties, Monmouth College was much infested with Greek-letter secret fraternities, and it was only after much agitation in the board of directors' meetings and in the Illinois synod that they were banished. We well remember, when a student there, that the old Ecritian hall was more than once the scene of exciting conflicts between the fraters and the antis, when elections were held for positions of honor. We have seen the students divided into opposing factions, and drawn up in battle array on opposite sides of the hall, armed with sticks, shovel and tongs, and, we feared with more dangerous weapons, imperiling one another's lives. The spirit of the fraternities was to rule or ruin. They sought to promote their own members, not on the ground of merit, but on that of membership in their fraternity. President D. A. Wallace had been a member of a fraternity, and was accused of partiality. Early in the seventies, the conflict of the fraternities reached a crisis, resulting in a number of the best students leaving the institution for another college.

DISTRESSING INSTANCE.

An exceedingly bright and promising young man, not out of his teens, went with us to college from a Wisconsin home. He was his mother's youngest, and the idol of the family. She sent him to this college, hundreds of miles away, that he might be associated with students of settled Christian character. She charged us to keep a watchful and kindly eye on her darling. For a time he sought and seemed to enjoy our companionship. He maintained the habits of his home training and was regular in attendance at church and prayer meeting. But after a while a great change came over him. We missed his frequent visits and cheerful companionship. He was seldom seen at church or prayer meeting. We were suspicious that he had joined one of the "frats," and soon found our surmise to be correct. The result was that under the influence of evil associates he soon contracted habits of extravagant and fast living, had to leave college and soon went down to a premature grave.

BARBAROUS COLLEGE FRATERNITIES.

The New York Evening Sun of April 23, 1893, published one of the meanest and most barbarous outrages ever perpetrated by Greek-letter fraternities. It was also published in the Cincinnati Commercial Gazette of April 21. The Sigma Zeta Nu fraternity were about to initiate a junior of the Ohio Wesleyan University named P. A. Wilson, and near midnight, four of Wilson's classmates had him in the Chi-Phi hall, drilling him in the ritual, when twelve of the Delta Omicron Alpha fraternity, who also intended to initiate the same man, burst into the hall and rained blows upon the helpless juniors until they were senseless and bleeding. They then stripped them of their clothes and whipped them with ropes, and bound them hand and foot, branding them on the face with the letters "D. O. A." in nitrate of silver. The caustic was allowed to stay until it had burned through the skin, thus branding five bright young men like Texas steers for life. Not satisfied with this, they burned their legs and bare backs into blisters. The perpetrators of this outrage, as usual in such cases, were the sons of wealthy parents and stood well with the faculty. It was published that five of the victims filed papers entering suit for $100,000 damages against their tomentors. The faculty expelled eight of these students, and prohibited secret fraternities in the University. As a result also, the Ohio House of Representatives, by a vote of sixty-one to two, passed a bill prohibiting hazing, making the penalty fine and imprisonment.

FEMALE FRATERNITY OUTRAGE.

According to the Cincinnati papers, in April, 1893, about twenty young women, students of Monett Hall, at Delaware, O., caught the hazing spirit and one the same night that the young men hazed Wilson and his companions, these girls took six of their sister students and proceeded to brand them on the neck, breast and arms with nitrate of silver. They lay in wait for them until after midnight, when the girls were returning from their society meeting. This, coupled with the outrage of the male students, threw the citizens of Delaware into a state of great excitement.

CALIFORNIA STUDENTS' OUTRAGE.

In the winter of 1895 the Times of Pomona, California, reported that the faculty of the State University at Berkeley, Cal., had practically excused, if not justified, the brutal initiation by a party of students of young Campbell of Los Angeles. These young savages shaved half of Campbell's head, clipped his eye brows, painted characters on different parts of his body, and otherwise maltreated him; and the faculty reprimanded some and suspended others for two weeks! If the same cruelties had been committed by men, they would have been heavily fined or imprisoned or both. The university is supported by the State and United States, which makes the matter worse. The Legislature might have spent time usefully in an investigation of this affair, and in severely discipling the faculty who are to blame for the brutalities of organized bodies of students.

FRIGHTFUL GHOST INITIATION.

Rev. E. B. Graham, the late editor of the Midland, in his student days at Monmouth was enticed into one of the Greek letter fraternities, but afterwards renounced his folly and and testified in our hearing against the ridiculous and sinful initiation ceremonies. He said the room was dimly lighted, and when the bandage was removed from his eyes he was led around the room, while the members stood on chairs rigged out in grotesque caps and in long gowns reaching to the floor, giving them the appearance of tall, frightful ghosts.

The daily press of Boston on Oct. 6, 1893, related how the Gamma Delta fraternity of young women in the Boston University inducted their new members into the society. The room was darkened and when the bandages were removed, in stalked the girls dressed as headless ghosts, and with groans and sighs they hovered about the new-comers, putting them through a variety of gymnastics, such as attempting to climb ladders backwards, eating molasses, and daubing their chins, as well as many other mild tricks. That young women of cultured homes who expect to enter respectable society and preside in Christian families should stoop to such buffoonery is truly shameful.

BOY'S FATAL INITIATION.

In a Nebraska town some years ago, the secret society mania was carried to such an extent that little girls, not in their teens, were organized into secret societies, meeting in parlors with tyled doors and blinded windows, with secret grips and passwords. The daily press of Nov. 24, 1893, announced that Charlie Willis, twelve years old, was shot and killed at Springfield, Ill., while being initiated into a secret society composed of youngsters whose ages ran from twelve to fifteen years. The society was called the S. S. S., standing for Secret Silent Shades, and met in a cave in the suburbs of the city. They were all arrested, but refused to tell how it happened, because it was contrary to their oath. Enough was testified to prove that the shooting was accidental.

SHOCKING INITIATION IN MISSOURI.

Several years ago the Kansas city papers reported a Greek letter society initiation which eclipses anything we have read heretofore. It occurred at the State University at Columbia. The initiate was bound hand and foot, blind-folded and gagged; then he was beaten with clubs and placed in a coffin. He was buried in the athletic field for awhile, and was disinterred only to be stripped and rolled in a mud hole. He was compelled to sing at midnight in response to the admonitory kicking of a fellow student. Subsequently he was hung up by the arms and branded with cigarettes. At 2 a. m., he was pronounced a full-fledged Sigma Nu, and a credit to the learning of Missouri. Thus this university has the distinction of being first in the criminal barbarity of its initiations. It must be admitted that these students are little better than criminals, and that the public would welcome the intelligence that they had been punished as their crime deserves.

STUDENT HAZED TO DEATH.

The Boston Evening Transcript contains a thrilling account of the death by hazing of David C. Jones, of the Decatur, Ill., High School. When the boys surrounded him on Sept. 6, the first day of school, there was a terrific fight. He was seventeen years old, but strong and heavy for his age. Twenty-two boys, most of them about his age, but none of them a match for him in size, surrounded him and undertook to get him down. He fought desperately, tossing the boys about as if they had been footballs. But at last the crowd was too large for him, and got him down, and dragged him fifty feet to the fence and threw him over. He fell in a heap on the sidewalk, and lay there too weak from the struggle to rise. This was his last day at school. He stayed in bed next day. An abscess formed in his back as a result of the strain, and death followed. It is somewhat significant that the news of such outrages seldom gets into the local papers, or even our city dailies, but reaches us via Boston or Philadelphia.

SUMMARY OF OBJECTIONS.

College secret societies are expensive and lead to extravagance. They absorb the time, money, talent and interest that should be devoted to literary pursuits. They are the cause of the decline of the once flourishing literary societies of our colleges. They break the confidence between parent and child, and substitute club life for family and domestic relations. The young man and woman have crossed the danger line when they have secrets they dare not tell to their parents. They inspire lawlessness, crime and disorder. Their champagne suppers and dances are the starting point of many down the road to ruin. They wink at immorality and hold up profane and vulgar students, enabling them to live dual lives, and depriving them of their rights of true moral education which faculties are morally bound to give. They conceal vice, prevent justice and cover rottenness.

They are a serious menace to modern education, by not only dictating the social affairs of students in most American colleges, but by dictating to faculties and trustees. And this dictatorship is invariably used in the interests of the fraternity and to promote the welfare of its members, the interests of the college being of secondary importance. These fraternities have created a false aristocracy and caste among students which divide entire schools into rival factions, create general disorder and make many personal enmities which ought not to be. Those who are not invited to join naturally feel indignant that a fellow-student should look down on them because fortune has not favored them with enough of wit or money to become a "frater," and they feel that they are discriminated against in a subtil and unjust manner. Thus fraternities cultivate an unseemly pride and a narrowness in friendship which is detrimental to the cultivation of Christian character, and antagonistic to a broad-minded and liberal citizenship. For these and other reasons the Greek letter secret system of social training should at once be banished from every school and college.

A National Christian Citizenship convention will be held in Washington, D. C., Dec. 13-15.

EXPERIENCE OF BRO. GALLOWAY.

Rev. J. B. Galloway, of Poynette, Wis., has had an interesting experience with the Delta Tau Delta Fraternity. He joined it in his student days at Monmouth College, where it was one of the most popular and one of the better class of the fraternities. He says there was no special ceremonies in the initiation, besides taking the pledge. There were few of the Monmouth Deltas at that time who would have submitted to a low, degrading initiation. Their simple form was what beguiled some of the honest students. It may be that Monmouth was granted a special dispensation. But certainly it was not so with all the fraternities.

A few years ago Bro. Galloway received an invitation from the Delta Fraternity of the State University at Madison, Wis., to attend one of their banquets, to which he replied: "As a minister of the gospel, I would not feel justified in spending money in that way, while there is so much need of it in other directions. Moreover, it does not look well for a Christian to be reveling in the midst of wine and cigars. What think ye? When I was a child I thought, spake, and understood as a child, but when I became a man I put away childish things. If young men in all our institutions of learning would give their whole time and attention to the regular work in hand, rather than fooling it away on these doubtful and extra societies, they would be gainers in honor and power in the end.

"I now believe all these societies to be a source of danger and disturbance in all institutions where they exist, and hurtful to their own members, because they are secret by obligation and therefore often prove a snare to members. They are numanly institutions in their tendency. Let every man stand on his own merits, and do to all others as he would be done by. They are clannish and tend to separate those who would otherwise be close friends. They tend to enducate young men for the lower class of secret orders, such as our wisest and best men have condemned. All secret orders are un-American."

Bro. Galloway not only sent this letter to the fraternity, but had on several oc-

casions publicly renounced his allegiance to it, and warned the students against it. At a meeting in the court house at Portage, Wis., before a large audience in an anti-secret address, he confessed that he had once joined this fraternity, but had renounced it. Evidently he was reported to the Delta Tau Delta head office at Mt. Savage, Maryland, and it seems that they concluded to make an example of him; for some time afterwards Bro. Galloway received a letter from the head secretary of the fraternity, Henry T .Bruck, of Mt. Savage, telling him that by unanimous vote of the Arch Chapter of Delta Tau Delta he was charged with treachery to the fraternity obligations. The specifications were as follows: "It is charged that you inveigh against college fraternities in general, and against Delta Tau Delta in particular, and confess openly your repentence for, and shame at, having in your foolish youth become a member of Delta Tau Delta, and thereby sanctioned secret orders. It is furthermore charged that you have endeavored by means of letter and tract to discourage and draw from their fraternity allegiance certain members of the Delta Tau Delta fraternity, notably the members of the University of Wisconsin at Madison."

Bro. Galloway gladly entered upon his defense, freely admitting that he had sinned, but that his sin consisted in taking the obligation, not in violating it. His masterly defense is a strong arraignment of college fraternities, and was published in the Cynosure of January, 1898, which was sent to the General Secretary of the Delta Tau Delta at Mt. Savage, who replied to Bro. Galloway as follows: "I beg to advise you in the matter of the charges of disloyalty, etc., brought against you by Chapter Beta Gamma, and which were recently investigated by Mr. L. K. Malvern, that the following motion disposing of your case was passed by the Arch Chapter:

"'That while the charges against the Rev. J. B. Galloway are proven, the Arch Chapter acepts his statement concerning his connection with the fraternity; that he severed his connection with the fraternity in the manner allowable under the lax methods at the time specified; and he is not now a member of the fraternity; and that his name be omitted from the fraternity catalogue.'"

It is truly amazing that these college-trained men should make such a farcical attempt to impress men that their foolish fraternity obligations are perpetually binding; that, as the Masons say, once a Delta always a Delta. In the case of Bro. Galloway, "the net is broken and the bird has escaped," but are there not many college graduates who regard these sinful obligations as binding in after life and use them to carry out their ambitious schemes, just as do the members of the most dangerous secret political societies.

OVERRUNNING THE CHICAGO UNIVERSITY.

It was at first hoped that the great Baptist University of Chicago would be kept free of these secret society pests, through the reported opposition of President Harper. But the Guide Post Herald says that "the college fraternities are well represented at the university, and eight of the most prominent societies are already established among the students. As yet no chapter houses have been erected, but several of the societies are formulating plans for their erection within the near future." At the beginning of its second term, with an enrollment of 600 students, the faculty was compelled to face this question. It was reported that President Harper had expressed himself as opposed to them, but the formidable list of "thou shalt nots," handed to the students were silent in regard to a rule excluding the fraternities. The first started was the Delta Kappa Epsilon, which, says the Inter Ocean, was due to the persevering efforts and untiring zeal of several Chicagoans, including Judge Julius Grinnell and others, who were members of the D. K. E. Alumni Association. The above daily published: "The Inter Ocean knows that Dr. Harper has no antagonism to secret societies, and that it was the faculty and not he that notified the students long ago that secret societies would not be permitted."

It is significant that a number of the professors who came to Chicago University from Yale and Harvard, and who were originally enthusiasts on Greek letter societies, and who are still members thereof, were the first to insist that they should have no foothold in the university. But they have never been absolutely pro-

hibited. A dangerous compromise had been effected with one which had been organized before the faculty thought it necessary to take action. This was the camel's nose which has opened the way for the entrance of his whole body. The Sigma Chi fraternity was founded in 1858 in Miami University, Ohio, and now has a chapter in Chicago University. During the civil war it had a chapter in one of the brigades of the rebel army. It has a secret journal printed on thin paper and circulated in sealed envelopes and filled with matter too sacred for ordinary mortals. This fraternity snaked its way into Perdue University several years ago, defying the rules of the university and the wishes of the faculty. A long litigation followed their expulsion. Finally the Free Masons in the State Legislature took up the quarrel for the defeated students. The university being a State institution, dependent entirely on the Legislature for funds, they withheld all appropriations and compelled President White to resign, and secured a change of the law against secret societies.

Our Question Drawer.

If you do not see what you want ask for it.

Question—Where and when did Knights Templarism originate?—R. C. L.

Answer—Emanuel Rebold, a recognized Masonic historian, confirms the statement of Morris that their origin can be traced to De Molay of Cyprus, who early in the thirteenth century came to France with sixty knights, where he was burnt at the stake for the sin of idolatry and other crimes. The Encyclopedia Britannica says: "The singular myth that modern Freemasonry is derived through Scotland from the historical order of the Templars has been treated in great detail and finally destroyed by Wilcke in his history of the order, 2 vols., Halle, 1860."

Question—Are the Knights of Pythias as cheap and safe an insurance order as in years past?—J. W. C.

Answer—Like all secret insurance orders the K. P.'s rates for insurance have been increasing as new orders come into existence and absorb the new members. The grand lodge of the K. P.'s, which met recently in Galesburg, Ill., legislated to increase the per capita tax for insurance from 50 to 75 cents per year.

Question—Is the growth of the Knights of Pythias as rapid as in former years?—C. W. P.

Answer—No; Supreme Chancellor Colgrove, in his report to the last Supreme Lodge, says, "We are forced to a realization of the fact that the remarkable growth of the order, on this continent at least, is a thing of the past."

Question—Can you tell me how much the Oddfellow and Rebekah lodges paid out last year for the relief of their members?—J. W. D.

Answer—The latest statistics to which we have access are for 1897, and report that for the relief of their members they expended that year $3,364,629.41, while the total expense of these orders that year for salaries, rents, paraphernalia and socials amounted to $3,965,153.70. That is the cost of running the machinery of these great benevolent organizations was $600,524.29 more than they gave for charities.

Question—What do you now consider to be the weakest point in your N. C. F. lines of work?—L. C. W.

Answer—The weak point in our line is in not having a strong, devoted, anti-secret lecturer in every State in the Union. The field is white for the harvest, and the time is short. We believe there is no service for the Master so loudly calling for laborers, and where one can labor so effectually for the salvation of souls.

Question—Was not Frances E. Willard at one time connected with a ladies' college fraternity?—A. M. L.

Answer—So far as we know Miss Willard was once made an honorary member of the Alpha Beta Tau girls' fraternity, which was organized in the Oxford Female Institute, Miss. She could not have known much of the nature of these fraternities, for she referred to them as "gardens of girls." But Miss

Willard's testimony is on record as opposed to secret societies.

Editorial.

SHOULD THE GOVERNMENT INTERFERE?

A private letter has fallen into our hands written by one of the most influential editors in Ohio, in which he says: "With regard to the matter you speak concerning secret societies, I would say that it is a subject on which I have never been particularly enthused. I confess that most of these societies, with their uniforms and plumes and parades, are very tiresome to me. Nothing would induce me to belong to one, as I think I can put in my time in some better way than I can see in these societies. At the same time, while I exercise my right as an individual citizen, not to unite with any of these societies, I see no ground on which the government has any right to interfere with other persons who think differently from me, and who choose to organize such associations. If a man violates the laws or commits offense against his fellow men, then it is the business of the government to sustain the laws and protect the man who is being injured, but I fail to be able to see that it is any concern of mine if certain other men like to unite together for any purpose whatever, provided in their so uniting they do not violate the laws. If they do, the government should take knowledge of the act of the individual, and not of the question whether he belongs to a certain society or not."

This good prohibition editor, whose editorials and speeches on the industrial and liquor problems we have read with much satisfaction, is evidently not informed on the lodge question. If he were he cold not say that he was not interested. With him it is only a question of information. He has read and studied and observed on the saloon question until he is convinced that it is not only necessary to take knowledge of the act of the individual drunkard who has violated the law, but of the saloon which, even if it has sold him drink according to law, yet it has induced him to commit the crime and should be prohibited by the government. Now if he will as carefully post himself on the horrid oaths and penalties of Freemasonry, which he may easily do from the testimony of scores of seceded Masons, he must come to the conclusion that a man who has taken, and still adheres to the Master's oath to conceal any secret crime of a brother of that degree, murder and treason excepted, cannot be a safe man to intrust with office in our government. He cannot be safely trusted as a witness, a juror, or with any office connected with the administration of justice. He will find that in the Royal Arch he swears to espouse the cause of a brother of this degree when involved in any difficulty so far as to extricate him from the same, whether he be right or wrong. He swears to conceal his crimes, murder and treason not excepted. Can he avoid the conclusion that men who adhere to these oaths are unsafe in any office—that men who have come under such special obligations to the few are unsafe to govern the whole? He must recognize that sworn or pledged secret society favoritism strikes at the fundamental principle of all just government, equality before the law. Our editorial friend should ponder the facts contained in the article of Rev. J. P. Stoddard in this number.

TYRANNY OF LABOR UNIONS.

The most ominous war cloud on our national horizon is the tyranny of secret labor organizations. Their selfish purpose is to bar from employment all who are not members of their societies. It is selfishness gone mad. Bro. H. M. Hugunin sends us the following facts as an illustration:

"The recent controversy between the W. B. Conkey Company, book manufacturers in this city, employing several hundred persons in their business, shows the impudence of the printers' unions and the tyranny which they would exercise over those for whom they work. For some time Mr. Conkey, the principal of the company, has contemplated removing his business from the city, so as to be out of the influence of these unions. Quite recently he has fitted up a large manufacturing plant at Hammond, Ind.,

and when he was ready to remove his business from his Chicago location, he discharged all his union printers, as he had an undoubted right to do, designing henceforth to employ only such printers, binders, etc., in his business as he pleased. Having removed his portable property to the new stand, he proceeded to hire hands to do his work independently of the Chicago unions, selecting them without respect to their affiliation with the labor organizations. But this Typographical Union No. 16, of Chicago, to whom many of his discharged men belonged, objected and followed him to Hammond, demanding to have the old hands reinstated in his office. To this Mr. Conkey gave a blank refusal, unless they came in free from their union affiliations, ready to work with non-union men, and subject only to his control. The union at once declared war upon the establishment, became riotous, and endeavored to make things decidedly unpleasant for Mr. Conkey. But Mr. Conkey was no longer a Chicago employer, nor even a manufacturer under the laws of Illinois, and stoutly resisted their claims and their rights to interfere further in his affairs. Several of the leaders in the union were arrested for their disorderly conduct, and the citizens of Indiana began to talk earnestly of forming an active vigilance committee to quell the belligerents. At last accounts, Mr. Conkey held the fort."

INITIATION THAT MAY PROVE FATAL.

In the daily press of Nov. 18 is a special from Moline, Ill., stating that Dr. William P. Sensibaugh, a dentist of Port Byron, just east of that city, is in a serious condition as the result of pranks played upon while being initiated in a fraternal insurance lodge in that village. During the initiatory ceremonies he was blindfolded and given several slight shocks from a live wire. The bandage over his eyes having become loosened, he sought to outwit those having fun at his expense by locating the wire and attempting to avoid it. One of the initiating team, seeing the candidate was about to evade the wire, gave him a shove, which unfortunately proved sufficient to throw him off his balance, and he fell hands down upon the battery itself, receiving a shock which rendered him unconscious. After working over him for two hours and finally reviving him, it was discovered that his right arm hung limp and loose, and in this condition it has remained ever since. A week ago the doctor was stricken with an affection of the pneumogastric nerve. Since then he has been kept up mainly through electrical treatment. One of the attending physicians says that paralysis of the nerves is threatened, in which event the sufferer cannot live.

This recalls the tragic death of Hon. Edward W. Curry of Leon, Iowa, one of the most prominent politicians and criminal lawyers in the state, who died at Des Moines, Nov. 18, 1896, as the result of being partially electrocuted during an initiation a few nights previous in an Elk lodge. Life imprisonment should have been the least punishment meted out to the actors in this crime, and yet they were not even brought to trial. The Philadelphia Evening Telegraph comments as follows on the Moline outrage: "Perhaps the serious results of a mock 'initiation' in a secret society at Moline, Ill., reported by us yesterday, may open the public eye to this abuse. On the other hand, things of the same general character have been reported before now, and with no effect. It is known that these so-called 'pranks' are being constantly played, but the conditions of secrecy surrounding them are so successfully employed that only when the results are serious do the facts crop out. But mischief is often undoubtedly worked which does not become public. If it is useless to appeal to the sense of propriety of these alleged jokers, the law may be properly invoked to stop such trifling with life and limb. In the Moline initiation a magnetic battery was employed, through which the neophyte was paralyzed, probably fatally. If the victim dies the ringleaders in the joke should be made amenable to a charge of manslaughter. An example and precedent of that sort might be wholesome."

The Bible should be the reformer's great text-book. Let every reform issue be brought to this supreme standard.

FREEMASONRY IN TURKEY.

A quantity of anti-secret books and tracts were sent from this office some weeks ago to Rev. R. J. Dodds, missionary of the R. P. Church at Mersine, Turkey. In acknowledging their receipt, Bro. Dodds writes us from Mersine, under date of October 14, as follows:

I showed some of the tracts you sent me to Rev. T. D. Christie, President of St. Paul's Institute, who was pleased with them and says if he were to return to America he would take up three lines of reform work, that against secret societies, against intemperance, and for the recognition of God in the United States Constitution. A college classmate in Boston has been writing him of the evil working of the secret lodge in America, not only in politics, but even in the church. Freemasonry exists here and is powerful. The Sultan and all prominent Turks are members of the "honorable order," and their murders do not seem to count against their Masonic standing. Then there are secret religions, as of the Druses, Yezidees and Fellahin. There are also secret societies among the Armenians working for the overthrow of Turkish tyranny.

I am as much interested in the war against the secret empire as any one, and I preach against it, and talk against it; but to assume to write items of interest, illustrating its workings in this country is impossible. It is not so easy to get news as in America. What makes it hard to learn facts until long after they have occurred, is that there are no newspapers, no railroads, virtually no telegraphic communications, no general language and no places in which people can congregate freely and talk together. I know there are many Masons in Mersine, Tarsus and Adana, but I cannot learn where they meet, or if they have a regular lodge; reports are very conflicting. You can scarcely know anything in this country that you do not see with your own eyes. You hear a story and try to get it confirmed; and almost every man you talk with has a different version of it.

Certain it is that every government official who has salary enough to pay lodge dues, is a Mason. So is every man in any important position, such as the prominent men in the Ottoman Bank, and the men who hold salaried positions in the government. I have no doubt that Masonry gives them their positions and their successes. I do not believe that any man who makes a comfortable living in Turkey, so far as my observation goes, makes it honorably. I think that nearly all foreign consuls and representatives of foreign governments are fellows of the craft, and that they favor the brethren of the craft, to the disadvantage of Christian workers. But there is no way to ascertain facts of this kind in regard to which you are morally certain, so that you could take oath to them legally. Do not think it is because we are unwilling or uninterested that we do not send you items of news with reference to secrecy here.

I presume that if you and I could talk over mission work, we would not hold very different views. I believe your work is real mission work, and that it will tell for the conversion of the world as much as ours in a heathen land. I believe the quickest method of evangelizing the world would be to Christianize a government like our own. At the same time I believe that a people should be prepared by preaching to individuals in heathen lands, then when your reform work and that of others is successful at home, there will be a Christian force prepared to direct the minds of enquirers in other lands. There must be a force of believers ready to illustrate the philosophy of salvation and to preach the gospel. Our work indirectly helps your work, and that of other reformers. You often preach to those who have but dim vision, and who are but babes in Christ. This is the experience of every reformer. His hearers will often be in doubt whether they are preaching Christ, and whether their work is gospel work. To decide this they scrutinize the reformer's personal character, and even if he passes this test they often set his doctrine down as a hobby, unless their attention is called to the fact that he represents a church or body of believers who hold similar views. And when the character of the church excites their admiration by exemplifying pure and noble traits of Christian character, this is the strongest inducement for them to accept the reformer's ideas.

REV. WILLIAM COPLEY SMITH.

One who had known Bro. Smith from youth, says that, if put to the test, he would have laid down his life in defense of what he believed to be principle. He was outspoken in his testimony against what he believed to be wrong in either church or state. He was teacher and missionary in Alabama at the outbreak of the Civil War. His bold opposition to secession brought on him the vengeance of the South. He was assaulted and severely beaten, and was about to be hung, and was saved only through the most earnest intervention of friends. At length he was sent to Richmond, and then to a flag of truce United States steamer. His description of his feelings when he stood once more under the "Old Flag" was thrilling, indeed. He was appointed chaplain of a Northern regiment and served till the end of the war. His wife, though a Southern woman, clung loyally to him through all his terrible experience.

Mr. Smith was a minister in the Presbyterian church, a graduate of Jefferson College and of the New Albany, Indiana, Theological Seminary, and was home missionary for many years in Minnesota. He died Oct. 15, 1897, at the home of his daughter, Mrs. Geo. T. Parmely, of Avalon, Pa. His body rests in the cemetery at Blairsville, Pa. He joined the Masons in Georgia, and went through the Knights Templar degree, but soon gave up the lodge. His daughter, Mrs. Parmely, writes, that he expressed himself in very strong terms against all secret societies. While preaching in Minnesota and Wisconsin some years ago, he gave strong testimony against the lodge. At Lima Center, Wis., about ten years ago, he preached in the Presbyterian church north of the village, and said to one of the elders: "Some men deny that in the Knights Templar degree the candidate is required to drink wine from a human skull, but I know they do; for I took that degree, and I had to drink wine from a human skull." This testimony from a Presbyterian minister is valuable. T. De Witt Talmage says that as so many Freemasons are also sincere Christians, "perhaps the obligations of a Freemason are not as stringent as the opponents of the order imagine." But here is the testimony of a minister in his own denomination, corroborating that of a long list of faithful witnesses. Sister Parmely writes, "It is worth everything to me and my children to have had such an earnest, Christian father. It is rare to find a man these days, who is as strict in the observance of Christian duty as he was."

A PRESBYTERIAN'S OPINION OF THE CONCLAVE.

"S. S. G.," the Pittsburg correspondent of the Presbyterian, Philadelphia, Pa., thus speaks of the late conclave in that city:

Last week was one of the busiest ever seen in Pittsburg. The occasion was the Triennial Conclave of the Knight Templars. The whole city was thrown open for their entertainment, and in the whirl of the intense enthusiasm, moral and religious principles were lamentably crowded aside. The Sabbath afternoon was conspicuously given up to systematic carriage drives to and through the parks. Concerts of anything but a sacred character were given for the entertainment of the Knights, and Sabbath desecration received a decided impulse. All through the week there was festivity and general gayety never excelled even in Paris. Balls and dances running most of the night, drawing into their swirl even Presbyterian elders, had the right of way nearly every night. The saloons put up the Cross and Crown with "Welcome, Knights" over their doors. The common display of the Cross in such places savored of perilous sacrilege. The California Commandery brought on a carload of fruit and wine, which every day was dispensed freely to all callers. No wonder many good people feel the temperance cause received a marked backset. The beautiful Court House was given up to the Knights, the courts suspended business, the schools were closed for the week and the school houses of the people occupied by the Knights, and there was such a use of public property as was never before known for such an organization.

To have done such things for a Presbyterian General Assembly or for a General Methodist Conference would have raised

a storm that would have carried everything before it; it struck many beside our United Presbyterian friends as a terrible thing to practically influence the thousands of children of the city to look with favor on such an organization. It looked like sowing seed to secure a crop of Masons in the next generation. Notwithstanding the parade of ten thousand Knights, their many balls, dances and conferences, few here are able to tell what good they have ever done for their country, for humanity or for the world.

SENATOR MASON JOINS THE LODGE.

No better evidence is needed of the power of the lodge in politics than the fact that the young, ambitious and popular Senator of Illinois, William E. Mason, recently subjected himself to what must have been an exceedingly trying initiation into the Knights of Pythias. Like poor Sam P. Jones, when he took the Knights Templar degrees a few years ago in Georgia, his initiation was made the occasion for the rallying of the clan from all over the State. The Chicago Record of Nov. 16 contains the following interesting account:

"Billy" Mason, familiarly known as the junior Senator from the State of Illinois, "jined" a lodge last night. Just before going to press the doctors reported that if the patient did not have a backset he would probably be in condition to meet the general public within a few days, and would have a dim recollection of the various things that happened to him.

The particular lodge that Senator Mason "went against" was Globe-Athol No. 278 of the Knights of Pythias, which has its home on one of the numerous floors of the Masonic Temple. Beamish's goat, starved for three weeks in one of the darkest rooms of the famous blacksmith shop in Pacific avenue and painted red, white and blue in honor of the occasion, was the animal which Mr. Mason was called upon to master.

Nearly 1,000 full-fledged Knights of Pythias cheered him as he chased the goat through the ranks of "esquire" and "knight" and assisted in shoveling him together and locating the various articles of wearing apparel after he had made the last round. The candidate looked worn and wearied, but the goat was in even a worse condition, and the vote of the lodge was that the Senator had won, even though he was badly disfigured. The occasion brought together one of the largest gatherings of members of the order of Knights of Pythias that has taken place in Cook County. There were delegates from all parts of the State.

Rev. B. T. Roberts once said: "Secrecy is always a ground of suspicion. Evil works instinctively incline to darkness. Good works grow up in light. God commands to let our light shine. Even a good cause under the shadow of secrecy invalidates its claim to the confidence of open and honest men. Grace and guile can have no affinity. All secrets necessary to be kept can be kept without an oath. A bad institution ought not, and a good one need not, be secret."

For the mystery of iniquity doth already work; only he who now letteth will let until he be taken out of the way; and then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan, with all power and signs, and lying wonders. 2 Thes. 2: 7, 9.

REV. R. A. TORREY AS A TEACHER.

The Chicago Daily News of Nov. 4 contained the following announcement: "The large number of Sabbath school workers who have been gathering at the Central Y. M. C. A. auditorium every Saturday noon for the past three years to receive instructions in Sabbath school lessons by the Rev. R. A. Torrey, superintendent of the Moody Bible Institute and pastor of the Chicago Avenue Church, will listen to a new teacher after to-morrow.

"When it was first whispered around that the Rev. Dr. Torrey was to be replaced by another, indignation was expressed by many and when it was later learned that the action was taken by the board of managers of the central department the feeling increased. The general secretary, L. Wilbur Messer, admitted that a change was to be made and said it was for the good of the department. He

would not say whether the department was satisfied with the doctrine preached by the Rev. Mr. Torrey or not, but it was intimated that the sentiment of the board as expressed by Mr. Messer was that the Rev. Mr. Torrey and his old-fashioned gospel was not quite what the Y. M. C. A. people wished.

"During the three years which the Rev. Mr. Torrey has lectured at the Y. M. C. A. he has never received a penny of remuneration and the lectures were often given at considerable sacrifice. He brought with him each Saturday his large male chorus from the Moody church and his well-known musical director, Prof. D. B. Towner. The Moody institute received no money for the music, which was Mr. Moody's contribution for the sake of former associations in old Farwell hall. A large number of the students from the institute were always in attendance to assist the Y. M. C. A. folk in personal evangelistic work. The talks of Mr. Torrey were burning gospel talks and their withdrawal at a time when the recently expanded membership of the central department is more than 70 per cent. non-Christian will likely raise a storm around the heads of those who made the change."

Rev. Howard A. Johnson, who takes Dr. Torrey's place for the present, is said to be a popular teacher, but it will be difficult to fill the place so long occupied by Dr. Torrey, who was one of the ablest Bible expositors. Thousands at these noon meetings have heard his expositions with interest and profit. Many conjectures have been expressed as to what features of Dr. Torrey's gospel were objectionable to the Y. M .C. A. The association, being non-sectarian, it is presumable the change was desired that the Y. M. C. A. might not seem to be the patron of one church more than another. Others say that Dr. Torrey's pre-millenarian doctrine was objected to by some. Bro. Ronayne writes that on a recent occasion Mr. Torrey, in his lecture on the Sabbath school lesson, declared emphatically that the same idolatry and the same kind of worship practiced by the wicked kings and people of Israel in the days of Ahab, and which Asa and Jehoshophat sought to root out, is precisely that which is practiced in the Masonic lodges of to-day. Mr. Torrey's statement is true, every word of it, but it was too bitter a pill for the Freemasons connected with the Y. M. C. A., as Mr. Torrey received letters complaining about this feature of his gospel. But whatever be the reason of the change we have heard many express regrets that his faithful expositions of Bible truth are discontinued at the Saturday noon hour.

Voices from the Lodge.

Before operative Masonry was thought of or speculative Freemasonry was dreamed of, primitive man sought to know his Divine Maker and worshipped Him in symbolism.—"American Tyler," Nov. 15, 1898.

Precisely; that was the way of Cain. He had corn, wine and oil for his symbols, just as Freemasons have, but he ended by killing his brother. "Woe unto them, for they have gone in the way of Cain."—Jude.

"The starry firmament was his chart, the earth his trestle board and all his life his working tools.—American Tyler.

Yes, Tubal Cain, for example, whose name is a Masonic password with all his descendants, was thus occupied, but it resulted in the earth being "filled with violence." Man's history thus is Masonic history to-day.

"Believing as we do that there is not only credible tradition, but record evidence of the existence of Freemasonry at a very early period in the world's history, * * * we are highly gratified to record the fact that the fraternity only flourished where there was a belief in the one God."—American Tyler.

As in the Garden of Eden, Adam was the first man to wear a little apron of whom we have any record, and hence was the first Freeemason, but it was the devil who invested him. If belief in one God be the Masonic creed, it is also Satan's.

To be engaged in teaching faith in one God, love of fellow man and loyalty to country, to the exclusion of all religious creeds, was to be ostracized by society

and outlawed by the church.—American Tyler.

Freemasonry pretends to a love of fellow man, so long as that same fellow man pays his lodge dues, otherwise he is expelled and may die by the ditch for all the Masons care, and as for loyalty to country, that peculiar phase of Masonic duty was fully exemplified by the leaders of the Southern rebellion; while love of fellow man is admirably displayed by the way in which poor colored men are shot down and lynched by the leading Masons in the South to-day.

"In India I met with many of the native Freemasons, and among them the Parsees, the merchant princes, descendants of the ancient Persians, and they are enthusiastic Freemasons."—Gen. Smith in American Tyler.

Certainly, the religion of Masonry and that of the Persians are precisely the same, but why any missionary effort in Persia to introduce Christianity? Can a Masonic minister consistently encourage Christian missions among the Parsees, he himself professing and having sworn to support the same religion?

Seceders' Testimonies.

Bishop H. W. Warren, of Denver, Col.—You can best judge of my opinion of secret orders by my course of life. I have belonged to several such organizations, including the Free Masons. I do not belong to any of them now, and shall never belong to any secret society again; save one which has only two members, namely, myself and my wife. A young man just starting in life, or any other young man, cannot do better than to join such a secret society as that, provided he can find the right girl to share its secrets with him; and he will find it a very great advantage to belong to such a secret society—financially, socially, politically, and every other way.

Fred W. Clark, New Milford, Pa.—I was once an Odd Fellow, but have dissolved my partnership and am a free man in Christ Jesus. Oh, how Satan is using these secret organizations to defeat the cause of Christ, and how many ministers of the gospel, who are supposed to be separate from sinners, are using these things as a cloak for all manner of iniquity, and as a consequence the Master's work is being prostituted.

J. N. Calvert, Tilden, Randolph County, Ill., a member of the Reformed Presbyterian Church at Coulterville.—I was made a Mason in Middleton Lodge, No. 370, in Wayne County, Ill., in 1871. I took the degrees up to the Master Mason, and found it just as described in the Cynosure. I was induced to join them under the impression that they would be helpful to my business, but was sadly deceived. I have renounced them for all time, and knowing what I now know, I never would have joined them, for they were far from being as represented.

Rev. J. D. Smith, of the United Presbyterian Church, residing at Lodi, Wis.—Said a man who was a prominent thirty-second degree Mason here not long since: "If I had my life to live over again I would not have anything to do with Masonry. I have very little practical connection with it now. The older I grow the more I am disgusted with the mockery." This gentleman is a member of the Presbyterian Church. A well-known Mason recently died and had a Christian and not a Masonic burial, for his widow is an intelligent Christian woman. A near relative, also a Mason, being asked, after some time had passed, what advantages his family had derived from his connection with the order replied frankly, "None."

Rev. J. W. Snively, Ingleside, Pa.—I was once a Mason, but became convicted of the sin of belonging to the Christless order. I asked a neighbor who was opposed to the lodge for reading on the subject, and he gave me "Valance's Confession of the Murder of William Morgan." I found it a new revelation. Light broke in upon our souls. The cover of the book had an announcement of the Christian Cynosure, and at once I sent for a copy. Since then it has been a regular visitor. It opened my eyes to see secret societies as a system of false religion, professing to save its members without faith in Christ. I was driven from the

church of my early choice, and, for a while, was wanderer without a fold. He who was under God the means of introducing me to the Wesleyan people, himself turned his back upon the light and entered the great secret society army.

Rev. W. J. Walthall, Prescott, Ark.—I was brought up without religious training or influences; my father dying when I was five, and my mother when I was seven. Soon after my marriage, under a powerful sermon by Rev. J. F. Nisbet, from the text, "In hell he lifted up his eyes," I was converted and united with the church, and soon began to preach, and was employed for some time as missionary of the Columbia Association. But the great obstructions to perfect consecration and trust were my life policy and my Freemasonry, and, on my knees before the Lord they were definitely surrendered before I stepped over into the Beulah Land of joy and peace.

Rev. J. L. Cooper, Happy Hollow, Mo.—My father and brothers were Freemasons, and I asked my father if he would advise me to join; and he said, it was a good institution and next to the Christian religion. I sent in my name and was accepted, but when I came to be initiated they took off most of my clothes and were about to cut off one leg of my drawers, when I protested. They were a new pair and I objected to having them ruined. We at length compromised this matter. I did not like the oath nor the sharp pointed compasses pressing my naked left breast. When they put the question, "In whom do you put your trust," I replied, in the Lord Jesus Christ. They immediately objected, and told me that the name of Jesus was not known in Masonry. They reasoned with me to get me to say, "In God," or "In the Supreme Ruler," but I told them I would as soon deny him in the pulpit, as in the lodge. That was my last night with Masonry. Others may profess to be Masons and Christians, but I could not.

Rev. J. M. Foster, Boston, Mass.—I was a member of the Sigma Kai fraternity for two years while I attended the Indiana State University at Bloomington. I must say in fairness, that there was absolutely nothing in connection with our meetings, except literary exercises. Debates, essays and original orations occupied the whole evening, and this feature of it I regarded as invaluable in my college life. But the college literary society, of which I was a member, was just as good. I am opposed to all college fraternities, because they are secret, selfish, and because they train the students for the more objectionable secret oath-bound orders. The tendencies of these fraternities are toward the darkness and away from the light. Lot pitched his tent toward Sodom. By and by Lot was in Sodom. Presently Sodom was in him.

Rev. Levin Wilson, of Cynthiana, Posey County, Ind.—In my younger days I was induced to join a secret lodge by friends who told me it was a great institution, and would be a great help to me in my work as a minister; it would add so much to my influence. This seemed to be done in all kindness, but it was a temptation of the devil, and proved through life to be the darkest spot of my moral horizon. When I came to myself, and my eyes were opened, my conscience was awakened, and reason restored. I saw that I had taken a very solemn oath which would screen the guilty, corrupt courts, dethrone justice, steal and destroy the vitality of the church. Moreover, that I had committed the awful crime against God and my soul, of denying the Lord Jesus Christ, by binding myself to another master, a band who called me brother, which knew no Savior but their own system; which forever forbids the name of Jesus Christ entering their lodges. It is needless to say that I left the lodge with much less ceremony than when I entered it. But the thought that I had denied the beloved Savior, and foresworn myself to do so, pierced my heart, and why? Because I had exchanged the door of mercy and grace for that of the lodge which refuses all mercy and favor from the Lord Jesus Christ, and denies any Savior outside of itself.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. Eph. 5: 11, 12.

News of Our Work.

Rev. W. I. T. Hoover, of Dayton, Ohio, writes of the recent State convention: "We had a good meeting and I am sure it will continue to bring forth good results."

Rev. Samuel F. Porter, owing to a recent spell of indisposition, has wisely concluded to rest during the winter at Oberlin, Ohio. There are none who better deserve a season of rest than this aged servant of Christ, for his whole life has been one of uninterrupted toil and sacrifice for the Master.

The Red Men have decided to hold their next great council at Washington, D. C. The order is an illustration of the natural tendency of men to devolute back to barbarism. It is in a turmoil over the uniform to be worn in certain degrees.

Charlotte T. Boughton, of Rochester, N. Y., secured a verdict for $2,027.50 against the Grand Lodge of the A. O. U. W. of New York, in the Supreme Court recently. Her husband had a $2,000 policy with the A. O. U. W., and the defense claimed it was allowed to lapse before his death.

The industrial problem has been of late the text of reform sermons and addresses in Chicago. While much is being said in exaltation of Christ as a social reformer, yet the practical application of the Bible in the solution of this, as well as all other questions, is not sufficiently emphasized.

It is the policy of Satan to seal the pastor's lips and silence his pulpit, while the dark-lantern churches, in the form of lodges, cover the land, draw in young men by the thousands and their money by millions; swear and pledge husbands to life-long concealment from wives, and parents from children, and fill Christ's church with false brotherhoods, so that when the pastor says, "Dearly beloved brethren, no one can tell to which brotherhood he is speaking."

All the friends of our cause will be glad to hear that Rev. P. B. Williams is again giving most of his time to lecturing and holding meetings in preparation for some important conventions he expects to hold soon.

Dr. H. J. Becker, of Dayton, Ohio, says, in reporting the anti-secret convention in that city, in the Christian Conservator: "The address of Rev. Dr. David McDill, professor of Apoligetics of the Xenia Theological Seminary, was a masterly effort. He laid a careful foundation and reasoned as a man will reason who has had mental discipline in the great art. He spoke on Monday evening to a large house."

At the late seventy-eighth session of the Evangelical Lutheran Synod of Tennessee a resolution was adopted asking the laymen not to join secret societies, and it is to be hoped that all laymen will carry out both letter and spirit of this resolution. An amendment to the by-laws was passed, bearing on pastors' affiliation with oath-bound secret societies, making them subject for discipline in case they do unite. Timely action.

At an annual convention of the Y. P. S. C. E. of Pittsburg, R. P. Presbytery held in Allegheny Sept. 27, the following, among other resolutions, were adopted: "As members of a church which has always taken a firm stand against oath-bound and blasphemous secret societies, believing them to be inimical to and destructive of what is best in individual, social, ecclesiastical, and national life, we would, in view of the approaching conclave of the Knights Templars, enter our protest against the recognition of these societies by our school boards and State Legislatures and other public officers in the matter of laying corner stones of public buildings in which all have an interest and a right; and respectfully and most emphatically would we protest against the action of those officials and bodies appropriating public funds and granting use of public property for the entertainment and glorification of what we believe to be a system of evil."

The Chicago Record of Nov. 29 says: "Members of the Chicago auxiliary of the Delta Sigma Delta fraternity held an informal reception and smoker last evening at the Sherman house. The entertainment took the place of the regular bimonthly meeting. Between fifty and sixty dentists gathered around the banquet board. Dr. G. B. Perry presided." In the same paper we read that the "Phi Alpha Gamma representatives from New York, Boston, Philadelphia, Cleveland, Iowa City and Minneapolis met yesterday in the Sherman House to attend the third annual convention of the grand chapter. The meeting was in charge of the Zeta chapter of the Chicago Homeopathic Medical College, of which C. M. Harrington is president. In the evening the delegates were tendered a reception at Phi Hall, Taylor street and Marshfield avenue. The session to-day terminates with a banquet." The medical, more than any other profession, seem interested in keeping up these selfish and expensive cliques.

Bro. W. B. Stoddard writes Nov. 24: "I have addressed audiences each Sabbath during the past month, and some during the weeek. I have spoken in churches of the Brethren, Free and Wesleyan Methodists, M. E., Baptist, United and Reformed Presbyterian, and also in the Mission conducted by our stanch friend, Lucius Woodruff, at Binghamton, N. Y. The house to house canvass that occupied much of my time for ten days in the vicinity of Schuylers Lake, showed that the seed sown there in other days had not been without fruit. While much remains to be done, there was evidently an upward tendency that may mean much for the future of that lodge cursed region. I met several who had left the lodge, and others who were more friendly than in former years. But few of the young men are uniting. The saloon keeper was using his Masonry for all it was worth. The Worshipful Master of the lodge, they said, carried loads of his neighbors to Exeter to get them to vote to continue his brother saloon keeper in his business. Why should not saloon keepers love the lodges, when they thus assist one another?"

Bro. D. D. Quinn, of Keene, N. H., in writing of Sister Powers' work in the anti-secret reform, says: The Beacon Light Mission is doing good work for the Lord and paying expenses, which is more than we can say of other missions in this place. Sister Hattie E. Powers has held two public meetings in this city, which have been well attended, and a good deal of interest awakened. She is having a royal good time, but the lodges are very uncomfortable over her success. "One shall chase a thousand and two put ten thousand to flight."

Mrs. E. H. Powers has established her mission and book room in the city of Keene, New Hampshire, at No. 8 Winter street. She writes that Keene is a stronghold of secretism, the lodges outnumbering the evangelical churches five to one. But her canvass of the ministers revealed that they were not in lodge bondage, but in search of truth and they liberally patronize her book room. Sister Powers is one of our most faithful workers, and we hope our New England friends will give her every encouragement possible. She says the last four months have been the most successful in her work thus far. She held two meetings in the heart of the city early in November.

A Presbytery in Pennsylvania just before the recent Knights Templar conclave in Pittsburg adopted a paper in which they declared: "We have no disposition to detract from the kindly reception and generous hospitality this city is preparing to offer to these strangers, some of whom are eminent citizens of our country; there is a question of propriety, however, which we feel sure all broad-minded members of the order itself will concede, in closing for a whole week so important an institution as our public schools in the middle of the term, with their tens of thousands of pupils and in beginning the term in the heated season, one week before the usual time, in order that such concession might be made; while we submit that it hardly comports with the character of our magnificent Temple of Justice to transform it for the time into a ball room and mere pleasure resort."

At Cherokee, Iowa, some time ago Rev. Thomas J. Gates and wife, of the Free Methodist church, held tabernacle meetings, producing a deep impression and inspiring quite a number to profess Christ. Bro. Gates as usual preached strongly against the lodges as a great hindrance to souls coming to Christ.

The Christian Union Herald of Pittsburg, the organ of the young people's societies of the U. P. Church, says: "There were many very beautiful representations of the cross on exhibition during the recent Knights Templar Conclave in this city. Some very beautiful sentiments were expressed on 'the cross' in post-prandial speeches. But the exhibition of the cross which is most pleasing to him who bore it to Calvary and suffered thereon, is the spirit of meekness, lowliness, self-surrender and self-denial, for which it stands. During the Conclave the sign of the cross was often seen in most inappropriate places—especially over saloon doors, where it was often displayed in greatest profusion."

President C. A. Blanchard addressed the Dayton convention the last evening on "The relation of the church to the lodge." Rev. H. J. Becker writes of it: "President Blanchard is always rife with maturist thought. He digs his trench until he reaches solid rock, then begins a superstructure of thought rising higher and higher and encompassing within its capacious circle every phase of the matter in his text, dealing here with objections, there with interrogation, yonder with exceptions, elsewhere with illustration and all through with indisputable conclusions. He held up Christ. He emphasized the need of the guidance of the Holy Spirit. He suported every proposition from sources at once applicable and determinative. The earnestness of his method; the dignity of his bearing; the kindly tremor of his voice, speaking in tones of reserved passion and tender emotion, won all hearts to him and enlisted many in the cause of anti-secrecy reform who were heretofore without concern, and above all, filled us all with more love to God; to His word; to home and to the church."

Bro. W. B. Stoddard has sown bountifully for the Syracuse convention, Dec. 1 and 2, and we hope will reap also bountifully. He engaged a brass band to play on the street, to attract the crowd at the beginning of each session. Rev. J. P. Stoddard arranged to reach Syracuse Nov. 26, and spend a week addressing meetings preparatory for the convention. He was to hold a series of meetings at Lisbon Center, with Rev. Wm. McFarland. John Hunter of Sterling had given $15 for the convention and expected to attend, and Rev. W. B. Stoddard lectured in the Sterling Valley U. P. church, and engaged the pastor, Bro. Smith, to attend the convention and also Bro. Hunter's pastor, Rev. J. M. Faries. Rev. S. R. Wallace, State President, is also expected to be present and Rev. Chas. Clyde of Brodie, Ontario. Rev. G. M. Robb of Syracuse, and a number of the Wesleyan and Free Methodist pastors were also to assist. There was a brightening prospect for a good meeting as the time approached.

In acknowledging the Cynosure sent to the reading-room of the Evansville, Wis., Seminary, Rev. N. B. Ghormley, assistant principal, writes: "In view of the wide-spread character of secretism and its appeal to man's lower nature, it would seem useless at times to enter the list against it. Further temptation to discouragement comes from the fact that the church, as represented by its ministry, is largely in league with secrecy and under its control. Surely victory will only come through men who are not afraid to risk their all in an unpopular cause. There is abundant opportunity still to follow in the footsteps of Luther, Phillips and Garrison, and others of like courage. The words of Faber's hymn were never more fitting than at present:

"'Workman of God! O lose not heart,
But learn what God is like,
And on the darkest battlefield,
Thou shalt know where to strike.

"'Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons thee his road.'"

"The morning and afternoon sessions of the Dayton convention," writes Dr. Becker, "were full of interest. Bishop Wright gave an address upon the subject of prominent men who espoused the cause of anti-secrecy. His familiarity with history is known to our people. What an array of facts! What a cloud of witnesses! An attempt to give an outline of it would destroy its powerful effect upon my own mind and illy portray its significance as a document worthy of being published in a more permanent way so as to reach many outside of the circle of the readers of this paper. Its appearance in tract form ought to be forthcoming. What has here been said of these addresses, indicates the character of the deliberations of the convention. The resolutions were well worded and canvassed the subject of secret societies quite fully. The addresses of Revs. W. I. T. Hoover, W. B. Stoddard, S. P. Long, S. F. Sprunger and others, arranged by the general secretary, were well received and much commented upon as being pertinent to the subjects assigned. The reading of the Scriptures by Dr. H. A. Thompson, who made comments upon the lesson, was very forceful. He is a fearless advocate of the principles of the cause and has no place for secrecy in any form."

The Arkansas Gazette of Little Rock, in its issue of Nov. 19, contains a report of the State Baptist Association at Pine Bluff, Nov. 17. One of the most telling addresses was by Rev. Dr. J. P. Robinson, in which, says the report, "he went off the subject to roast secret societies. He had a strong say against them, declaring that they were a disgrace to the world instead of good. He said, you have a lot of niggers around here wearing their coffins. They are simply buying their coffins on the installment plan, and I am opposed to it. We find that in the Bible we are not to call any man Master except Christ, and now some of you are calling Grand Masters and Great Grand Masters. You had better change or the devil will catch you sure. As the speaker delivered his address, cries of Amen! came from all parts of the church, and the speaker was urged to continue. He made one convert. A minister with a Knight of Pythias pin on, said that he did not think much of the society nohow. He had been suspended, he declared, for not paying his dues, and he would see them all in torment before he would return. Dr. Robinson extended him a hand of fellowship."

A Christian reform conference was held in Washington, Iowa, Nov. 1 and 2, at which there was good attendance and wide interest. It was arranged by Dr. H. H. George of the National Reform Association, and designed to combine all the great Christian reforms of the day. So far as the reports show no allusion was made to the great anti-secret issue, but almost every other reform came in for a share of discussion. Some of the leading speakers were Dr. J. Q. A. Henry, of Chicago; President J. A. Thompson, of Tarkio College; Dr. B. E. Ely, of Winterset, Iowa; Rev. C. F. Williams, of the Iowa Sabbath Association; Dr. D. McAllister, of Pittsburg; Dr. Williamson, of Keokuk; Dr. W. T. Campbell, of Monmouth; President S. R. Lyons, of Monmouth College; Dr. H. P. McClurkin, of Topeka, Kan.; and others.

The "Church Paper," an organ of the Evangelical Lutheran church, published at New Market, Va., contains a half column article from the pen of Secretary W. I. Phillips, giving the doctrines, object, following, history and methods of the National Christian Association. Secretary Phillips also has a similar article in "Our Hope," published at Mendota, Ill., by the Western Adventist Association, which is prefaced with the following editorial remark: "We believe the spirit of true Christianity is radically and unalterably opposed to all oath-bound secret societies, as it is to every form of worldliness. We do not deny that secret societies do much good of a benevolent character. We do not deny that many Christians belong to secret societies, and often uphold them. We believe that such Christians are making a very serious mistake which may affect their acceptance with Christ when he comes. For these reasons we are glad to notice and comend any Christian instrumentality that will lovingly and faithfully deal with this deep and weighty

question from a Christian and Scriptural standpoint. The following has been sent us for publication, and from the well known names connected with it, we judge it is well worthy the attention of our readers."

A spirited discussion of an hour's length or more in opposition to secret societies and especially Masonry took place during the evening session of Pittsburg R. P. Presbytery at New Galilee, Pa., Oct. 11. This discussion was called forth by the following series of resolutions offered against the Knights Templars conclave in session at the time in Pittsburg.

"We take this occasion, when the triennial conclave of the Knight Templar degree of the Masonic order is meeting in the neighboring city of Pittsburg, to declare our unwavering opposition to all secret societies as contrary to the letter and spirit of the law of Christ revealed in His word, and we testify especially against the Masonic order as one of the most dangerous of its class, since that order is widespread, strongly organized and seemingly able to work out its purposes at the expense of the general public. Among degrees in Masonry we protest against the Knight Templar degree in particular because it makes a most blasphemous use of the gospel and requires candidates to invoke double damnation upon themselves in its initiations, and both in its lodge form and public parades makes a sacrilegious use of the cross and of the titles of Christ.

"We protest against the suicidal folly on the part of the government in giving corporate existence to organizations within whose closed doors civil officers as such are forbidden to enter. We protest also against the perversion of the essential aims and purposes of civil government, by infringements upon the rights of citizens and subjects in the expenditure of public money in the reception and entertainment of conclaves of such secret, selfish and immoral obligations, in giving up public buildings to their use, and in calling upon them to lay the corner-stones of school buildings and other structures erected at the cost of tax-payers at large and for the proper uses of the whole community."

From Our Mail.

Rev. I. Excell, Limaville, O.—Some think intemperance is the greatest evil, but the lodge system underlies and supports the rum power. I have told temperance workers for years that secret orders are in the way of Prohibition, which will never triumph till the lodge system goes down.

Mrs. E. H. Candee, Sylvania, O.—My husband, who died in 1891, and I were married in 1864. We had been life-long anti-Masons, and had taken and read the Cynosure for years. Since his death, I have kept the subscription up in his name, and hope to do so while I live. I am now nearly seventy-eight years old.

Rev. S. M. Ramsey, Cedarville, O.—There is no doubt in my mind but that secret societies are among the greatest evils of our day. As followers of Christ we must take our stand in opposition to all secrecy. We believe the church is doing right when she excludes from her membership all secret society members. When all churches take this stand, a great step will be taken in the direction of true reform. We hope the time will soon come when the light and power of the gospel, accompanied by the blessed influences of the Holy Spirit, will open blind eyes, and touch hard hearts, and purge the church from all secretism.

Rev. H. H. Hinman, Oberlin, Ohio—It is just twenty-five years since I began the work of public testimony against the lodge iniquity. It was my privilege to labor in thirty-two States besides the District of Columbia, and sometimes I have been ready to exclaim with the ancient prophet: "Who hath believed our report, and to whom is the arm of the Lord revealed." Yet I have never lost faith in the final triumph of the truth. To my younger brethren I would say: "Cry aloud! Spare not; lift up your voice as a trumpet, and show the people their transgressions and the house of Israel their sins."

Rev. J. S. Thompson, Utica, O.—

Charles Sumner said that freedom and slavery could not exist together, neither could liberty and Freemasonry. We have seen slavery go down and liberty triumph. Who will say that Sumner saw with less clearness the conflict with Freemasonry. It has been long delayed, but it is sure to come. It is clearly antagonistic to free institutions, and they cannot exist together. We know when the final conflict comes it will perish as did slavery.

Rev. E. Thompson, Senecaville, O.—In very early youth I deeply imbibed enmity to organized secrecy, and, now that fifty years have passed, I have less sympathy for them than ever. My life rule has been the apostolic admonition, "Have no fellowship with the unfruitful works of darkness, but rather reprove them." They are enemies to the pure religion of the Lord Jesus Christ."

Rev. H. R. Smith, Leonardsburg, O.—I am more and more persuaded that the secret society system is one of the greatest hindrances to the progress of the Kingdom of Christ. It is scarcely second to the rum traffic. The saloon and liquor power dominate the church to a fearful extend, yet this power is largely outside the church. Organized secrecy, which is rank idolatry, is intrenched in pulpit and pew, and is rapidly emasculating our Christianity and making the church impotent to acomplish its mission of saving the world from sin. The multiplicity of these orders so absorb the time and money of the church, that the work of evangelizing the world is wonderfully hindered. The young men outside of the church become so absorbed with these fraternities, that the abortive efforts of the lodge ruled church do not reach them. Politically the situation is ominous. The chief executive of this nation has about his neck the cable tows of nearly all the fraternities extant. He and most of the public officials have given a sworn allegiance to a power that claims to be above all civil governments. Unless a Divine power interpose to free the nation from the twin evil of rum and lodge rule, the outlook for the future is dark indeed.

A. Bonnett, of Brookville, Pa., writes to Bro. Ronayne: I have been a constant reader of the Cynosure for many years, and how I came to be so may be interesting. I united with the Presbyterians, because there was no Reformed church here. The pastor, who had been a United Presbyterian, had joined the Masons, and I was interested to know something about the institution. A friend who had left the lodge told me of the Cynosure, and thus I became a subscriber, and also sent for the "Master's Carpet.' I could scarcely believe Masonry was such a corrupt system until my friend gave me to read some of his Masonic books, which convinced me that the Master's Carpet was a true revelation. I then felt it my duty, by frequent conversation, and by loaning books, to warn young men to keep out of the lodge. And now it has come to this, that the so-called good men of the lodge, and even a minister, malign me and my family. This minister, when I gave a book to a young man, said: "It is a lie from beginning to end, and I will stop you from circulating such books. We will get away with you and your books some day. I will report you at the lodge, and have your name chalked on the door." But none of these threats deter me, and I keep my books and tracts in circulation, and have the satisfaction of knowing that I save many from the lodge.

MANIPULATING THE JURORS.

In connection with the recent acquittal in Philadelphia of Peter E. Smith, an employer in the building trade, charged by Walter B. Stevenson, a member of the City Council, with conspiring to bribe him to cast his vote for a measure involving the expenditure of millions of dollars, known as the Schulkill Valley Water bill, the Public Ledger reporter makes the following very important statement, to wit: "It may not be generally known that in the selection of jurors to try their cases two or three members of the criminal bar act upon information obtained for them by a private detective, who has the jury lists supplied him as soon as they are out, and then has every man on the list looked up, making due reports to these lawyers, who pay for the service, as

to each man's politics, business, religion, habits and associations, with special information where such is significant." The lawyer (an active Free Mason) appearing for the alleged conspirator and briber, Smith, is one who has the largest practice in the Philadelphia criminal courts in defending what might be called desperate cases of gross violations of the law. His reliance for success is upon all the cunning and secret methods condemned by those who believe in the ethics of legal practice.

Josiah W. Leeds.

E. RONAYNE'S NEW BOOK.

The letters I am almost daily receiving are very encouraging and increase my anxiety to have my book worthy of the testimony I desire to give, and of the friends who shall so generously assist me to give it. It shall largely deal with Romanism and Masonry, and give in detail the providential manner in which God in his grace and love delivered me from both, while my initiation into Orangism, the old A. P. A., Oddfellowship, and Good Templarism shall receive due share of attention. I am at work every day on the book, and hope the friends will so respond as to enable me to have it out in February, 1899, as promised.

E. Ronayne.

104 Milton avenue, Chicago.

New Publications.

The Ram's Horn, published at 110 LaSalle avenue, Chicago, is now in its ninth volume and grows in favor with the best class of readers. It continues to sound out its clear ringing blasts against the great evils of the day. It is a safe and excellent family paper.

In the American Monthly Review of Reviews for December the editor reviews the November elections, the progress of our peace negotiations with Spain, and other matters of national and international moment. Some very suggestive and interesting cartoons from recent issues of the Spanish journals are reproduced.

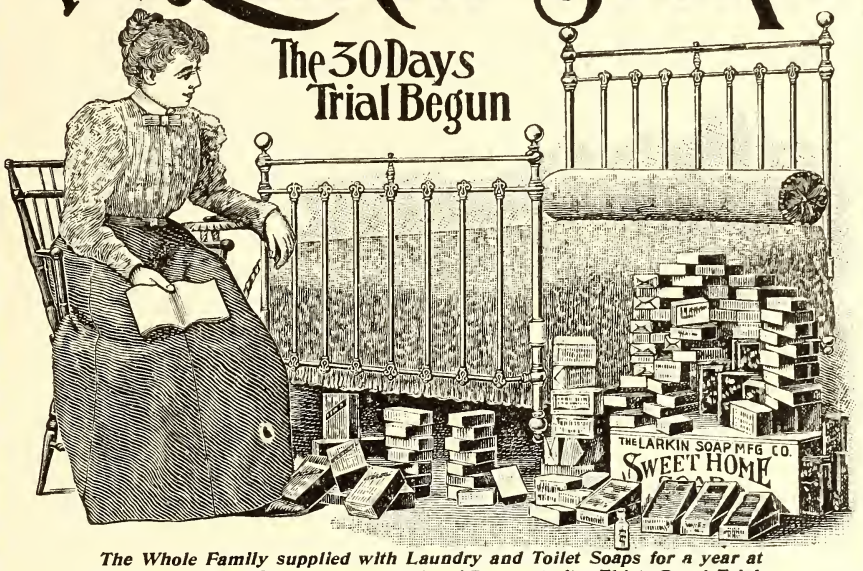
One of the most popular of the Brooklyn pastors is now Rev. David Gregg, D. D., of the LaFayette Avenue Presbyterian Church. We knew him in his younger days as a most charming writer in the Christian Statesman. The demand for his sermons is such that they are being published in 12mo., cloth, $1. His publisher, E. B. Treat, 241 West 23d street, New York, has sent us two volumes, "Our Best Moods" and "Facts that Call for Faith," of 362 and 314 pages, being popular discourses delivered in the course of the author's pulpit ministrations. They are rich in practical Bible truth, and suggestive illustration.

Rev. James A. O'Connor, at the head of Christ's Mission, 142 West 21st street, New York, is editor of the Converted Catholic, now in its 15th year. The mission occupies a commodious three-story building, valued at $30,000. A large number of converted Catholic priests have been welcomed and trained at this mission, and two of these priests, Rev. Manuel Ferrando and Rev. A. Lambert, are the first Protestant missionaries to enter our newly acquired Spanish territory of Porto Rico. Bro. Ferrando is already on the ground and has secured a chapel at Ponce, and will soon be joined by Bro. Lambert.

Our association has received another donation of two valuable books from Bro. B. Tunnicliff of Schuyler Lake, N. Y. One is "Mysteria," or history of the secret doctrines and mystic rites of ancient religions, and medieval and modern secret orders, Knights Templars, Free Masons, Rosicrucians, etc., by Dr. Otto Henne Am. Rhyn, state archivist of St. Gall, Switzerland. It is translated and published by J. Fitzgerald, 28 Lafayette place, New York. The other book is by the same author and publisher, and entitled "The Jesuits," their history, constitution, moral teaching, political principles, religion and science. The books throw much light on the origin and early history of these dangerous orders, and will be valuable for reference.

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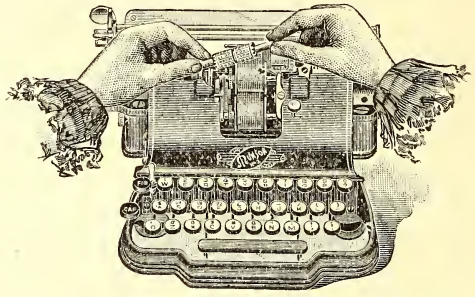
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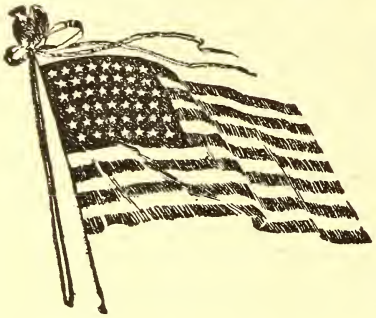
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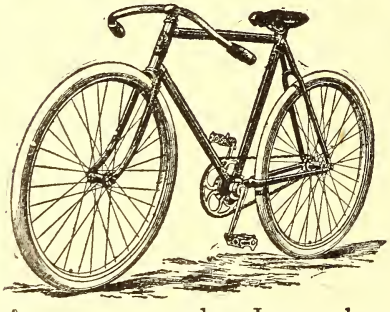
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CONTENTS.

How to Test Masonry.....259
They Hinder the Church.....260
The Syracuse Convention.....262
Renouncing Masonic Oaths.....264
Oddities of the Lodge System.....265
Our Symposium—Bible Against the Lodge.266
Be Not Unequally Yoked.....268
Masonry and the Bible.....269
Ezekiel's Vision.....270
Bible Reading.....271
Our Question Drawer.....273
Editorial—A Sad Case.....274
Masonic Superstition.....274
Rev. Edward L. Harris.....275
Knights Templar Conclave.....275
A Successful Evangelist.....276
War on the Octopus.....276
Murder Will Out.....277
Rival of Christianity.....277
Seceders' Testimonies.....279
Voices from the Lodge.....280
News of Our Work.....281
Pennsylvania Convention.....282
New England Association.....282
A God-given Victory.....283
In the Field Again.....283
The Cynosure.....283
From Our Mail.....285
New Publications.....286

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Christian Cynosure.

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PUBLISHED MONTHLY BY THE

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President J. H. Barrows, who takes the place so long held by the sainted Charles G. Finney at the head of Oberlin College, is said to be a Knight Templar. Is the world really growing better?

True to their instinct, five secret fraternities of the Northwestern University met Dec. 8 and made arrangements for the annual junior promenade and dance Feb. 17. Of what avail for a church to prohibit dancing when it is tolerated in the training school of its ministry?

Hon. Mr. Anderson of Illinois, who represented the Quincy district in Congress in 1888, said after the election that his friends claimed that he owed his election to Masonic influence. The contest was close in his district, and to secure his election his friends obtained a dispensation, and gave him three degrees in Masonry at one time.

In a letter written at Mt. Vernon in 1798 to a correspondent who alluded to the Masonic lodges, "over which," he said, "you preside," Washington replied: "The fact is, I preside over none, nor have I been in one more than once or twice in the last thirty years."

The Boston Home Light says: "I would be well after every political campaign when the smoke of battle has cleared away to find out if possible how much Masonry has helped the triumph of the right. For instance, just before the opening of the late campaign in Pennsylvania, Hon. John Wanamaker, its multi-millionaire leader was created a Mason 'at sight.' How much has it helped him in his fight with Quay, who is also a Mason? One is reminded of the fabled serpent who swallowed his own tail."

One of our valued contributors to this magazine for many years is Rev. D. B. Gunn, of Cambridge, Mass., whose picture we present in this number. He is a native of the Bay State, born in Montague, Mass., in 1823, was converted in childhood, had good public and select school advantages, taught several years, engaged for six years in the book business and then, after a baptism of the Holy Spirit, was constrained to enter the ministry of the Baptist Church, in which he has labored as pastor, missionary and evangelist during forty years. He has been a life-long friend of light against the dark empire of secret organizations, and both by voice and pen has done much to warn his fellow men against their ensnaring influence.

An invitation has been extended to the Prince of Wales to be present at the proposed Washington centennial exercises in 1899. The vote was taken standing, the highest honor the Grand Lodge can pay. There is said to be strong reason for believing that Albert Edward, who is also Grand Master of the English Free Masons, will accept. And then look out for High Cockalorum doings. If Masonry swelled and strutted before, what will she do when she has the Prince of Wales for a feather in her cap. She may love a Republican President, but far more dearly does she love a scion of European royalty.—Home Light.

A popular Chicago pastor says the century is going out much the same as it came in—in revolution. The popular watch word is, "Liberty, Equality, Fraternity," which was the motto of the French revolution. We have much reason to believe that this motto means little more now than it did a century ago, when it meant liberty, equality and fraternity, only to our own lodge or party brotherhood. President McKinley said in one of his recent Southern addresses: "The time has now come in the evolution of sentiment and feeling, under the providence of God, when in the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers." As the President has an experience in some half dozen fraternities it is natural that he should magnify the fraternal spirit.

During the holiday season the press teemed with announcements of public dances by the lodges, ranging from the charity ball of the Knights Templars to the Maccabees, Red Men and Woodmen's dance. Dancing may be said to be the lodge's manner of worship. Admiral Schley, who is a Knight Templar, is to be the honored guest at the Knights Templars' ball in this city on Jan. 9.

A popular reform lecturer was asked why he did not include the anti-secret with divorce, labor, Sabbath and temperance reforms on which he spoke. He replied that there was a special organization to push the anti-secret reform, and therefore he did not bring it into his circle of reforms. Did he forget that there were special organizations to push each of these other reforms? That in pushing them there were hundreds of shoulders to the wheel for every one at the wheel of the anti-secret reform? Did he forget also that the secret society evil was a fearful blood poisoning of the body politic, a fundamental derangement which must be healed before any other reform could be effective?

Some of the daily papers are publishing fitting epitaphs for the deceased A. P. A., which, they say, had not a flower at its funeral. The Dorchester, Mass., Beacon says: "The passing of the American Protective Association, the A. P. A., so-called, is a thing for which we should be grateful. Its speedy downfall was apparent from the start because it was built on the sands of race and creed prejudice, on universal hate and separation rather than on the rock of universal fraternity and love. The peculiar part of it, however, and the features that held many aloof who would have at first affiliated themselves with the order, was the fact that the membership was composed largely of one set of aliens, who averred that another set of aliens, but of a different creed, should inherit no part of the earth; that they, the first named aliens, were the chosen people. Even more than that, a large number of the 'Americans' were North of Ireland people, Americans only by adoption, who said the South of Ireland people—also naturalized citizens—were un-American."

As a result of a meeting of colored citizens held in Cleveland, Ohio, recently to protest against the treatment that was accorded negroes during the race troubles at Wilmington, N. C., a movement to form a national organization of colored citizens was commenced. The name selected is the Brotherhood of African Descent. The object is to bring about united political action to prevent such occurrences as that at Wilmington.

The Pure Fountain Lodge of Good Templars of this city has proved to be not so pure a fountain as its name implies. On Dec. 7, however, the Superior Court issued an injunction against the Grand Lodge revoking the charter and removing the regalia and supplies of the Pure Fountain Lodge.

Rev. D. B. Gunn, who is now conducting a flourishing mission in Cambridge, Mass., writes: "Secret societyism stamps its mark upon everything it touches. I have recently organized a branch of temperance work and have rescued a number from the thraldom of drink. Several of our workers have been members of secret temperance organizations, and the tactics of secretism are so interwoven into their woof that they can hardly do anything without using them. A church member who is a Good Templar, and probably in several other lodges, came into our meetings, signed the pledge, exhibited his badge and insisted on all of our pledge signers wearing it. I opposed it, telling him that we did not wish to pattern after the secret lodge. The Good Templar was indignant, declaring there were as good people in the lodge as in the church. In the presence of some of our reclaimed men he tore up his pledge and he and family have left our meeting and our church, and have not returned. We also lost another member, with whom I remonstrated for leading in the organization of an Odd Fellows' lodge near our church, and so the conflict deepens."

The Chicago Record announces that the attendance at the lodge meetings of Odd Fellows is not satisfactory, and that in some localities the membership is decreasing. Their late scheme is to obtain a new lease of life by getting a hold on the boys to educate them to become Odd Fellows. Several progressive Odd Fellows in Chicago have set on foot a movement to organize a junior order of their society, and they state that the birth of the new order in this city will be celebrated with a grand ball. C. Ripley Tuttle is accredited with the authorship of the idea that he and his friends expect to carry out. Closely associated with Mr. Tuttle in the enterprise is Lloyd Llewellyn Jones, a lawyer in the Journal building. Interested particularly with these two men are C. M. Babcock, Henry Braumoeller, and Swan Miller. These five men will incorporate their scheme under the laws of the State and will begin the institution of lodges about Jan. 1. They state that the movement will spread rapidly throughout the United States.

HOW TO TEST MASONRY.

REV. P. B. WILLIAMS.

As there are so many religions, and they differ so materially, how are we to know what is true religion? We must bring everything called religion to the touchstone of my text, to the caption, "Christ Is All," and everything calling itself religion, that fails to acknowledge this fact should be spurned at once. We cannot, we dare not, rest our imperishable souls with all their vast interests, for time and eternity, on anything short of the "finished work" of Christ. His word is our rule of faith and practice. It is complete and perfect. What more can you learn from the Masonic system? Its symbols, the implements of Masonry—the plumb, the square and level? What can you learn from the mallet and chisel, that cannot be learned from the word of God?

Will you leave the inspired Word for the uninspired?

Will you go back to Egypt, or even to Solomon, to learn the lessons of morality and religion? Will you leave Christianity and go back to Judaism and Paganism to learn your duty to God and man? If the scriptures furnish you with all that is necessary for the performance of duty what can Freemasonry add to your qualifications? Does it shed new light on your path of duty? If so, whence this light—from heaven or of men? If from heaven, is it not in the word of God? Why leave that for the phosphorescent light of Masonry? But if that light be human, and not to be found in the Living Oracles, it is but an ignis fatuus, and will only serve to bewilder and lead astray. No human institution, ancient or modern, can add any luster to Christianity. They might be even moral in character, but in the light of Christianity they are like the stars in the firmament which disappear, one by one, before the glorious light of the rising sun. So, all these human societies pale before the effulgent brightness of the "sun of righteousness." If you can drink of the living waters of truth, flowing down fresh from the throne of God, why seek the muddy, corrupt and traditional streams of Freemasonry? No good reason can be given for so doing; and, therefore, all Christians should divorce them-

selves from every institution not having Christ's seal on it.

"The law of the Lord is perfect, converting the soul; "and it needs no human devices nor dark mysteries to help it along. And how any one claiming to be a Christian, taking the Bible for his guide, can be a Freemason and shape his faith and practice accordingly, is more than I am able to tell. It can only be accounted for on the hypothesis that they have not examined the subject, nor weighed it in the light of heaven's own oracles. We are aware that Masons claim that John the Baptist and John the Apostle "were two eminent patrons of Masonry." But on what authority do they base that claim? Why, they tell us that "since their time there is represented, in every regular and well-governed lodge, a certain point within the circle, embordered by two perpendicular parallel lines representing St. John the Baptist and St. John the Evangelist, and upon the top rests the Holy Scriptures." This symbolic circle, we are told, "is one of the oldest known in Masonry, identical with the Lingam of the Indian mysteries and the Phallus and Cteis of the Egyptians." The testimony on which Masons rely in favor of the statement made above is wholly traditional. Its truth rests upon human tradition, without one word in the Bible to sustain it. This traditionary proof may be sufficient to satisfy credulous Masons, but we require stronger proof than this. The mere statement that "two perpendicular lines," touching "a circle on the right and left, "represent the two Johns spoken of, is of no value as proof that they were Masons. They may have been placed there to represent these two holy men, but this does not prove they were Masons any more than the scriptures resting on the "top of the circle," which is "identical with the Lingam of the Indian mysteries," proves that those "Indian mysteries" are to be found in the Bible! Men may group many figures and symbols, and say these represent this or that, but what would that prove?

They might with equal propriety draw a picture of John the Baptist, Jesus, Moses and Elijah, Peter, James and John on the Mount of Transfiguration, and say, "This represents a Grand Masonic Lodge." It is strange that if these two eminent men were "patrons of Masonry," that they should have left no hint or allusion of any sort concerning it. Of John the Baptist it is said, "And the child grew and waxed strong in spirit, and was in the desert until his showing unto Israel." Whether he belonged to some "lodge in a vast wilderness" is not said, and no reason or motive is assigned why he should have united himself in a "mystic tie" with those infidel and Apostate Jews, a "generation of vipers," to whom he was sent to preach. Such a statement cannot be credited on traditional testimony, when every scriptural fact and circumstance is against it. John the Apostle was a fisherman, and was so engaged with his father and brothers when Christ called him. There is no scriptural proof, no statement or circumstance in all history, to induce any one to believe he belonged to any such "fraternity." On the contrary, there is abundant proof in all his teachings that he could not, consistently with his office as an apostle, and his profession as a Christian, have belonged to any such order. What an ingenious device to invent a symbol, representing that these men were "Masons," in order to make the system more acceptable to Christians, and induce many of them to unite with the fraternity!

Surely, Satan never exerted himself more than in devising this subterfuge. This refuge of lies!

Salem, Ore.

THEY HINDER THE CHURCH.

BY REV. D. B. GUNN.

Do secret societies hinder the church of Christ? Do they retard the progress of the cause of Christ? Are they detrimental to the extension of His kingdom? Do Christian workers find them to be in the way of their efforts to win souls to Christ? There is only one correct answer to these questions. All who are not lodge members, or biased by lodge influence, know and are ready to declare that secret lodges do not help, but greatly hinder the churches of Christ in all of their God-appointed mission on earth. Unless it be that they are muzzled by fear of unfavorable consequences, which

is the case with very many. The lodges are represented by their members as being more friendly, social, benevolent; taking a greater interest in others, confering larger benefits, affording more sure protection against ill-treatment and imposition than the churches can or do bestow in any way. But what the lodges do is done in supreme selfishness; yet their false claims militate against the churches. Still more and worse than all, lodge teaching, direct often and implied generally, is that salvation comes by union with them, in their initiations, from their self-surrender to the demands made upon them, the oaths taken, the promises made, the services performed—some or all of these—they merit or purchase soul-saving, and will find a home in heaven at last! What a detriment to the saving of sinners by grace through faith in an atoning Savior.

Hostility to the churches also surely exists in the demands which the lodges make upon the time, the interests and money of their members. Certainly the lodges keep vast numbers away from the churches, and thus they are prevented receiving the benefits of the preaching of the Gospel, biblical instruction, the winning influences, and the soul-saving agencies of the church. The various drafts imposed by the lodges upon their members, which they must meet, prevent them from bestowing upon the churches anything which their lodges consume. Most lodge members have little left after the large lodge claims are satisfied. And the lodge dues of time and money come first; they are imperative and are wrung out of their duped subjects by fear of expulsion, suspension, and the withholding of promised benefits. The churches have no such iron rules, and do not secure the money, attendance, or time of their members by threat or denunciation. The Gospel of Christ is not of that character, and churches which are founded upon the meek and lowly Savior and take his Gospel rule of faith and practice, do not thus lord it over their members, nor hold them by any such arbitrary rules and government; and their discipline is most human, forbearing and winning. Pastors ought to see, and those who rightly discern and are not in the trap themselves, do discover how their members who were not in any lodge, but after a time unite with even one, are changed in their interest in and attachment to the church; that they are less regular in their attendance upon the church services, and not as loyal and faithful to their obligations and privileges. Their interest is divided; they are then covenanted to two different and diverse institutions.

This proves true in all secret societies —the lesser and not the profane oath-bound ones, as well as in the "father of all lodges." Even with the secret temperance orders this is true. My heart has been sorely pained in witnessing this when young members in my charge were inveigled into the Good Templars' lodges. Their concern, money, and time, were divided, and generally the larger proportion went from the church. The same is growing more and more true of the labor unions of our time. Like results follow the union with any and every secret order in existence. How seriously the churches suffer from them has never been told, for it cannot be fully known by mortal man.

Still another great detriment to the churches is the common practice of the unions of every name to hold their public meetings on the Lord's day, thus taking the time and attention of their own members and many besides, preventing their attendance upon church services, giving them a disrelish for them, searing their consciences and hardening their hearts, so that conviction of sin is difficult, and the Holy Spirit is more readily resisted. Churches are suffering from these causes and, behold, how many less are saved by their efforts now than before these causes so extensively existed. All these and many other things in lodges, tend to belittle the church and magnify their pet orders in their estimation. Yea, more, they induce skepticism and incline to infidelity, while some of the forms and ceremonies are purely idolatrous. A pious deacon, most anxious for the spiritual welfare of his children, lamentingly said: "The Sons of Temperance have made my sons infidels."

I cannot better close than by inserting an extract from an article in the last Cynosure, which I most heartily endorse, and believe other readers will do the same. "Those once fairly caught in the meshes of the lodge, usually go from bad

to worse, commonly ending in a rupture from the church, and sometimes in an entire renunciation of orthodox Christianity."

Cambridge, Mass.

THE SYRACUSE CONVENTION.

(From the Wesleyan Methodist.)

The annual convention of the National Christian Association for the State of New York closed last Friday evening in the Empire Hall in this city after a most interesting and profitable session. The convention had been vigorously worked up by the Rev. W. B. Stoddard, of Washington, D. C. Many letters were received from friends of the cause which were read to the convention, and there were in attendance from the Covenanter churches, the Rev. Wm. McFarland, of Libson, N. Y., the Rev. Charles Clyde, of Brodie, Ontario, Canada, and the Rev. G. M. Robb, of this city, also the President of the association, the Rev. S. R. Wallace, of Brooklyn, N. Y. From the Free Methodist Church we met the Rev. O. N. Frink, pastor of the church in this city, the Rev. J. E. Tiffany, of Fulton, the Rev. Z. Osborn, of this city, the Rev. Brother Taylor, of Chittenango, all of this State. From the Wesleyan Methodist Church, Brethren Curtis, Grant, Haven, Ingersoll, Butterfield, Jennings. Rev. J. W. Smith, United Presbyterian pastor at Sterling Valley, N. Y., was also present. The Rev. J. W. Schenck, pastor of the Salem Evangelical Association Church, in this city, also gave almost constant attendance to the convention. The workers from abroad were the Revs. J. P. Stoddard, of Boston, and W. B. Stoddard, of Washington, D. C.

On another page we publish the address of the Rev. J. P. Stoddard delivered at the opening meeting on Thursday afternon. That meeting was also taken up by the address of welcome by the Rev. G. M. Robb, of this city. Among other good things said by way of welcome we recall the following:

"It is an honor to welcome to any city a body of loyal Christians. The influence of such a body of Christians in a city is a blessing, it may be an unconscious blessing, but an undoubted blessing to the city. We welcome you as active, aggressive Christians, and as active along the line of opposition to the hidden works of darkness. A welcome extended to such a convention to assemble in a city with more than three hundred lodges may seem farcial, but it is not. We expect those even who do not agree with the object of this convention to welcome your coming, for we would not do secret society men the injustice of intimating that they do not favor free investigation. Surely they are not so far out of touch with the spirit of this age, the spirit of investigation, as to frown upon candid and open discussion. The Romans tolerated all religions and had their Pantheon where one god was as welcome as another; every god had his place in that temple. We profess to be like them by permitting free and unrestricted discussion of all questions. If it is not presumption for the mayor, or any other citizen, to welcome to our city a convention of liquor dealers, it is not presumption for me to welcome this convention.

"I welcome you because of what you are—Christians. If the city needs one thing more than another it is more of Christ and His Spirit. I welcome you because of what you propose to do. I understand that you propose to give light on a very dark subject. I look at the whole question from the outside. I was never in a lodge of any kind, and I confess that the fact of men, in a quiet and peaceable community, meeting in halls with deadened walls, screened windows and guarded doors; and maintaining the utmost secrecy by means of oaths, with awful penalties attached, by secret grips and passwords, and all such devices, is enough to create a suspicion that all is not right inside. We need light on this question. I would not suspect them unjustly and therefore I want light. I can see how such secret associations may be used by unscrupulous and scheming men to further base enterprises. Justice to the lodge and to the general public demands that their real character shall be brought to the light of day.

"I have never united with any secret society because (first) I never like going into anything until I knew something about it. Second—the Word of God teaches me not to do so, by the example of Christ, who in secret said nothing, by explicit statements to that effect. Jno. iii.,

20. 'Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved, but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God.' Eph. v., 11. 'Have no fellowship with the unfruitful works of darkness, but rather reprove them.' I welcome you because I have been credibly informed that you abuse no one, but kindly and candidly discuss and expose institutions, not men. I welcome you because the object, viz.—to give light on a dark subject—must commend you to all fair-minded men, both in the lodge and out of it. All honest and true men want the truth. Light is an essential condition of life and growth in the moral and spiritual as well as in the natural world. Light never hurts a healthy organ. It is the diseased eye that shrinks from it. If, then, any man is a lover of God or of his fellow man he is seeking to have more light in the moral and spiritual realm, that his fellow men may live and grow morally and spiritually. Give us the light and thus dispel the darkness."

The Thursday evening meeting was addressed by the Rev. W. B. Stoddard, who explained a chart illustrating the process of initiation into the Masonic order. We were deprived of the privilege of hearing this address on account of sickness, but those who reported to us spoke in the highest of terms of it as being instructive and entertaining. Friday morning was devoted to the reading of a large number of interesting letters from the friends of the cause, and to a discussion of Lodge display, by the Rev. J. M. Faris; Lodge charitableness, by the Rev. Wm. McFarland, and the Anglo-Saxon Alliance was represented by the Rev. Charles Clyde. These addresses were asked for, to be published in The Christian Cynosure. We will be glad to furnish them to our readers if The Cynosure secures them for publication. Friday afternoon was given to an open parliament. The following resolutions were presented and adopted. Several friends from the fraternities very courteously participated in the discussion, thereby departing from their usual discretion. They were warmly welcomed by the convention. The resolutions follow:

RESOLUTIONS.

Whereas, Christians are the light of the world and the salt of the earth; and

Whereas, The Church of Jesus Christ is the body of which He as Supreme Lord is Head, and in which the Holy Ghost dwells; and

Whereas, Regenerated men are the divinely appointed agents by whom the Holy Ghost reproved of Sin of righteousness and judgment; and,

Whereas, Jesus Christ is the only Savior and Sanctifier of men, and the Prince of the kings of the earth; therefore,

We, a portion of the citizens of the commonwealth of New York, in convention assembled, adopt and publish the following declaration of our belief concerning secret societies.

Resolved, That the multiplication of secret lodges in the United States is a menace to our Republic through their obligations of partiality and succor among their members and that as such they ought to be suppressed by our Civil Government.

Resolved, That since Jesus Christ is "the Way the Truth and the Life," and since "no man cometh to the Father but by Him," any form of worship which has a creed, a covenant engagement, an altar, prayers and other religious services, in which Christ is ignored is essentially pagan.

Resolved, That since Freemasonry, Oddfellowship, Knights of Pythias and kindred organizations have a creed, an altar, prayers, and obligations in which it is intended to bind the conscience of the initiate by appealing to God, they are religious orders, and since they ignore Jesus Christ they are profane and anti-Christian.

Resolved, That in adhering to and supporting such profane lodges men deny Christ before men and have his pledge in advance that he will deny them before the angels of God if they are without repentance.

Resolved, That it is the duty of the Church and of the Christian ministry to oppose and expose all such "unfruitful works of darkness," and that to withhold such testimony savors of disloyalty to Christ, treason against his bride the Church, and is fraught with infinite peril to the souls of men.

Resolved, That in our work we know no political or denominational distinctions, but cordially solicit the co-operation

of all who hold fast a sound gospel faith to participate in one united effort to bring the hidden things of darkness into the light and in executing the command of our Divine Law-giver and final Judge in proclaiming upon the house tops those things which are done of them in secret.

Resolved, That it is the duty of every one, who would bear a consistent testimony against secret societies, to identify himself with a church which bears such testimony.

A. T. Jennings,
James P. Stoddard,
John Hunter,
L. A. Grant.

The Rev. S. R. Wallace was re-elected President, with the Rev. E. E. Curtis as Vice President, the Rev. G. M. Robb, Secretary, the Rev. Mr. Woodruff, Treasurer.

Participation in this convention was attended by the most pleasant associations of reformers of the most sturdy kind, and the presence of the Holy Spirit was recognized. The closing address on Friday evening was delivered by that master of anti-lodge debate, the Rev. J. P. Stoddard. It is impossible to give an epitome of the address which would give even an idea of its excellence. Henry Flower, accompanied by Mr. Fred Jackson with the piano, richly entertained the convention with several pleasing flute solos. These young men are from the Young Men's Christian Association and their kindness was much appreciated. The presence of the sturdy reformers composing this convention cannot fail to prove a great blessing to our city.

RENOUNCING MASONIC OATHS.

EDMOND RONAYNE.

And now let us look at some of those terrible oaths which are administered to every candidate in all lodges and chapters of Freemasonry. Time was perhaps when the Freemasons would deny that such obligations were imposed, but since the abduction and murder of Captain William Morgan in 1826 for making those oaths and death penalties public, and especially since the convention of seceding Masons in Le Roy, N. Y., on July 4, 1828, when all the oaths and imprecations and so-called secrets of the entire Masonic system were publicly exposed, and subsequently published, no truth-loving and well-informed Mason will assert that these tremendous oaths and awful penalties are not administered to-day, as when those one hundred and two seceding Masons assembled in solemn convention. But why should any oath at all or any death penalty be imposed in the lodges and chapters of the Freemasons now or at any other time? Because the Freemasonry practiced in America to-day is the "legitimate descendant from the mysteries of Eleusis, Heliopolis, India and of the secret fraternities existent on this continent before the white man set foot upon it, while it still was highly civilized and rich in the numbers of those who had been initiated into the mysteries," Grand Lodge of Oregon, in Voice of Masonry, August 1898.

And again, we are informed that candidates initiated into those pagan mysteries were "bound to secrecy by fearful oaths and penalties of the most sanguinary character. Death shall be his penalty who divulges the mysteries," History of Initiation," by Dr. Oliver, pp. 8, 2. Here, then, we have the reason in plain terms, and furnished by Freemasonry itself, why Masonic oaths and death penalties form a most prominent part of that system to-day. Because the Masonic mysteries are the "legitimate descendants" of the pagan mysteries of Egypt, Greece, India and other pagan countries, and because "fearful oaths" and "sanguinary penalties" were imposed upon all candidates for the mysteries of Eleusis and Osiris, therefore the very self-same kind of oaths and death penalties must be imposed upon every candidate for the same identical mysteries to-day under the name of Freemasonry.

And now another question. Was a member of those ancient pagan mysteries ever justified in violating his "fearful oath" and "divulging the mysteries" which he so solemnly swore to conceal? Most assuredly he was, and he did that very thing when he embraced Christianity, and why, then, ought not a Christian man to-day, who turns away from Freemasonry and accepts the gospel of the Lord Jesus Christ, why may he not violate his Masonic obligation and make public confession of his sin in taking that ungodly and horrible oath? If a pagan,

upon becoming a Christian, may violate his oath, freely and of his own accord, taken toward the mysteries of Eleusis, why ought not a Freemason under similar circumstances violate his oath?

But again, every oath administered in a lodge or chapter of Freemasonry is precisely of the same character as that mentioned in Leviticus v., 4, "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it shall 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." No candidate knows anything whatever of the nature or requirements of the oath which is administered to him in the Masonic lodge, as God's word says, it is "hid from him." Such was also the nature of the wicked oath of Herod, and of that other imprecation mentioned in Acts xxiii., 12, in either case as in the Masonic oath, the result or the outcome of the oath was hid, the party making the oath did not know what it was going to lead to, and God's word emphatically declares that the one making such an oath was guilty, it matters not whether he be a Freemason, a Herod, or a Jewish conspirator. And then what does God's word require ? "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." (Lev. v., 5.)

And now, my dear Christian brother, whoever you are, what are you going to do with your Masonic oath? There is no oath in Oddfellowship, or Foresters, or other similar societies, and it was imposed upon you solely on the ground of its pagan origin, and for that reason alone, in the absence of any other, you are bound by every moral obligation to reveal it and to warn others against it. But above and beyond every other consideration, it is contrary to God's word, and God's law, and He solemnly calls upon you to make public confession of your sin and guilt in having at first bound yourself by such an oath. One of the secrets which it compels you to conceal is that the blessed name of the Lord Jesus is never to be used in any prayer or other ceremony of the lodge. This, of course, is indirect, but nevertheless it is true of Masonry, and your loyalty to Christ, your duty to your Christian brethren, and your honest duty to your former associates in the lodge, all call upon you to renounce and reveal the absolute anti-Christian character of the Masonic oath and the Masonic mysteries.

ODDITIES OF THE LODGE SYSTEM.

REV. N. R. JOHNSTON.

It would be easy to write essays or press articles against secret orders if they were needed. The Cynosure and its readers know much more about the lodge system than does the writer; yet I hate the whole class, especially Jesuitism and Masonry. I do not say that I hate the members of the lodges. They are men and women, children of the same all-merciful Father; and some of them are amiable and gentlemanly. Not a few of them are what we call good men, and some of them are benevolent and reformers, and a few of them earnest Christian pastors. Perhaps these facts tend powerfully to induce others, as young men, to become members of some of the secret orders. Immeasurable is the power of example; the culpability of those who set the bad example is proportional. That is my preface to what I wish to say about some persons and things in our beautiful city of churches and schools.

1. The name of the "fraternities," as they are called, is legion. I doubt if in any city of similar population in the Union there are as many lodges and of such a great variety. They control the politics and they are the curse of the churches. They are so prevalent and so dominant, the lips of the few who do not favor the lodge system are sealed. I know of only one man who is "in dead earnest" in his opposition to Masonry and who will speak out against it, and him they call "crazy" or "crazy crank."

2. Intelligent observers say that in no city in the Union are there so many of the isms, semi-religious sects, and independent quasi-churches. Many of their members are premillenarians; and, strange to say, probably nearly all of them are opposed to the lodges, or ignore them at least. Besides, most of them are friends of the temperance reform, and some of them active workers.

3. How many of the pastors of the

churches are lodge men I do not know; I suppose a majority. But the facts are not mere oddities, but lamentable paradoxes. In the central portion of the city are three of the largest and most influential churches of the three denominations to which they belong, viz., the Presbyterian, the Congregational, and the Methodist. Each is the first church of the body to which it belongs. The membership of each is very large, two of them numbering over a thousand each. The pastors are all men of ability and influential leaders in the church and in reform movements. But they all three are said to be Masons. That they all attend the lodge I do not know; I presume they do not attend regularly, if at all. If I have not been wrongly informed, however, a minister's good standing in the lodge does not require his regular attendance.

4. That the reputation or popularity of a Methodist pastor is not affected unfavorably by his being a member of secret orders is shown by the fact that the pastor of the first M. E. church in one of his recent sermons told his congregation that he is a Mason and an Oddfellow also. My informant was present and heard the pastor's statement, and I may add that few ministers, if any, in his conference, are more popular than this Oakland pastor. The present year is the seventh during which he has occupied the same pulpit.

5. In the presence of such facts, not to mention many others, it is not strange that the masses of the people, whether church members or not, see no evil in the lodge system. The press is silent. The journals, both religious and secular, are all closed against the agitation of the questions involved. And even if an editor would consent to the use of the columns of his paper by any one opposed to secret orders, he would most probably add: "What's the use of whistling against the wind?"

Oakland, Cal., Oct. 20.

We appreciate the loyalty of the Wesleyan Methodist to the cause of anti-secrecy. Besides sending out the excellent report of the Syracuse convention, which we publish, Editor Jennings rendered valuable assistance by the part he took in the meeting.

Our Symposium.

BIBLE AGAINST LODGES.

Rev. J. A. Cosby, Aurora, Ill.—"Come ye out from among them and be ye separate." "Be not conformed to this world." These ought to be sufficient to keep a Christian out of secret, oath-bound societies. If I knew nothing about the inside of Masonry and some other orders, which I will not admit, I can see enough looking from the outside to keep me out. Nearly all the secret societies in this city have pow-wows in which dancing and card playing are leading features.

Mrs. M. B. Park, Alexandria, Neb.—In Psalm l., 18, we read, "When thou sawest a thief then thou consentedst with him, and hast been partaker with adulterers." This scripture to my mind shows the position very many ministers of the gospel are placed in on account of their lodge affiliations. Their obligations to the members of their lodge, which they have sworn under awful penalties, bind them in closer fellowship than their relations to their church, or to their own families. They thus are bound in the closest fellowship with men who oftentimes are thieves and adulterers. The lodge in concealing their crimes becomes responsible for them, and the acts of the lodge become the acts of every individual member. Ezra T. McIntire, a converted 32d degree Mason of Boston, has said: "The number of breaches of the Sixth and Seventh Commandments that are hidden from public view by the dark mantle of the lodge, only the day of judgment will reveal." What a fearful thought that a minister by his sworn obligation to conceal such crimes virtually consents to them and must share in the condemnation.

Rev. I. S. Rosenberger, Covington, Ohio: The Word says that the man of God must be thoroughly furnished unto all good works. This Word covers every phase of man's life and character. It marks out clearly the duty of citizens, husbands, wives, children; so there is no need of secret orders, whose oaths and initiations are more befitting those

living in the jungles of Africa than in a civilized land. Their whole spirit is in striking contrast with the letter and spirit of Christianity. Their religion, like that of all heathen lands, has no Christ in it. I was much pleased with the October Cynosure because it showed the dangerous deception of Masonic and Oddfellow Baptism. They thus become counterfeits of the religion of Christ. I am glad the National Christian Association is defending our holy Christianity against this wily foe. When the Spanish fleet came to the Cuban coast it was wise for our government to have a fleet ready to meet it. We often forget that Christianity is aggressive. It cannot endure to act only on the defensive. It must reprove, rebuke, exhort, with all long suffering and patience, for the time will come when they will not endure sound doctrine, and we are now living in the times of that prophecy.

Rev. J. R. Latimer, Rose Point, Pa.—It has been said that the Lord sanctioned secret societies when, in the garden, he left His disciples to watch while He held a secret meeting with the Father. According to this secret prayer would be a sanctioning of secret societies; and so of all the believer's personal communings with God. In regard to Christ praying in the garden, Matthew and Mark tell us he was withdrawn from his disciples a little space. Luke is more exact and tells us it was about a stone's cast. That would not be far. It could hardly be called even secret prayer. If he spoke aloud, the disciples could have heard, if listening. It was a moonlight night, for the Passover took place at the time of full moon, and the disciples could in all probability see him if desired. This was very different from the method of secretists, in meeting behind tyled doors and closely curtained windows.

They say that on the mount of transfiguration Christ held a secret meeting with Peter, James and John, and when they came down Christ charged them to tell no man, and thus obligated them to secrecy. There is also a world-wide difference between secret society methods and what Christ did on that occasion. He did not first put the three disciples under oath, with some horrid penalties ever to conceal and never reveal what they were about to see and hear, and make their taking of such an obligation a condition of enjoying the privileges to be enjoyed on the mount. Neither did he obligate them afterward to perpetual secrecy in regard to all they had seen and heard. This we know from the fact, that after his ascension they gave publicity to it. Thus it will be seen that there is nothing in this incident for secretists to build on.

Charles E. Temple, missionary, Brockwayville, Pa.—In 2 Cor. vi., 14, we are warned against "being unequally yoked together with unbelievers." Surely, the Holy Spirit designed to warn us against unholy alliances with ungodly men, such as are met with in the secret lodges. Paul, speaking by the Spirit, as a tender father, and addressing himself to believers as dear children, and foreseeing the snares set by secret societies in these latter days when the world is wandering after the beast, warns the child of God to consider with whom he is to be yoked by secret lodge oaths. Are they believers or unbelievers? If we enter into confederacy with ungodly men, the yoke will be galling, and not only galling, but humiliating and debasing, 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?" Let us ask, Can we take these awful, blood-curdling oaths, submit to these foolish mummeries of initiation, or enter into any of these alliances or confederacies? The spirit of the living God, speaking by Paul, says No! God, by the spirit of His mouth and the brightness of His coming, will sooner or later destroy all these. Better stand aloof, and, if need be, alone. Better far be a witness for God against than be identified with them. Better say with one of old, "My soul, come not thou into their secret, and unto their assembly, mine honor, be thou not united," for ye are the temple of the Living God, as God hath said, "I will dwell in them and be their God, and they shall be My people." "Wherefore, come out from among them and be ye separate, saith the Lord. 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." Believers in Jesus, you are warned in this Scripture not to be identified with these Christless organizations, and if perchance you have been ensnared, you may still hear the voice of God to come out, as many of God's witnesses have done. May the Lord help us to hear and choose wisely, "for it is a shame even to speak of those things that are done of them in secret."

Rev. J. B. Galloway, Poynette, Wis.—"That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." This is so plain that he that runneth may read. It needs no exposition, but only to be faithfully applied to individuals and societies the world over. One of our chief points of controversy with secret societies is that they purposely ignore the name of Jesus Christ in their creeds, prayers, songs and rituals in general. Their fatal error is that while they profess, with the greatest gusto, to honor God, they do thus dishonor the Son. They are therefore attempting the impossible, for there is absolutely no way to God but by Jesus Christ. He has distinctly said: "I am the way." There is really no barrier between God and the sinner except Christ. Are not our sins a barrier? No, for through this man is preached unto you the forgiveness of sins. But there stands the Christ, an insurmountable barrier to all who disbelieve and dishonor Him; but to the humble believer He is the door. For a door was not made merely to keep out, but to let in. "But there is no other name under heaven given among men whereby we must be saved." The voice of God to a rebel world is, "This is My beloved Son; hear ye him."

For a Christian, therefore, to accept a Christless creed, or sanction Christless worship, or issue a Christless thanksgiving proclamation, is to insult the most high God, "who hath committed all judgment unto the Son." Immanuel must bear the palm! He once bore the cross. As there has been no humiliation like His, even so there is now no exaltation like His. He has a name that is above every name, and is head over all things to the church, which is His body. "He is the Prince or head of the kings of the earth." He is the Lord's anointed! So absolutely true is this that the Holy Ghost cries out, "Who is a liar but he that denieth that Jesus is the Christ?" I Jno. ii., 22. The Masonic and other rituals are public liars, along this line. But they will say, "We do not deny Him, we are simply silent for the sake of a universal religion." But your silence is premeditated. In it you are not for Christ, and He himself has said, "He that is not for Me is against Me." You are therefore against Him, and must be reckoned as among the anti-Christs of the last days. It is unspeakably sad that the bride of Christ, in many places, has become unequally yoked with this mystery of iniquity, which doth already work, and will be fully manifested by and by, with the man of sin at its head, whom the Lord will destroy by the brightness of His own presence.

BE NOT UNEQUALLY YOKED.

PROF. H. A. FISCHER.

"Be ye not unequally yoked together with unbelievers."—2 Cor. vi., 14.

Now, there is nothing wrong in a yoke. It might well be used as a symbol of useful service. A strong pair of steers, quietly, patiently, strongly pulling a heavy log with the help of a yoke laid across their neck, is not a sight to bring the blush of shame to the cheek. Jeremiah said: "It is good for a man that he bear the yoke in his youth;" and the apostle Paul does not hesitate to call one of his fellow-laborers a true yokefellow. Neither is there any disgrace in being "unequally yoked." Jesus exhorts us: "Take my yoke upon you, and learn of me." Is it too much to believe that Jesus himself bears the other end of the yoke? He is infinite, we finite, hence we are unequally yoked with Him, if at all. Quite often yoking the weaker with the stronger puts strength into the weaker.

Once more, it surely is not wrong to associate with unbelievers. The great commission, "Go ye into all the world and preach the gospel to every creature," if obeyed, compels us to seek for the lost unbeliever, not to shun him. When

Christ comes He will find two men working together in the field; the one shall be taken and the other left. Again, he will find two women grinding at the same mill; the one shall be taken and the other left. Two men shall be so intimate as to sleep in the same bed; the one shall be taken and the other left. According to the Word it seems, then, that it is not wrong to be yoked; nor to be unequally yoked; nor, in a certain sense, to be yoked with unbelievers. What, then, does the verse mean?

We need to consider the three words, "yoked," "unbelievers," and "unequally," to understand it. To be yoked means to be so associated with others that one's free actions are interfered with. An unbeliever is one who has no living faith in Jesus Christ. To be unequally yoked, in the sense of the text, is to be so joined to another that the other to some extent controls one's conduct. I can think of no better illustration than that of the man who attempted to "break" a young steer by yoking himself up with him. The steer became the controlling partner of the firm, and together they raced down the street, the man shouting for some one to stop them.

A certain anti-slavery reformer was in the habit of saying, "If slavery is not wrong then nothing is wrong." The same might be said of Freemasonry. If, in the light of our text, Freemasonry is not wrong, then nothing is wrong. In this organization, if anywhere in the world, Christians are unequally yoked with unbelievers. When a Christian has once taken the terrible oaths of the order, he has only one of two alternatives before him—either to break his oaths or be controlled by an organization composed of Jews, Mohammedans, Confucians, Buddhists and all manner of unbelievers and rejecters of Christ. He must consent to and join in Christless prayers, listen to the reading of scripture passages mutilated by having Christ's name cut out. All this is proved by Masonic publications. For these and many others reasons no enlightened Christian can adhere to the order, and all other secret orders, in so far as they share the spirit of Masonry, must fall under condemnation.

Wheaton College.

MASONRY AND THE BIBLE.

In the October Cynosure Mr. Ronayne, who is a recognized authority, teaches that Masonry is so completely symbolic that, however the bible appears to be used in the lodge, it must as a matter of course be used only as a symbol. He says: "Every impliment, every article made use of in the Masonic initiations, the Bible itself included, is simply and only a symbol." This statement is comprehensive, and if there can be no exception to the rule it is conclusive. It is likewise consistent with well-known Masonic utterances respecting the Bible. It is not so easily reconciled with the ritual used in America. But the American ritual is for Americans, and if they are bound by it they can appeal to it.

In stating his own opinion of the Bible as a Christian, Mr. Ronayne unconsciously duplicates or paraphrases certain terms of that ritual. He accepts the Bible "from God and God has given it;" and the ritual also calls it a "gift of God." He says it is to "guide the Christian's faith," and the ritual calls it "the rule and guide of our faith." He calls it a "complete rule of life;" and the ritual agrees that it "points out the whole duty of man." Mr. Ronayne makes a statement disagreeing with the principle of mere symbolism, yet agreeing with the ritual. It is an axiom that things equal to the same thing equal each other. Here the plain words of Mr. Ronayne's Christian statement agree to the verge of identity with the plain words of the ritual. Mr. Ronayne also asserts that the principle of symbolism agrees with the ritual. Therefore, Mr. Ronayne's personal statement must by the axiom agree with the supposed Masonic principle of mere symbolism. But this is so obviously otherwise that we are sure that the previously understood agreement was not genuine. However, we have found agreement between his statement and the ritual by careful analysis and comparison of terms. Hence it is certain that the discrepancy lies between the terms of the ritual and the principle of exclusive symbolism. We must conclude, then, from axiomatic proof, that, even if a symbol, the Bible is made by the ritual something more than a mere symbol, a symbol while a rule and guide.

We may approach it from another direction. If it were not a rule of faith it would not be a symbol. Its known character was the very thing that qualified it for a symbolic position. Mr. Ronayne is authority for the terms quoted from his handbook, and now his October article adds the assurance that "the Masonic ritual in America says so." Then let Christian Masons in America say so. This does not exculpate Masonry; it shows it a house divided against itself. The more it meddles with the sacred book the more it appears like Satan on the pinnacle of the Temple with a temptation founded on the Bible. The American ritual is a disturbing element in Masonry; it is as incongruous as a commandry degree; let it be made as disturbing as possible and let the incongruity be made conspicuous. American Masons are bound only by American Masonry, and to its terms they can appeal. Let them insist on their American freedom leaving transatlantic Masonry to itself, throwing off the shackles of arrogant deistic depositism and letting light into the lodge to flutter the night birds. Thus might Christian Masons become practical anti-Masons, and thus might arise hope for a decline of interest in Masonry, not now among ministers and godly men alone, but among the ungodly element devoted to the lodge. Whatever foreign rituals may be or home authorities may teach, there stand the words; the terms of the contract are evidence; it is nominated in the bond. The lodge Hampden can resist the little tyrant, he can appeal from Philip drunk to Philip sober, from vaporing assertions and dogmatic assumptions, from foreign precedents and domestic transgressions to the terms of the ritual plain with the clear explicitness of the English tongue.

R. Brown.

EZEKIEL'S VISION.

REV. ISAIAH FARIS.

The eighth chapter of Ezekiel contains a vision which he saw while a captive in Chaldea. It illustrates the corrupt state of things existing in Jerusalem in his times. The first abomination he saw was "the image of jealousy which provoketh to jealousy," set up at "the door of the inner gate that looketh toward the North," called in verse 5 "the gate of the altar," probably referring to the entrance by which those who offered sacrifices came from the outer court to the altar, which was in the inner court. This image of jealousy is illustrated by the "carved image," which Manasseh, in his wickedness, set in the house of God, 2 Chron. xxxiii., 7, which, however, he removed after his repentence, 2 Chron. xxxiii., 15. This sin of Manasseh was never thoroughly repented of by the people. Their hearts still went after this idolatry in Ezekiel's day.

The second and greater abomination seen in this vision was revealed to Ezekiel by his digging in the wall at the door of the court until he discovered a door leading to a secret chamber, whose walls were covered with pictures of all the idols of the house of Israel; where were seen the seventy elders that constituted the highest court of civil authority, offering incense to these idols "in the dark, every man in the chambers of his imagery," as if they were persuaded that the Lord had forsaken the earth and took no notice of their doings, verses 7-12.

The third and still greater abomination was that of the "women weeping for Tammuz," verse 14. This refers to a heathen and licentious practice connected with the fable of the death of Adonis, or Tammuz, and the loss of that part of his body which the heathen worshiped as the symbol of fruitfulness. It was the custom of the women while bewailing this loss to subject their bodies to prostitution.

The fourth and greatest of all the abominations was seen "in the inner court of the Lord's house," the others having been only at the various entrances to this inner court. None but the priests were permitted to go "between the porch and the altar;" therefore the "twenty-five men," verse 16, are supposed to represent the high priest and the chief of each of the twenty-four courses of priests, who, instead of leading the people in the worship of the Lord in His holy temple, were seen "with their backs to the temple and their faces toward the east; and they worshiped the sun toward the east;" and, according to another custom belonging to

sun-worship, "put the branch to their nose," which Gesenius, in his Hebrew Lexicon, says was "in allusion to the custom of the Persians, or Parsees, who adore the rising sun, holding in their left hand a bundle of twigs called Barsom." What wonder was it that by all these corruptions Jehovah was provoked to anger, so that he had no pity and refused to hear their cry in their long-delayed and still insincere repentance. How, then, is it supposed that God looks with indifference, if not approval, on substantially the same idolatrous worship when practiced by Christians, and Christian ministers in Masonic lodges? In proof of this charge I quote from Mackey's Lexicon of Freemasonry. In the article, "Hours of Work," he says:

"In this selection of the hours of night and darkness for initiation the usual coincidence will be found between the ceremonies of Freemasonry and those of the ancient mysteries, showing their evident derivation from a common origin." Among these mysteries he mentions those of Osiris and Adonis as being identical, and says: "The mysteries of Adonis were at one time introduced into Judea, where the Hebrew women were accustomed to hold an annual lamentation for him under the name of Tammuz, of which Ezekiel speaks, viii., 14: 'Behold, there sat women weeping for Tammuz.'" In the article, "Point within a circle," he says: "This emblem is to be found in every well-regulated lodge." Under "Phallus" he admits that that obscene symbol was identical in signification with the Point within the Circle, which is portrayed in the chamber of imagery of every lodge, and was a part of the worship of Osiris, the sun-god of Egypt, or Adonis of the Phoenicians, or of Tammuz, and adds: "It was adopted by the idolatrous Israelites, who took it from the Moabites when in the wilderness of Sin, under the name of Baal-Peor." Under the article "East" he says: "In the Egyptian rites, especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the sun was the object of adoration." Much more to the same purpose might be quoted from Masonic writers. Do not these quotations identify the worship of the lodge with each of the three "greater abominations" of the vision?

What difference is between the Christian ministers who "turn to the east" in the Masonic lodge and the priests who turned their back to the temple of the Lord?

Vernon, Wis.

BIBLE READING.

ON SECRET SOCIETIES.

As the leader reads each question and announces the text which answers it, let some one in the meeting to whom the text has been given beforehand read it in a strong, clear tone. Then let the leader add any needed explanation.

Is it not a good sign of character when we are not afraid to have others know our motives and doings? Answer—John iii., 21, "But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

When men seek darkness and concealment, have we not reason to suspect them? Answer—John iii., 20, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Are Christ's followers not commanded to encourage others by an exhibition of their good principles and deeds? Answer—Mat. v., 16, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

Did Paul not enjoin his converts to maintain a luminous and transparent conduct? Answer—2 Cor. iii., 2, "Ye are our epistle written in our hearts, known and read of all men."

Is it possible for men to conceal their doings behind the tyled doors and screened windows of a lodge room? Answer—Luke xii., 3, "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 ye have spoken in the ear in closets shall be proclaimed upon the house tops."

Have we not reason to believe that Christ never frequented a secret lodge? —Answer—Mat. xxiv., 26, "Wherefore if they shall say unto you, Behold he is in the secret chamber, believe it not."

Did Christ proclaim any of the doc-

trines of his religion in secret? Answer—John xviii., 20, "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."

Is it not our duty to be concerned with things that are revealed, rather than to indulge a vain curiosity to learn the alleged secrets of a lodge by uniting with it? Answer—Deut. xxix., 29, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

Is it a sin for men to communicate by secret signs and grips? Answer—Prov. vi., 12-13, "A naughty person, a wicked man winketh with his eyes, he speaketh with his feet, he teacheth with his fingers."

Have we any intimation that justice was perverted in ancient, as in modern time by such secret signs and signals? Answer—Isa. lviii., 9, "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity."

Is it a sin to bind ourselves by oath or pledge to do what is hidden or concealed from us? Answer—Lev. v., 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."

Is it then a man's duty to confess and reveal the obligations thus taken in secret? Answer—Lev. v., 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."

If we have been witnesses to such sinful oaths in a lodge room, is it not our duty, not only to come out, but to utter our voice of warning that we may save others from this sin? Answer—Lev. v., 1, "And if a soul sin and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity."

Do we have any illustrations of the sin of swearing to perform obligations that are concealed from us? Answer—Mat. xiv., 7-8, "Whereupon he promised with an oath to give her whatsoever she would ask. And she being before instructed of her mother, said, Give me here John Baptist's head in a charger."

Was false swearing a common sin in Jerusalem in ancient times? Answer—Jer. v., 1-2, "Run ye to and fro through the streets of Jerusalem and see now and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth, and I will pardon it. And though they say the Lord liveth, surely they swear falsely."

Was this not the crying sin against which Jeremiah warned the people? Answer, Jer. vii., 9, "Will ye swear falsely and burn incense unto Baal and walk after other gods whom ye know not?"

Does not Hosea rank the sin of swearing as the greatest in his day? Answer—Hosea iv., 2, "By swearing and lying and killing and stealing and committing adultry, they break out and blood toucheth blood."

Did Zechariah consider this sin of swearing false oaths a side issue, and not a fundamental evil? Answer—Zech. v., 3, "This is the curse that goeth forth over the face of the whole earth, every one that sweareth shall be cut off." And Zech. viii., 17, "And let none of you imagine evil in your hearts against his neighbor, and love no false oath; for all these are things that I hate, saith the Lord."

Did not Malachi denounce this sin as one of grave consequence? Answer—Mal. iii., 5, "And I will come near to you to Judgment and I will be a swift witness against the sorcerers and against the adulterers, and against false swearers."

Does the secret lodge system, in ignoring and denying Christ, not prove itself to be the Anti-Christ? Answer—1 John ii., 22, "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ that denieth the Father and the Son. Whosoever denieth the Son the same hath not the Father, but he that acknowledgeth the Son hath the Father also."

By what mark are we to test the moral character of all such institutions? Answer, 1 John iv., 3, "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 is in the world.

Is it not a fearful sin to deny Christ by swearing that we have no part with him? Answer—Mat. xxvi., 72, "And again he denied with an oath, I do not know the man."

Should members of secret societies be admitted as church members? Answer—2 Cor. vi., 14-17, "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, and I will receive you."

What other text condemns such church fellowship? Answer—Eph. v., 11, "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

What reason is specified for such exclusion of lodge members? Answer—Eph., v., 12, "For it is a shame even to speak of those things which are done of them in secret."

Our Question Drawer.

If you do not see what you want ask for it.

Question—Was Gen. Lafayette a Free Mason, and did he ever visit a Masonic lodge in Wheeling, Va.?—M. J. K.

Answer—In a history of Ohio Masonic Lodge, No. 1, compiled by W. P. Wilcox in 1870, there is an account of this visit of Lafayette in 1825, and a report of the address made to him in the lodge by the Grand Master and the response by Lafayette.

Question—I have read that Napoleon and his leading generals were Masons. Have you any good authority on the subject?—S. T. M.

Answer—We have good Masonic authority that Napoleon was not a member of the lodge, though he was friendly to it. Of his generals, Macdonald, Ney, Murat and Soult were Masons.

Question—Which is the largest grand lodge of Masons in the world?—G. R.

Answer—It has long been considered that the grand lodge of England was the largest, but a recent writer in the Free Mason shows that while it has the greatest number of lodges, yet the grand lodge of New York has the largest number of Masons.

Question—According to the latest statistics how many Masons are there in this country?—B. F.

Answer—The New York World Almanac says there are 802,282 Masons in the United States, Canada, Nova Scotia and New Brunswick.

Question—Is it true that the Bible is excluded from Masonic lodges in Mexico?—C. H. G.

Answer—Yes, it is prohibited from the altars of Mexican Masonry known as the Grand Dieta. In proof of this fact we have the testimony of Grand Secretary Parvin of Iowa and nearly all American visitors to Mexico.

Question—Do the students of our medical colleges ever indulge in the disgraceful hazings that we read of in other colleges?—S. W.

Answer—Yes, the daily papers frequently publish accounts of such initiations of new students at Rush and other medical institutions. Only a few weeks ago the Record contained an account of a freshman at Rush named White, who was black and blue from the severe beating he received while being used as a foot-ball during an initiation, and the faculty had employed detectives to find out who were the culprits.

Question—How many of our leading generals in the late Spanish war were Masons?—J. M. K.

Answer—Our Masonic exchanges testify that Generals Miles and Shafter and Admiral Sampson and Admiral Schley are Masons. But we believe that Admiral Dewey is not a Mason.

Question—Is it true that the late war revenue bill passed by the House of Representatives, imposed a severe tax upon the fraternal societies?—W. P. J.

Answer—Yes, but this bill was so

amended by the Senate Finance Committee that fraternal societies were exempt from taxation. Evidently the lodge emisaries got in their work on this committee.

Question—Why do so many secret fraternal life insurance companies fail?—T. H. S.

Answer—They die for want of new members. The young men stampede into some new and attractive society, and the old members grow weary of paying the increased assessments demanded.

Question—Where and when was the Brotherhood of Carpenters and Joiners organized, and what is their total membership?—C. H. D.

Answer—They were organized in Chicago in 1881, and now have a membership of 50,000.

Question—What is a clandestine lodge, and are there many such lodges in this country?—L. P. W.

Answer—Mackey's Lexicon defines a clandestine lodge as "A body of Masons uniting in a lodge without the consent of a grand lodge, or, although originally legally constituted, continuing to work after its charter has been revoked, is styled a clandestine lodge." The Grand Master of Masons in Ohio, in the last Voice of Masonry, publishes a list of thirty-four clandestine lodges, all in prominent cities of that State, and warns all Masons not to affiliate with them or recognize them.

Question—What was the complaint in the last supreme lodge of the Knights of Pythias at Indianapolis against their supreme assembly?—J. S. F.

Answer—Their supreme assembly, which is composed of the commanders of each brigade, twenty-six in number, headed by the commander-in-chief, exclude from their meetings all members of lower degrees. This is a cause of grievance to the common members who allege that this supreme council of the order does little except to have good times at high-priced hotels, at the expense of the order, and their complaint is well founded.

Question—Have the Masons erected any monument yet to the memory of Albert Pike?—J. M. W.

Answer—The Senate of California last April adopted a joint resolution providing for the erection in San Francisco of a monument to Albert Pike, to be presented to the United States by the Scottish Rite Masons of the Southern Jurisdiction of this country.

Editorial.

A SAD CASE.

A graduate of an Eastern college has lately told substantially the following story: "We were initiating a student into a college society to which I belonged, and had proceeded for some time, and got him worked up into the right condition, when we brought him up so that he stood blindfolded before a coffin resting on the floor. At each end was a vase filled with a white substance on which had been poured alcohol. When these vases were kindled they burned with a kind of flame that gave the most weird appearance to the whole scene. We all stood around masked and robed in white. His hoodwink was suddenly pulled off. He saw the coffin in the light of the flame, glanced around, and dropped senseless. It was the end of his studies, and the last I knew he had never regained the use of his mind, but was practically imbecile."

MASONIC SUPERSTITION.

As an illustration of the depths of superstition to which men will descend when they reject the religion of Christ we have the following Masonic ceremony performed on Sabbath, Dec. 18: "Sacred earth from the garden of Gethsemane was placed on the grave of ex-Mayor DeWitt C. Cregier yesterday by Sir Knights of Apollo Commandery as a symbol of the last burial rites of the order. Less than a handful of the precious white dust was scattered over the grave by the eminent commander as he stood with three brother knights at the head of the grave and read the burial ritual. The ceremony took place in the presence

of but four officers of the commandery. Other knights were to have joined the officiating party at the grave in Rose Hill cemetery, but a misunderstanding of the date left the four officers alone beside their brother knight's grave. Eminent Commander Sir Henry F. Comstock led them to the grave and took a position at the head, Generalissimo Sir Hudson H. Kellogg stood at the right, Sir Knight Walter Chadburn at the left and Past Commander Smyth Crooks at the foot. When the eminent commander read the ritual he bent down as he repeated the words, "Earth to earth, ashes to ashes, dust to dust," and scattered the earth from the sacred garden upon the grave. The earth used yesterday is the first from the garden of Gethsemane to be used in this country in the burial ritual of any order. A package of twelve pounds has come into the possession of Apollo Commandery through the efforts of the Past Eminent Sir James Hitchcock, who presented it to the commandery upon his retirement from office."

REV. EDWARD L. HARRIS.

The devoted friend of anti-secrecy, Elder E. L. Harris, fell asleep in Jesus on the morning of Nov. 27, 1898, at Delavan, Wis. He was born Jan. 12, 1816, in Cayuga County, New York, and graduated in Colgate University in 1843. He early became a Christian, uniting with the Baptist Church, and was ordained to the gospel ministry and married the same day to Sarah M. Fuller, daughter of Rev. C. M. Fuller. They had two sons, Dr. A. F. Harris, of Chicago, and W. C. Harris, of Delavan. An adopted son, Roger W. Harris, also resides in Chicago. Elder Harris was the second of ten children. Of these Mrs. E. A. Rowley, of Maryville, Mo.; Mrs. Saline Passage, of Lodi, Wis.; Mrs. Mary Armstrong, of Delavan, and a brother, L. E. Harris, of Chicago, survive him.

He moved to Wisconsin in 1850 and became the pastor of the Baptist Church at Beloit. He was pastor at Darien, Wis., sixteen years. His other pastorates were Pike and Rushford, N. Y., Walworth, Burr Oak, Lawrence, East Delavan, Sugar Creek and Spring Prairie, Wis., and Greenwood, Ill. His stern conviction of right made him equally the foe of the liquor power, American slavery and the secret lodge system. He opposed the latter, not because he loved to differ with his friends, but because it hindered the cause of Christ. By pen and voice and vote he labored for the overthrow of these evils, and, at last, writes Rev. C. A. Hobbs, of Delavan, who conducted his funeral service, "This man of profound convictions on all moral issues, this devoted minister of the gospel, this humble-minded Christian and loving husband, father and friend, with clear brain till the last, passed from this world and entered into rest and reward."

KNIGHTS TEMPLAR CONCLAVE.

"By their fruits ye shall know them," is the text our Lord gives for trying the character of individuals and organizations. When we find a Knights Templar conclave such as that recently held in Pittsburg, characterized for Sabbath desecration, intemperance, licentiousness, dancing, and all forms of debauchery, and at the same time claiming to be the special champions of Christ and his religion, we must conclude that it is an institution of Satan disguised as an angel of light. It was a fitting resolution adopted by the Monongahela Presbytery of the U. P. Church a short time before the conclave, which declared:

We are constrained more especially to call the attention of our own church people to the religious claims of the Masonic order and suggest that they embrace this opportunity to judge for themselves, from what they will see, how far the exercises of this occasion support the claim to recognition as in harmony with the modesty, simplicity, purity and humility of the gospel and life of our only Lord and Master Jesus Christ. And still further, in view of the great prominence, given through the public press, as to the many receptions wherein dancing, both day and night, is to hold a chief place, and reminding them of the attitude of opposition of all the churches toward public balls, we desire, most tenderly and earnestly, in the name and spirit of our blessed Master whose we are and whom we desire to serve everywhere and always, to exhort all our church members

to refrain from involving themselves in entangling alliances with the world. It has also been reported conspicuously in our daily papers that the commandery of a certain Western State proposes to bring with it and openly serve several car loads of wine, a statement we can scarcely credit, in view of the well-known and stringent laws of this commonwealth against the dispensing of alcoholic liquors; but if any such purpose is seriously entertained, we shall expect our governing authorities to see to it that our laws on this matter are strictly enforced.

A SUCCESSFUL EVANGELIST.

No evangelist now in the field is doing more effective and thorough work than Edith L. Peake, of San Francisco. She is in constant demand, and recently held two weeks' meetings in three or four of the churches of Chicago. She addressed a Christian Endeavor convention in Omaha several years ago, and made a profound impression by the strong testimony she gave against the secret lodge. In closing a two weeks' series of meetings recently in the Seventh U. P. Church, Chicago, she warned of the danger of evil associations, and especially of membership in secret societies. "There were," she said, "societies that forbid mention of the name of Christ in the lodge, and why should not the church of Christ forbid membership to those who thus dishonored Him?"

She deplored the fact that the Fifteenth Article of the Testimony of the U. P. Church only declared that "church members ought not to have fellowship with such associations," instead of saying they MUST NOT. The Bible says, "Be not unequally yoked with unbelievers," and yet how many young men, she said, after reading that text, will yoke themselves by strong pledges and oaths in some secret society with men who are infidels, libertines and drunkards. She had known Knight Templars in San Francisco who wore the cross and yet were the vilest of characters. Men adorned with that emblem, and who marched in the recent Pittsburg conclave, were reeling drunkards. This evil association works the same damage, no matter whether the society is Knights Templar, Knights of Pythias, Maccabees, Oddfellows, Woodmen or G. A. R.'s. The yoke exerted the same damaging effect whether made of wood, iron or straw. We must not bind ourselves in associations with wicked men, so as to share the responsibility of their evil deeds. She had noticed almost invariably that when church members were in the lodge, and their lodge meeting and prayer meeting came on the same evening, you would find them in the lodge.

WAR ON THE OCTOPUS.

You ask me "How goes the battle?" Well, up to this date, I have distributed, or caused to be distributed, some thirty thousand pages of anti-secret literature, but now find myself nearly alone in the work of enlightening those here who sit in the region and shadow of lodgery. All through Northern Ohio, hydra-headed secretism terrorizes every department of society. Like the dread octopus, it has thrown its slimy arms around its fast increasing victims here, sucking from them through its cursed tentacles their freedom, manhood, truth and loyalty—true loyalty—as it is in Christ Jesus. Wherever there is a church here, therein coils silently this snake of hell, and woe betide the man who dares to molest it. Like the flood of dragon-water vomited out with intent to drown the Man Child, so the water of Styx flowing secretism inundate in Northern Ohio. But I need not characterize for your instruction, who know much more of its deep treason to all the departments of God's law and government than I possibly can. I regard as climatic beyond all, surpassing the measureless insult flaunted in the face of the Great Jehovah, his Son Jesus the Christ, by Masons and Odd Fellows, when they ignore the Mediatorship and High Priesthood of the Son of God, and substitute and robe for that God-ordained office, one of their clan, who by his worse than pagan oath is a sworn traitor to the government of the God of the true Christian. Oh, the utter blindness enveloping the professed Christian who can thus insult the Holy One! Sure

There must be jubilee in hell,
When deeds so damning take so well

Just as soon as I can get a fresh stock of shells from the N. C. A. arsenal I will

again open fire on the enemy. I have been in hopes to have had a course of lectures on secretism delivered here by Brother Williams, or some other messenger of the N. C. A., but being unable to meet the expense myself, and no one to help me, I have had to preach through the trumpet of the N. C. A. as best I could. Am I discouraged? Not a bit of it. Jesus knew that the mighty works done by him in Chorazin and Bethsaiday would be productive of no good result, but on the contrary would bring a woe on those cities; yet he preached the truth to them for all that. So should his followers preach the whole truth of his gospel, leaving the blessing or woe of the message in the hands of God. May God bless the brave men and women engaged in pulling down the strongholds of secretism is the earnest prayer of your aged Christian brother,

Edward Brakeman.

Geneva, Ohio.

MURDER WILL OUT.

The Grand Lodge of Minnesota has voted that the use in any Masonic hall or lodge room by any brother of any book purporting to give the secret or unwritten work of the three degrees, if permitted by the Worshipful Master, shall, on presentation of such fact to the Grand Master, be sufficient cause for the arrest of the charter of the lodge in which the offense occurs.—The Masonic Chronicle.

This decision reveals that the habit of using expositions in the lodge room is prevalent among Masons. From this it is evident that its secrets have been published, and in such general use that an edict of a Grand Lodge is necessary to prevent it. Redding & Co., the Masonic publishers of "Ecce Orienti," say that "For the want of an authentic instructor, it is well-known that members are using the open exposes and other spurious works published in this city and Chicago." Therefore he publishes "Ecce Orienti," which he says "has been critically revised by competent authorities in the different grand jurisdictions." There are several familiar aphorisms coming down to us from past ages which never lose their force because of their direct oppositeness to the concerns of life in all generations. Among these are: "Murder will out;" "Any fool can steal, but it takes a wise man to successfully hide stolen goods," and others of similar import. There is also still on earth that celebrated bird which, on the approach of danger, hides its head, but leaves its body exposed to sight. The lesson drawn from these things is that human shrewdness of a baser sort is sure, at some time or other, to display its purposes. We have an example in Freemasonry which testifies to this weakness and exposes it to the world by its own act. As long as the public had only the printed expositions of seceded Free Masons to exhibit the secret work of the fraternity, adhering Masons had only to assert that these exposures were false and malicious fabrications, designed to bring obloquy upon their order; but what shall we think of Freemasonry when, after a century of denial, it confirms the expositions of Morgan, Ronayne, Bernard and Doesburg, by bringing out its own two publications, "Ecce Orienti" and the "Cabala," which is a foolish cypher—a cypher so inefficient to hide its secret ritual, that a child, comparing these books with Ronayne and Doesburg, can soon learn to read both versions with equal facility? If ever Freemasonry made a mistake and symbolically cut its own throat, it was when it authorized the publication of its secret and wicked obligations, ostensibly "for the benefit of the craft," but really for the enlightenment of the world. "Whom the gods would destroy they first make mad." That is why Freemasonry is today a powerful coadjutor in the work of the National Christian Association. Surely one of the most flagrant inconsistencies of this mystery of iniquity and compound of contradictions is that this publication by Redding & Co. is in direct violation of his Masonic oath which binds him not to cut, indent, carve, print, etc., anything that will reveal the secrets of the order.

RIVAL OF CHRISTIANITY.

The Oakland "Signs of the Times," whose name is a misnomer, or else we mistake the signs of the times, and is a

sectarian paper because it cannot agree with any person that will not accept what it inculcates. It misrepresents us, and says "Masonry is not Christian." There is nothing un-Christian taught in Masonry. If there was this writer would not have been made a Mason. Masonry teaches nothing that any Christian does not accept. But the bigoted Christian, of course, will misrepresent and object to Masonry because it does not teach all that they prescribe. The writer is a Knight Templar, a Christian and a Mason. We are able to define our position in each of these relations so as to satisfy our own conscience, but we cannot avert the carpings of such bigots as "The Signs of the Times." We stated that Masonry required a belief in a Supreme Being and a recognition of duty to the brotherhood, and no more. Is this contrary to Christianity? If it is, please, wherein? So Masonry is Christianity. If it went further Masonry, like some Christian sects, would be a realm of strife, and difference of opinion would meet us on every side. The introduction of the idea of the resurrection of the body into the ritual of Freemasonry has already created dissension. While we believe it, others reject it, as an interpolation in Masonry, as do many Masons who are professing Christianity. With all such matters in which men differ, Masonry has nothing to do.

The two cardinal points named above, in which all men agree, Masonry universally accepts as its creed and rule of action. When a brother asserts more, he is at once creating strife and contention in the brotherhood. Masonry permits a brother to be a Christian, a Mohammedan, a Parsee, or other sectarian, but he must not bring his sectarianism into Masonry or the lodge. A Mason can be saved through the atonement of Christ, or through some other medium, as he prefers, and still be a Mason. With these things Masonry has nothing to do. A Jew or a Gentile can be a Mason. A good Christian can be a good Mason, unless he becomes bigoted and intolerant in his belief, and unfair in his statements, like the "Signs of the Times." Masonry discountenances all these. A good Mason will make a better Christian than a Christian that is not a Mason, as the world goes, and as we have observed. Therefore, we endeavor to be a good Mason while on this terrestial sphere, leaving our future in the hands of the Omnipotent Creator. As a Mason we make no compromise with any religious belief, but assume all humanity to be brethren, and as such entitled to our consideration, notwithstanding we may differ upon all other points of belief. This is—as is proclaimed in the Christian Bible—"Pure and undefiled religion." And so it must be, because the creed of Masonry is universally accepted, although its followers are few comparatively.—Trestle Board.

Bro. Guy Snow, of Rockwall, Texas, sends the above extract and adds the following reply:

The article is copied from the November number of "The Texas Freemason." With those of us who understand the workings of the "mystery of iniquity," and him "whose coming is after the manner of Satan, with signs and power and lying wonders," and "all deceivableness of unrighteousness in them that perish," no comment is necessary. Mark you, he says: "There is nothing un-Christian taught in Masonry." Is it Christ-like to take a solemn oath to defend a brother Mason in anything, "murder and treason excepted, and that at my option?" And in one of the higher degrees it is "murder and treason not excepted." He also says he is Knight Templar. Does anyone think it Christ-like to drink a libation of wine out of a human skull, while invoking the sins of the one whose skull it is upon himself, should he ever divulge any of the pagan mummeries through which he is passing? "The introduction of the idea of the resurrection of the body into the ritual of Freemasonry has already created dissension."

According to Mackey and other Masonic authorities, the resurrection of the body, as represented by the death and resurrection of Hiram Abiff, is the great central truth that has been preserved through all the ages, and that gives to the third degree the euphonious title of sublime. The writer says that he is a Knight Templar, a Christian and a Mason, and further on, that "A Mason can be saved through the atonement of Christ, or through some other medium." Christ says: "I am the way; no man cometh unto the Father but by me."

How can anyone be a Christian and disbelieve the teachings of Christ?

What a benighted conscience must this Masonic writer have to think that he can be a loyal Christian and yet belong to an organization which binds him by fearful oaths to exclude the name of Jesus, whose highest authority forbids him to even pray in the name of Jesus, which forbids him to steal only from those who are relatives of Masons, and to obey the law of chastity only with females who are Masonic relatives. What a low form of religion is this the devil is palming off on mankind, that ignores Christ, and asks only a belief in a supreme being, not the Supreme Being; and a recognition of duty to the brotherhood—provided he has paid up his dues and will do me a favor when required. Not even the acceptance of Christ or a belief in the resurrection of the body are required, because these are doctrines on which all men cannot agree; yet they are the great cardinal doctrines of Christianity. This is the religion that is the dangerous rival of Christianity, claiming supremacy, for "no law of the land can affect it and no anathema of the church weaken it." Its obligations are irrevocable.

Seceders' Testimonies.

Bro. Carpenter, an evangelist traveling in the Crittenden Mission, is a seceder from the lodge, and often testifies against it. In their meetings at Phoenix, Arizona, he testified that he had ridden the goat nearly to death in the lodge room in search of more light, but failed to find it. It made the Masonic ministers present drop their heads.

Rev. J. M. Foster writes that he recently visited Ezra T. McIntire, a seceded Mason of Boston, who had taken thirty-three degrees, including the Knights Templar. Bro. Foster says that he told him that in his initiation he had to drink the wine from a human skull, that he had gone before a notary public and given his testimony on oath to that effect, and that the Master Mason's oath he took was substantially identical with the expositions published in The Cynosure. In it, he testified, was this clause, "Further that I will keep a worthy brother Master Mason's secret inviolate, when communicated to me, and received by me as such, murder and treason excepted."

Rev. B. W. Jones Johnston, S. C.—I was persuaded by ministers much older than myself to join the Oddfellows in 1890. I soon found myself among men addicted to vices of all kinds. The Lord enabled me to see my sin, and I soon gave up the lodge. I was at that time pastor where I had four places of preaching, and in one of these charges were several Oddfellows, who made it so hot for me that I had to resign my pastorate, go to my farm and teach school. They soon worked me out of the school, when I undertook to build a church. The lodge men induced so many to withdraw their help that I had to mortgage my little home for $365 to pay the bills. This, with my family of ten children, cost me a hard struggle.

Governor Altgeld, Chicago, Ill.—Secret societies meeting in dark places, and taking dark oaths to do dark things, have never benefited the world. They are the legitimate children of despotism and have no place in a republic. The glory of our country is largely due to the fact that we have let sunshine in on every question, every subject and every place; and any proscriptive movement is at variance with our career, and antagonistic to free government. I regard the A. P. A. movement as being unpatriotic and dangerous in character, but I do not believe it can have a long life, or meet with much success, because the intelligence of the American people is too great to permit this medieval spirit to take root in this country.

Rev. M. F. Cooper, Happy Valley, Mo.: Just previous to my Masonic initiation two members of the lodge came to my study at midnight, and after locking both doors warned me not to join the lodge. They made me promise not to reveal the object of their visit, as it would endanger their lives. I did not heed their warning, but became a Mason, and found to my sorrow that they required me to deny my Savior. I could not even use His name in the lodge. The whole pro-

ceedings inside the lodge were vulgar, indecent and profane. The oath contained such barbarous penalties as having my left breast torn open, and my heart plucked out, my throat cut across and my tongue torn out by its roots, and my body severed in twain and my bowels taken from thence and burned to ashes, etc.

H. Worthington Judd, 6138 Wentworth avenue, Chicago, a 32d degree seceded Scottish Rite Mason—A Christian lady said to me after I told her I had quit secretism, "Oh, I wish you would write to my son. He is all I have, and he was always such a good son until he joined the Masons, when he took to drink." He was her only son and very dear to her, and she had not seen him for three years. She had just received a letter from him stating that he was in a near city, on some business, and would have two or three days to visit with her, and to let him know by return mail if she was at home. She was at home, but did not dare to answer his letter, fearing that, while here, he would meet with his old Masonic associates, whom I knew well, and which meant nights of debauchery. She told me he never knew what it was to touch liquor until he joined the Masons, and I will say here that I did not take liquor as a beverage until after I became a Mason.

Stephen Merritt, New York City—Back in war times I was made a Master Mason, and had the biggest lodge in New York, and was the youngest Master Mason. We had 300 at our regular meetings. I took the Rose Croix degrees, and went on through the Scotch rite. I went into the rite of Memphis, where they have ninety-six degrees, and I took them all. I was called their pastor in the lodge. I always preached that there was no other name under heaven whereby we could be saved but that of Christ. But again and again I found Masons dying without God and without hope. I tried to have a member of my lodge who thought he was dying look to Christ. He was in great distress and reproached me, saying, "You led me astray; you told me in the lodge that a moral life was enough, but I have leaned on a broken reed, and now I am dying without God, and I lay this to your charge, Worshipful Master." I groaned in agony and fell on my knees and cried to God to spare the man. God heard and spared him, and he has since died a Christian. But he told me I must get out of the lodge, that I could not be consistent as a Christian and a Mason. It cost me a great struggle, but I have left it wholly and am now a free man in Christ Jesus.

Voices from the Lodge.

It is a lamentable truth that many members are in the order for what they can get out of it—many of them through curiosity, and there their interest ends.—The Knight.

What else can you expect? It is the object and the very nature of your order to enable the few to profit at the expense of the many. What other than motives intensely selfish can men have in thus secretly banding themselves together. And the selfish materialistic spirit of our age is largely due to the educational influence of your secret orders.

A cause of complaint on the part of the Anti-Secret Society people is that "in France they admit into this (their) temple, with equal indifference, the Christian, or the Jew, the Turk or the Idolator; in fine, without distinction of sect or religion." In the United States, men of all shades of opinion are admitted to citizenship, and they are to be found in all the various divisions of politics. Too bad! These fellows should advocate a religious test for citizenship to be subscribed to by all who walk the streets or pass along the highways!—The Knight.

No, we would strongly oppose any ecclesiastical test of citizenship. Civil government does not profess to be a church to train men for heaven. But we do think it very absurd for an institution like Freemasonry, which claims to be a religion—and all the religion the soul of man requires—to receive into membership the Jew, the Turk, the idolator, who hate the name of Jesus, the only name under heaven whereby men can be saved.

It does not need a schoolmaster to tell the world that back of the stars and stripes is loyalty and the sacred rights of freemen. Back of every badge worn by

members of the various fraternal beneficial societies is the highest form of protection; the highest, because they not only aid their living, care for their sick and bury their dead, but provide a fund from which a definite sum of money is paid to the loved ones of their deceased members.—The Michigan Maccabee.

Nor does it require a schoolmaster to tell the world that your highest form of protection often entirely fails to protect, when the member's dues, through misfortune, happen to lapse for even a single day, when many a moral wreck begins with your banquets and dances and midnight debaucheries, and when several hundred of your fraternal insurance societies have gone into the hands of receivers, thus robbing your members of millions of hard-earned money.

As the mortality record of the old line and fraternal societies must be about the same many people inquire why it is that the old-liners charge so much more for the same protection. The answer is plain. High salaries, official banquets and entertainments, hustling after new business, magnificent offices and many other similar leaks that must be supplied for appearance sake that are foreign to the fraternals.—P. H. C. Gazette.

The old-liners are, however, legally bound because chartered by the State, and have large reserve funds. High salaries don't account for it. They never impose upon the society by big salaries, as one of your Supreme Chaplains once did whose yearly salary was $7,500, and who testified in court that all he did for it was to make but one prayer in two years. Certainly it was an expensive prayer at $15,000.

There is not a fraternal order to-day but recognizes God as the Supreme Ruler of the universe. And in our "land of the free and home of the brave," the constitution and laws of the land are the foundation principles of every order. We are taught to respect the rights of our fellows, to wrong no man, to "render unto Caesar the things that are Caesar's," and do unto all men as we would they should do unto us. Fraternities teach us to protect each other, to guard the good names of a member's family and loved ones, to care for the sick, bury the dead and educate the orphan. Can any one desire more?—The Mystic Mirror.

But of what avail is it for your orders to recognize God and ignore Christ, which they all do. Out of Christ God is a consuming fire. God would have all men honor the Son even as they honor the Father. Your orders are at variance with the fundamental principle of the constitution, which is that all men should be equal before the law. And as to wronging no man, the murder of William Anderson, William Morgan, Dr. Cronin, David Brownlee, and others who have opposed your institution will attest.

News of Our Work.

Rev. W. B. Stoddard preached to a large audience in the Brethren Church at Johnstown, Pa., Sabbath evening, Dec. 18.

Sister H. E. Powers, who held an all-day anti-secret meeting at Keene, N. H., in the Y. M. C. A. Hall, writes that Bro. Ezra T. McIntyre, of Boston, rendered valuable service by giving his testimony, and Rev. D. B. Gunn, of Cambridge, Mass., gave a most effective address in the evening. The lodges of Keen were thoroughly stirred, and have declared war on Sister Powers, who is now conducting revival services every evening.

Elder Isaac Bancroft, formerly State anti-secret lecturer for Wisconsin and later connected with our work at Washington, D. C., has removed to Council Bluffs, Ia. He is enjoying good health and is among kind friends.

Bro. C. S. Petry, of Glen Park, C., who is one of our new subscribers, writes that he highly appreciates The Cynosure and books received, and is lending them to his neighbors, thus doing all he can for the cause.

One of our exchanges says: "We heard a Baptist minister of Denver say recently in the course of his sermon that the secret societies of the present day were robbing the church of many of its honors, and were assuming many of its duties, in relieving the distressed, caring for

the sick and in many other ways performing work laid down by the great Master."

Prof. Silas W. Bond, principal of the Houghton Seminary, New York, writes that because of mistaking the date he failed to attend the Syracuse convention. He says, "I am sorry, for I have lost none of my animosity to the secret lodge system, and, if I can in any way help those who are actively engaged in the front of the battle, I desire to do it. I have in my heart a real earnest God bless you in the work."

Rev. H. J. Becker, of Dayton, in writing to the Christian Conservator, says: "The Ohio convention developed the latent fact that, 'They that are with us are more than they that are with them.' We all took new courage when we learned how many there were who had not yet bowed their knees to Baal. The inquiry arose as to how we could make this great army of anti-secretists to become more formidable in our aggressive march against the lodge system of this country, and as a result the resolutions above were framed. The suggestions there made are feasible. The operation there set forth is practical. Rev. S. P. Long, President of the Lima College, is at the head of the Ohio State Association. He is a man of fine executive ability. His executive committee will stand by him and Ohio will next year, God willing, hold one of the greatest conventions of reform. It will be able by the application of the principles of its churches that stand like a phalanx against the lodge, to present an argument next year that will alarm idolaters and give new cheer to our forces everywhere. The bishops of our church are, we think, fully authorized to appoint a man who shall carry out the request of the resolution to communicate with our people and secure a large attendance at the convention next year. Bro. W. I. Phillips is a wide-awake man. He will not sleep nor slumber until he has the matter well agitated. Let us all respond to his call. The old-line United Brethren in Christ have occasion to rejoice that their cause is being vindicated more and more. They are not 'moss backs,' and if 'fossils,' are golden fossils of rich value. God has not suffered them to be alone in their opposition to the lodges and lodgery. God grant that we may arise in the strength he has given us and meet this foe of the church and of the state and deal it its death blow."

PENNSYLVANIA CONVENTION.

The friends of the National Christian Association in Pennsylvania, in bearing their testimony against the organizations of darkness and secrecy, will meet in annual convention Feb. 27, 28, 1899, in the Trinity Evangelical Church, Johnstown, Pa. An interesting program is being arranged which will be more fully announced in our February number. Two addresses are already engaged, "The Reformation of the Twentieth Century," by President S. P. Long, of Lima College, O., and "The Soul Blight of the Lodge," by Rev. James Parker, of Jersey City. Every friend of the cause in Pennsylvania is earnestly entreated to attend this convention, if possible, and if unable to do so, to write to Rev. W. B. Stoddard, Johnstown, Pa., inclosing their contribution to the cause and their brief testimony on the subject. Those who purpose to attend should also write in order that provision may be made for their entertainment.

NEW ENGLAND ASSOCIATION.

According to the provisions of its by-laws the annual meeting of the New England Christian Association was held in the First Reformed Church of Boston Dec. 14. The various departments were reported by the proper officers, and their reports discussed and approved. The action was entirely harmonious, and plans for future work were considered. Rev. J. M. Foster was re-elected President, and the other offices of the association filled as required by its charter. As it was a strictly business meeting there were no addresses, but measures were inaugurated for a general convention to be held later in the season, at which some of the prominent pastors in Boston have been engaged to speak, and of which due notice will appear.

Elizabeth E. Flagg, Secretary.

A GOD-GIVEN VICTORY.

The late William C. Bissell, who died at Humboldt, Neb., last spring, and who was a most devoted Christian and intelligent and effective worker in our reform, left the use of his property to his wife during her life, and among his bequests was one amounting to nearly $11,000 to the National Christian Association. A suit was brought to have the will set aside, on the ground that his opposition to Freemasonry proved him to be a monomaniac. There were five Masonic lawyers employed who left no stone unturned to break the will. The widow, Mrs. Bissell, was in the fullest accord with her husband, and gave her strong testimony to have the will sustained, which was so decided after a most interesting trial at Falls City. Thus this dastardly attempt to pervert the will and injure the character of a faithful witness for Christ was publicly rebuked. To God be the glory, and the praise for answered prayer.

IN THE FIELD AGAIN.

My first appointments a-field were two nights at Abiqua, U. B. Church, near Silverton, Ore., where dark nights and muddy roads hindered some from coming; yet the congregations were ahead of our expectations. At least one hundred listened to the truth on the last night. Two nights at Scotts Mills in Commons Hall, which was crowded both nights with attentive listeners. Many lodge men and women present, and one Rebecca, who could not hold her jewel, wished afterward that she had. We hope to return to Scotts Mills in the spring and debate the subject with an M. E. pastor, whom the lodge people think they can secure for that purpose. Since my two lectures here four years ago, the Odd Fellows have secured a very few members, and they of the baser sort.

I returned to my charge at Salem and preached twice on Sabbath. Then spoke Monday night in the Swedish Lutheran Church at Tacoma, where about one hundred were present. Tuesday and Wednesday nights I spoke in Ecclesia Hall on Tacoma avenue to small but very attentive audiences. From here I went to Seattle and spoke Thursday night in the R. P. Church. The next morning I addressed the students and teachers and people who had been invited in at Ross College, a Free Methodist institution. Prof. Clark W. Shay is President. He is seconded in his efforts by true, faithful professors and a pastor and financial agent, Rev. A. Beers, who is one of God's noblemen. I spoke to fair-sized audience in the Swedish Lutheran Church, Rev. M. L. Larson pastor. The next night I spoke at the First Free Methodist Church to a small but appreciative audience.

I returned to Tacoma and spoke Sabbath morning in the Free Methodist Church to a good-sized audience, and notwithstanding the heaviest rain I have seen on this coast. I had a fair-sized audience at night in the Swedish Lutheran Church. I am at present writing at Wasco, Ore., where I am to speak to-night, at Moss Springs to-morrow night, and two nights at Moro. Then I return home for Christmas services in my church at Salem. I furnished the church a good substitute last Sabbath in the person of Rev. W. H. Davis, President of Philomath College. I am billed to speak in Centralia, Wash., Dec. 28, and Catlin the 29th, near Vancouver the 31st. I wish to further announce that we are arranging to hold a State convention at Seattle early in April. The chairmen of committees on securing a building for meetings are Revs. Larson and McReynolds; on program, Rev. E. L. Smith; on finance, Rev. Alexander Beers; on advertising, Rev. P. J. McDonald. Four months' time in which to work should insure a successful convention. Let all friends of our cause conspire to make it such. Any one who cannot attend, wishing to aid any, please send to Rev. A. Beers, Ross, Wash., or Rev. M. L. Larson, 1902 Bornie avenue, Seattle, Wash.

P. B. Williams, Coast Agent.

Wasco, Ore., Dec. 20, 1898.

CHRISTIAN CYNOSURE.

Not every one who receives the Cynosure agrees with its principles or seems to enjoy the reading of it, judging from some letters received. The extracts from the following letters, however, represent, we believe, the majority of our readers:

Rev. A. Thompson, of Illinois, writes: "Best wishes for the success of the cause. Indeed no man who has his eyes once opened to the power and perfidy of the lodge can ever see any other way but that of steady opposition. Yet I do not wonder that so many give the subject of the lodge a wide berth; it is the most formidable opponent that a minister finds to-day." Rev. J. M. O. Ness, of Minnesota, writes: "The Cynosure has been a very great blessing to me and to our church people." Rev. Herm. Bohl, of Nevada, writes, Dec. 7, 1898: "Have received a sample copy of the Christian Cynosure. It is a grand paper. I heartily indorse its fight against all secret and oath-bound orders, as do all my fellow-clergymen in the Missouri Synod."

The above writer subscribed for The Cynosure for one year. He is only one of a number of new subscribers received this month from the sample copies sent out. We hope for a larger return from the three thousand sample copies sent out this month, but a part of our return of course is in the advertising value of The Cynosure to the cause.

Mr. A. Rose, of Dundee Illinois, writes: "Dear Cynosure—You visited me the first year of your birth, and all of the time since. Keep coming as long as we both live." J. McCleery, of Ionia, Iowa, writes: "Want the paper. Have read thirty volumes of it, and will continue to do so as long as I can. I rejoice in the progress the work is making; although slow, it is substantial. Although betimes it is discouraging, yet we do not know how near we are to victory."

Mr. Wm. Slossom, of New York, signs himself an "Anti-Mason in his 99th year." He renews his subscription and sends one other, and makes a donation to the cause. We hope our friend will live to see the twentieth century. He has already lived in the eighteenth and nineteenth centuries. The Cynosure wishes him a Happy New Year.

Rev. Wm. Beers, of Mt. Carroll, Ill., writes, Dec. 2, 1898: "I love this 'Sweet Cynosure far fixed in spotless fields,' bright star to guide those in darkness to light, and point to One who alone is able to sever the chains of false oaths and set the captive free."

Renew your subscription now. See special offers in this number.

Rev. Francis J. Davidson, 2020 Seventh street, New Orleans, writes that despite the persecution they have endured and the suffering induced by the yellow fever plagues, they have finished their church building and entertained the colored Baptist State convention in September. Last fall the city was quarantined one part against the other, and one family against the other, and during Bro. Davidson's twenty-five years' residence in New Orleans, he never witnessed such destitution. The lodges sent contributions which were dealt out only to those giving the mysterious signs and grips. We assure any of our readers who can aid the worthy destitute in New Orleans that they will find in Bro. Davidson one who will wisely distribute it.

A well-known Washington woman, doing the cathedral cities of England last summer, wore a tiny American flag pinned to the waist of her traveling dress. A good many of the English people whom she met did not understand, or pretended not to understand, what the flag stood for. "You belong to some secret society, I perceive," said an Englishwoman to whom she was introduced, pointing to the diminutive starry banner. "Yes," responded the Washington woman, amiably, "there are 70,000,000 of us."—Argonaut.

The Pi Kappa Tau fraternity of Middletown, Conn., Wesleyan College initiated their new members on the night of Dec. 12. The daily press said: "At the initiation in the evening each Freshman, blindfolded and led by two Sophomores, was made to go through various actions to furnish sport for the upper classes. Later the Freshmen were taken out into the country about two miles to an old barn, where the final initiation ceremonies were carried through. Each one was obliged to wear to classes the next day some token of his election to the society. Some were seen about the campus with one-half of their mustache shaved, others had the Greek letters for P. K. I. branded on their forehead, while still others wore a card with an owl, the symbol of the society on their backs and in place of a necktie."

From Our Mail.

A. North, Kansas City, Kan.: I had a son who was an Odd Fellow at Salida, Colo., for twelve years, and the way the lodge treated him during his sickness and death was most inhuman, and if written up would expose lodge rascality as they practice it when opportunity offers. He died last July, and I have been trying to get the benefits due him, $250. They make false statements and refuse to do anything, while I have the documents to prove their statements false. If I knew of a reliable attorney in Colorado, I would give him a chance to collect it.

Edward Brakeman, Geneva, Ohio.: I could not get a notice of the Dayton convention typed in our local papers, their editors being Masons, though I briefed the notice to five lines. Yet the same week they published lodge notices of nearly fifty lines. Until an opposer of secretism comes in contact with the cowardly, selfish spirit of lodgery pervading its dupes in the editorial sanctum, he can have but little conception of the thralldom in which it holds the great majority of American editors. Nor are the churches and their ministers held in lesser slavery by the damnable system than is the journalism of to-day.

Rev. J. R. Wylie, College Springs, Iowa: Luther tried to reform the Romish Church without separating from it, but failed, as every such experiment before or since has failed. The principle of separation inheres in every vital reform. We had to separate from American slavery, and now we must separate from all partnership with the license and secret society systems. When we admit the duty of separation from one evil, then the wedge must be driven to the head, and we find ourselves standing as true Christian patriots with Luther, Knox, Phillips, Garrison, Wilson, Milligan and Sloane.

Bro. Henry Miller, Bachman, Ohio: I wish I could speak with a thousand tongues against all secret oath-bound societies that are robbing Christ and his church of the honor and glory due to them, and employing the tactics of the burglar and assassin. These societies are dangerous to both church and state. And I am sorry that so few ministers have the courage to speak against them. They preach on "trusting in the Lord," and then wear the three links, proving that they are trusting in these human and selfish organizations. I hope the time is near when all Christians will awake to the danger, forsake these sinful organizations and take their stand on the Lord's side.

Rev. William McFarland, Flackville, N. Y., writes to the Wesleyan Methodist: "The lectures of Rev. J. P. Stoddard, in St. Lawrence County, at Lisbon Center and Flackville, Nov. 28 and 29, were a wet blanket if not a crushing avalanche upon the whole brood of pretentious orders in that section. In happy vein he inducted many promising youths and almost all the clergy into many of the so-called secret mysteries without the usual heavy expense and shameful accompaniments. Many say 'the lectures will do good.' 'The best we ever heard upon that subject.' 'Worth going ten miles to hear.' May they aid in keeping unwary feet from the gins and snares of unholy fellowship and defend Christ's followers from relations inconsistent with their religion."

Rev. P. A. Peter, pastor of the Evangelical Church, West Baltimore, Ohio: I do not know how many of the churches represented at the Dayton convention make secret society membership a subject of discipline. The lodge is undoubtedly a work of darkness condemned in Rom. 13, 12; 2 Cor. 6, 14-18, and in Eph. 5, 11-13; and belonging to the lodge is a sin, and should be treated as such by the church. It should discipline them the same as for any other sin, and if necessary excommunicate them. When a church member has been shown the sinfulness of lodgery and repeatedly warned of its danger, and still persists in retaining his membership, the duty of the church is plain. Opposition to the lodge should be embodied in the constitution of every church, and it should be dealt with

as any other gross sin. The great battle against this monstrous iniquity must be fought out chiefly in the church, because of the heathen and anti-Christian nature of the evil.

Elder Rufus Smith, Spadra, Cal.—During the past fifty years God has called me to labor in many places in the United States and Canada, and doubtless many of my friends have found it difficult to keep track of me. But I think I can say that during the rest of my sojourn on earth my address will be Spadra, Cal. I have always been found in the "amen corner" in all meetings to worship God and build up his kingdom, and always at the polls to vote in harmony with my sermons and prayers. I have never been found in a secret lodge, for reasons so often stated in The Cynosure. When the general roll is called up yonder, I trust to be found at God's right hand, only through the righteousness of Christ. Will all the dear ones with whom I have labored and fellowshiped in past years strive with me to enter that narrow gate, for many will seek to enter in but shall not be able. Yours till we meet no more to part.

The Odd Fellows of Pennsylvania are having a temple experience similar to that of the W. C. T. U. A West Chester, Pa., daily says: There are a number of lodges of the I. O. O. F. in Chester County which have less money in their treasury than they had a few months ago and some of them have lost quite heavily, because they invested in a way that was considered to be wise, but which turned out to be not well. The losing venture was the huge Odd Fellows' Temple, at Broad and Cherry streets, Philadelphia, which was erected at enormous cost a few years ago, but which did not prove a paying concern. The work was of a most magnificent character and lodges all over the State were persuaded to place their loose cash in the project. They did so and have lost it. The Temple was disposed of some weeks ago to meet obligations against it and the cash is gone. It is stated that West Chester Lodge, of this place, is out $800 and that Pocahontas Lodge, also of West Chester, lost $400, which was invested there.

New Publications.

"Finance and Transportation" is a 10-cent booklet by Jay D. Miller, of Oak Park, Ill. It is a clear and concise application of common sense principles to one of the greatest economic questions of the day.

We have not found anything for a long time that has given us so much light on the financial situation as a book entitled, "The Burning Question," by John A. Grier, and published by Howard & Wilson Publishing Co., Chicago, and sold for 25 cents.

A book that should be read by all classes of citizens is "Monopoly in Money," or "The cause of Falling Prices," by James W. Wilson, of the Howard & Wilson Publishing Co., Chicago, and sold for 50 cents. Mr. Wilson has delivered addresses and written much on the subject, and it is difficult to refute his logic.

Newton R. Parvin, deputy secretary of the Grand Lodge of Iowa, with headquarters in the Iowa Masonic Library at Cedar Rapids, writes: "We have lately had made for the library a very fine periodical case, and I will be pleased to place your magazine along with many others in the same case. We have your paper, full and complete, for more than thirty years, and the only set I know of in America outside of your own set." While lecturing in Cedar Rapids last March we spent some time in this Masonic library, which occupies an elegant building on the finest street in the city. It is stored with the current literature of the day, a large miscellaneous library, as well as the largest collection of Masonic books in the world, and is a popular resort for teachers, students and the reading public. Secretary Parvin took us through all the building and showed us every possible courtesy.

Bro. Ronayne's new book has been interrupted by the advent of a dear baby daughter. The mother is doing well, but baby Ronayne has been seriously ill. May God spare her.

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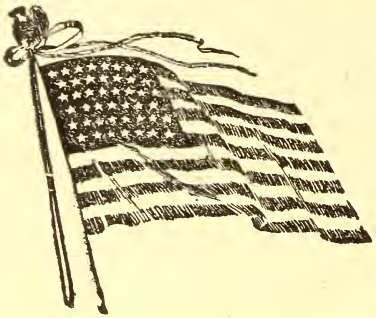
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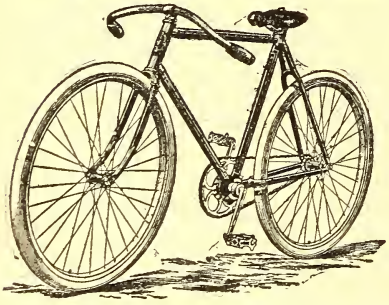
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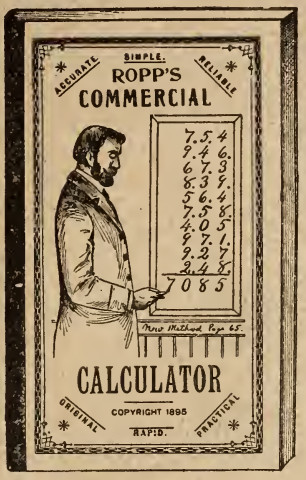
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GEO. W. CLARK.

CONTENTS.

Masonic Imperialism.....289
Israel and Secretism.....291
The Lodge and Rum.....291
Hiram Abiff.....292
Secrecy a Failure.....294
"Strike, but hear me".....296
Our Symposium—Rivals of Christianity..297
Their Multitudinous Ceremonies.....297
Shall Lodge Religion Prevail?.....297
Buddhism and Romanism.....298
Mormonism.....298
Christian Science.....299
Satanic Worship.....299
Buddhism and Theosophy.....300
Baalism and Freemasonry.....301
The Ancient Mysteries.....302
False Worship Undermines Morals.....303
Our Question Drawer.....305
Editorial—True to Their Testimony.....306
False Lodge Display.....306
Applying the Remedy.....307
Important Question Answered.....307
Geo. W. Clark's Death.....308
Seceders' Testimony.....309
Voices of the Lodge.....310
News of Our Work.....312
From Our Mail.....314
Important Testimony.....315
Christians and Secret Societies.....315
Special Notice.....315

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Cynosure is now an anti-secret creamery, giving facts and arguments in their most condensed form.

Will our readers on the Pacific coast keep in mind the anti-secret convention to meet in Seattle early in April?

We congratulate the friends of our cause in Pennsylvania on the bright prospects for their State convention at Johnstown Feb. 27, 28.

Hereafter we propose to have in each Cynosure an "Open Letter," designed to reach certain classes of readers, presenting some practical phase of the issue.

The duty of the patriot and Christian with reference to the secret society evil, or "What Are You Going to Do About It?" will be the subject of our next symposium.

The "frat" students of the Northwestern University at Evanston are strong advocates of expansion as applied to dancing. There was recently quite a rebellion among them because the faculty decided that the dances must stop at 11 o'clock at night; the students taking the position that no real "swell affair" could be held which had to close so early. It must at least be expanded until 2 o'clock in the morning.

The death of Geo. W. Clark, whose portrait we use in this number, and whose sketch we give on another page, removes from earth one of the most devoted workers in our reform. His voice in song has often been an inspiration in our reform meetings. Though silenced on earth, yet doubtless that voice now helps to swell the anthems of the redeemed. He rests from his labors, yet his works do follow him.

In light of the recent uprising of the Filipinos under Aguinaldo against the United States is manifest the folly of that statesmanship which opposes expansion and would turn over the Philippines to a semi-barbarous horde, thus unchaining the most dangerous forces of anarchy. It reminds us of the inhuman policy of European nations in refusing to interfere with Turkey in her slaughter of 20,000 Armenians. God has singled out our nation and laid upon it the tremendous responsibility of leading these heathen lands out into peace and civilization. If we shirk the responsibility we will throw away the grandest and most glorious opportunity ever offered to any nation.

How much is needed in our times reformers of the Daniel type. A boy in a Bible class was asked why the lions did not eat him in the den, and replied: "Because he was nearly all backbone and the rest was gristle."

What was Christ's charge against the church in Pergamos, to which he said: "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth?" It was because that church tolerated those that held the doctrine of Balaam and of the Nicolaitanes, "which thing I hate," saith the Lord.

The Battle Cry says that Charles G. Finney changed the moral character of Central New York; but he did it not by sensational story-telling and dramatic delineations; but rather by close application of the Word to the mind and conscience. His wonderful success lay in his powerful appeals to the conscience, which is much neglected in our day.

The Tiempo, of Mexico, blames Spanish Masons for the defeat of Spain, and says: "One explanation, and only one, is admissible, and that is that the surrender was the result of a Masonic agreement. The Sagasta cabinet, from the premier to the lowest officials, are all Masons. They are all Masons, and the government is completely undermined by this accursed society, and the interests of the country, as is usually the case where Freemasonry predominates, are secondary to those of this satanic organization."

An Italian named Franchi was shot in San Francisco Dec. 4 by an Italian named Rosso, and it is now known that Franchi was an agent of the Mafia. He had pursued Rosso from New Orleans to Chicago, and thence to San Francisco, and the latter dreading death at his hands, shot him in a saloon. It is said that Franchi figured in the Mafia murders in New Orleans, which culminated in the Killing of Chief Hennessy. It is time that our government severely punish these murderous assassins of these secret societies that threaten the very life of European nations.

A city paper of Jan. 27 announces the organization of 800 Jews in Chicago, calling themselves "The Knights of Zion," whose purpose is to purchase the Holy Land and establish, at Jerusalem, a new Zion. The order is a secret one, with a lodge hall at 209 West Twelfth street, and is divided into six "Gates," with an increasing membership. In connection with the lodge hall, "there are parlors and a library, and many other comforts of a club." An auxiliary fraternity, a uniformed body, has also been formed of members from all the "Gates," together with a woman's branch of the institution. The parent "Gate" has 400 members, whose officers are a "Master Zionist," a "Grand Recorder," an "Assistant Grand Recorder and Financial Secretary," a "Treasurer," and a board of "Directors." The rallying cry of the new Zion is: "Buy the Holy Land" and its motto, in Hebrew, "Arise and shine, for thy light is ascending."

That secret orders are a product of ancient heathenism is evident from the fact that they find their most congenial soil and flourish most in heathen lands to-day. One of our Chicago dailies says:

"Among the curiosities of the Chinese empire are a considerable number of secret societies which, taking their rise in the guilds which exist in connection with every calling, and in every province, have become developed until their members include an appreciable percentage of the population, and their propoganda has become disseminated throughout the length and breadth of the country.

In their organization these societies partake of the nature of the Western Freemasonry. In the days of their initiation they were regarded as brotherhoods, and their announced objects were the attaining of ideal perfection. Like most things in China, however, the outward guise of the guilds in question has always been very different from the published principles, and there can be little question but that most of the important political movements of the past 500 years have been in a large measure due to the action of these secret assemblies.

All these societies cultivate secrecy to a degree that is grotesque. Their meetings take place as a rule in the small hours of the early day, and the greatest possible precaution is observed to prevent the uninitiated attending or learning aught of the deliberations. To pry into the affairs of the Black Flags implies immediate membership under the strongest oaths, or death, and it is said that the latter sentence has been more than once exacted quite recently. In the time of the Taipings the Triads reserved the most hideous tortures for their opponents, and they have been credited with the reintroduction of the horrible wire shirt, which was a favorite form of torture frequently exerted for the benefit of evildoers in China during the last century.

The wire shirt is a piece of wire netting, with a mesh about an inch across. This is placed under the victim's arms and tightly fixed round his body, so tightly as to cause the wire to cut into his flesh, which is squeezed through each separate interstice until the skin projects a quarter of an inch or so outside the wire. Thus prepared, the victim is adjured regarding his treachery, or offense, whatever it may be, and he is then shaved with a sharp knife, the blade being drawn close over the wire in all directions. After the operation is completed the miserable wretch is released, a writhing mass of flesh wounds, which are speedily settled on by the flies and other insects. The victim hardly ever recovers. Cases have been known in which salt or tea dust has been rubbed into the fresh-cut flesh. There is little doubt but that, should these secret societies ever succeed in bringing about a successful revolution in China, the land would speedily be given over to a repetition of the horrors which were so common during the earlier Mohammedan risings of the last century.

"Every plant which my Heavenly Father hath not planted shall be rooted up."

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."

MASONIC IMPERIALISM.

ELIZABETH E. FLAGG.

The recent report that Leo XIII. had taken the ban from Catholic Free Masons so that they could now be buried with the rites of the church, created no little excitement both in the fraternity and outside of it, which was quite natural when an infallible Pope goes back on his own infallibility. But according to the Tyler any preparation for a love-feast will be decidedly "previous." This Masonic organ makes the statement that a certain day laborer in a Neapolitan parish, Felice Rossi by name, saved a postmaster's two children from being destroyed in the eruption of Mount Vesuvius a year ago, but his arm was so badly burned by the molten lava as to render amputation necessary; and being unfit for manual labor the Communal Council rewarded him with the office of rural letter carrier. In a short time Rossi was missed from his place in the church on Sabbath, and it was learned that he had joined the Masons. Rossi had a wife and two adult children who incurred the censure of the church by giving their tacit consent to his affiliation with Masonry. He had also a little girl six years old, and she dying suddenly of diphtheria it became a grave question whether her corpse could be buried in consecrated ground. The congregation of the Inquisition ruled that the child not having attained the age of reason had not forfeited this right. Of course their decision was rendered in Latin, which was misinterpreted by the Messagero, an anti-clerical newspaper published in Rome, in a manner which made it apply not only to the families of Free Masons but the Masons themselves. Hence the report so widely circulated.

People who do not look very deeply beneath the surface are inclined to think of the Latin nations with their offshoots, Mexico and South American republics, as under the rule of the Scarlet Woman, when in reality they are under the reign of the Masonic Beast. Says the Tyler: "Italy is a hot-bed of Masonry. Wives and mothers who heed the fulminations of the church pass most of their time in praying that their husbands and sons

may be freed from the order of mystery and darkness." That is to say, the men—the governing sex—are in the Masonic lodges; while the women—the subject sex—are in the churches. The latter are still in the dark ages of ecclesiastical superstition; the former are being trained in the same school whose teachings leavened France more than a century ago, and yet failed so far in establishing the principles of true liberty that the rivers of blood shed in the Reign of Terror watered only the tree of despotism. After that brief delirium of savage license had passed, France fell successively into a state of abject vassaldom to the two Napoleons, till now as a republic she has abandoned Ceasarism, but set up militarism in its stead. What she has profited by the exchange an astonished world has recently learned in the revelation of the Dreyfus case. Militarism by denying to a man an open civil trial can crush out all rights of the individual quite as thoroughly as Ceasarism which sends them to prison without trial by a coup d' etat.

Now for the real gist of the matter. Hear the Tyler once more: "King Humbert is himself a Mason, and political preferment here under the civil government can only be safely retained and bettered if the holder joins the order." This is a confession from a high source that Masonry is the great political power in Italy. And not only there, where Rome has had her seat for centuries, are the reins of power in the hands of the beast, but even in Spain we learn from the same Masonic source that all the chief offices, from Sagasta and his cabinet downward, are filled by Masons who are at the same time "good Catholics"—a curious enigma that it would take a Most Puissant Sovereign Grand Commander and an Infallible Pope together to solve. But if King Humbert is a Mason, so is President McKinley. Is it also true here in the United States that "political preferment can only be safely retained and bettered if the holder joins the order?" It is safe for Masonry to confess that she is a political power in Italy, but catch her confessing through the Tyler, or any other of her organs, that she is a political power in America! Oh, no. There she may be a very hot-bed of intrigues and conspiracies; here she is a "benevolent institution," "just a social club"—"only this and nothing more."

It appears that Rossi was forced to buy the privilege of keeping his office by swearing allegiance to this Masonic power behind the Italian government, "in whose hands rests all political preferment." Yet he had saved two lives at the cost of making himself a cripple, which shows that where Masonry holds rule, heroism and the loftiest civil virtues, unless willing to bow a subservient knee, go for nothing. Now if American Masonry is so different in this respect from Italian Masonry, will she kindly explain to us why the lodge standing of candidates for office has been within the past two years so persistently intruded on the notice of the American people. Why during the fall campaign were voters fairly deluged with printed appeals to vote for this or that candidate?. Because he was a Christian and a patriot? Because he had deserved well of his country by years of faithful service? Because he had ever stood unflinchingly on the side of truth and righteousness? Nothing of the kind, but because he stood high in the secret orders, was a thirty-third degree Free Mason, a Noble-Shriner, an Odd Fellow, a Red Man, a Knight of Pythias, etc. Masonry may lie as fast as her own Worthy Grand Master lied to Eve in Eden, the American people are not all fools. They have seen with astonishment her hidden hand revealed, and the sight is not beautiful, for it is a skeleton hand, hideous with grave mould, and the mark of its foul and bony fingers is a grewsome thing to see on the fair throat of Liberty.

Masonry is wide-awake to her opportunity. Heretofore a modest republic, we have advanced at a bound to a place among the great world powers. Our new possessions are in themselves a good-sized empire, and with foreign interests on the other side of the globe to divert attention from matters nearer home, with all the highest offices in State, army and navy filled by her, could there be a time more propitious for Masonry to become in America all and more than all that she is in Italy? Surely, if things go on as they have for the past year or two, we shall not have advanced far into 1900 before Masonry will drop her mask in the United States and pub-

licly declare that here, as in King Humbert's dominions, the only way to political preferment is to become a devotee at her altars. She has been quick to seize upon every popular movement and make it draw in the lodge harness. Will she fail to take advantage of the rising tide of "imperialism?" Is it only a coincidence that she should take the very time when we have embarked on an "expansion" policy—that new and untried sea for our ship of state to sail—to press these bold and audacious bids for political power on the American voter? Is it not high time that he arouses out of his sleep?

8 Rockland street, Roxbury, Mass.

ISRAEL AND SECRETISM.

THOS. M. CHALMERS.

It is not easy to outline Israel's relation to secret societies. The great trouble is a lack of definite information. In ancient times the secret lodges of Baal destroyed the pure worship of Jehovah, corrupted the morals of the people, and overthrew the northern and southern kingdoms of Israel. After the Babylonian exile the Jewish mind seems to have cared little for secret associations. In modern times matters are somewhat changed. We cannot say that the great Gentile orders have specially affected the mass of the Jews. But the connection of individual Jews with Freemasonry and other societies has been marked and influential. Especially is this true of certain dangerous socialistic organizations of Europe. The International Workingmen's Association and the German Workingman's Union were both organized by Jews in 1863.

A Jewish secret society, "the Kagal," exercises the most dangerous authority over the persons and the property of the Jews, and its members show themselves the most radical of nihilists. From this association have proceeded the so-called anarchists, who, in the end of May, 1880, issued a diabolical program from Geneva. They wished to destroy from the foundation everything that was in anyway connected with Gentile nationality and Christianity. One Jewish society, the B'nei Israel (Sons of Israel), has lately made strenuous efforts to break up the good work of the English Mission Hospital in Jerusalem. It stirred up the rabbis to violent persecution of all Jews who visited the hospital or the mission. It has opposed the preaching of the gospel in other places, and, according to the Morning Star, has its paid spies to accomplish its nefarious work.

In America, Jews take a very prominent part in fraternity life. They join the higher orders in large numbers, and exert a large influence in the college Greek letter fraternities. Albert P. Jacobs is an acknowledged authority on all fraternity matters. Mr. Jacobs is credited with the establishing of Psi Upsilon at Chicago and Wisconsin Universities two years ago. The Jews have organized among themselves many secret benefit societies. Some of these have lodges for women. The B'nai-B'rith, or Sons of the Covenant, was organized about the year 1840, and has extended its organization to Europe. The Sons of Benjamin has about 14,000 members. The Free Sons of Israel celebrated its golden jubilee Jan. 15. In the last fifty years this society has paid out $7,000,000.

A new Jewish society, the Knights of Zion, was started in Chicago in December last. The parent lodge already numbers over 400 members. There are six lodges in Chicago, and others are being formed in Milwaukee, St. Paul, Louisville, etc. The purpose of this society is to aid the Zionist movement for the reestablishment of the Jews in Palestine. It has no financial benefit feature.

418 West Harrison street, Chicago.

THE LODGE AND RUM.

M. N. BUTLER.

M. Williams, chairman of the Kansas prohibition party, in a manifesto that has been widely published, declares: "The people of Kansas are beginning to realize that it is useless to expect anything from the old parties in the way of enforcement of law against the saloon element. The present condition of affairs in our cities and villages will bear me out in the statement when I say there is a secret organization composed of brewers, distillers and various liquor associations on one hand, and the politicians on the

other, composed of the three old parties, whose sole object is the overthrow of the prohibitory law and the return to the open saloon. This combination of law-breakers would have fiddled while Rome burned."

Lawrence has had a costly experiment with an outcropping in the Order of the Mystic Brotherhood, and other developments prove that this manifesto has struck the keynote to the trouble in the courts. The Kansas State chairman is the right man in the right place. He has lived so long at Leavenworth and in Bourbon, Mo., that as far as he can see he recognizes unerringly the practical workings of the liquor forces in the courts and in politics. A generation has grown up in Kansas who know little of the horrors of the liquor traffic and nothing of whisky politics. They long for the flesh pots of Egypt, and it may be that the State must have another awful object lesson in the open saloon and see her noble sons loathsome, reeling drunkards, rushing headlong to perdition. God save this great State at this critical hour. If Kansas moves forward the whole nation will advance. If Kansas deserts her law and lowers her flag it will set prohibition back many years, all over the Union. If prohibition ever succeeds, in State or nation, it must have an officiary behind it that will enforce law. No party in sympathy with any evil will ever suppress it. Iowa passed a prohibitory amendment by thirty thousand majority, and it was a dead letter. The brewers and distillers of Missouri, Kentucky and other States, backed by a lot of low politicians, want to re-establish the saloon to rob and plunder Kansas.

The Comissioner of Internal Revenue reports that during one year under President McKinley the Federal Government granted 2,269 permits to sell liquor in State. More permits than were granted to the four States of Alabama, Mississippi, Arkansas and Florida, with three times the number of people of Kansas. The Sunflower State must be an awful unhealthy place! Nobody believes it. They were simply Government permits to debauch Kansas sons and daughters. Every violator of her prohibitory law caries a Federal privilege to sell liquors on her territory. Thus it is easy to see that prohibition is a national question and must sooner or later reach Congress and the White House. This may as well be understood once for all. For years bleeding Kansas has been the butt of ridicule and sarcasm of the old party press as she struggled against debt and oppression, and now, to cap the climax of political duplicity, both old parties have combined to inundate her with all the horrors of drunkenness and debauchery, woe and misery, rags and poverty, sin and crime, degradation and incubus of the appalling liquor business.

HIRAM ABIFF.

EDMOND RONAYNE.

"It is no concern of the fraternity whether the religious rites of a member be conducted in the temple of Buddha or in Mohammedan mosques; whether he gazes with admiration upon the cross or contemplates with reverence and awe the smoking altars of ancient Judea. * * * The chief architect, who, though a Tyrian by the accident of birth and residence, had been taught by his Jewish father a knowledge of the true faith, and we learn that he entered the temple alone after the workmen had retired for refreshment at midday, and after an inspection of the work entered the sanctuary to pray in secret, presumably that no offense should be given to any of his fellow workmen of a different faith."—F. E. Baker, Grand Orator of the Grand Lodge of California.

The Hiram Abiff of Freemasonry is a Bible character. He is mentioned in 2 Chr. 2: 13 as "a cunning man endued with understanding of Huram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre," and is referred to both in the books of Kings and Chronicles as having "finished all the work that he was to make for King Solomon for the house of the Lord." 2 Chr. 4: 11. "Masons," the ritual informs us, "are called moral builders"—builders of character—"erecting a spiritual temple in the heart pure and spotless, a fit dwelling place for him who is the author of purity," and Solomon's Temple is adopted as a symbol of that spiritual temple which the Mason is said to build. But, ignorant Masons—indeed, nineteen out of every twenty of them—

knowing nothing whatever of the symbol, are under the impression that Freemasonry had its origin at the building of the Jerusalem Temple, and that Solomon, Hiram King of Tyre and Hiram Abiff were its "three first most excellent grand masters." But while the Temple is borrowed as a symbol, and while the superstructure of the Masonic philosophy is based upon one of its builders, the scripture narrative is designed by falsified sons to make Hiram take the place formerly occupied by Osiris or Baal in the secret pagan rites of Egypt or Tyre. In the Master Mason's degree it is related with the most solemn seriousness that Solomon, Hiram the Pagan King of Tyre, and Hiram Abiff, a brass molder by trade, another pagan resident of the same city, were the only men in the world in their day who knew the real name of God—claimed to have been "the master's word"—that every day at high twelve it was the brassmolder's custom to enter the unfinished sanctum sanctorium or holy of holies to draw his designs upon the trestle board, and that one day, as he was leaving the Temple, he was attacked by three ruffians—Jubula, Jubulo, and Jubulum—who "held him up" for the great secret he possessed in common with the two kings, but refusing to give it up he was slain by Jubulum, buried in the rubbish of the temple and at midnight conveyed a westerly course from the temple and buried in a grave due east and west.

Now every word of that statement is false. All Israel knew the real name of God—Jehovah—His covenant name with His chosen people. Hiram drew no designs for the temple because both its pattern and designs were revealed by God himself to David, who wrote everything carefully and gave it to Solomon; and neither was he slain "before the completion of the temple," because he "finished all the work that he was to make for King Solomon for the house of the Lord." See 1 Chr. 28 and 2 Chr. 4: 11. But imagine a bishop, a D. D., a deacon, a preacher, sitting in a Masonic lodge and an ignorant rum-selling Worshipful Master, perhaps an infidel, relating for his special instruction this nonsensical, stupid, lying legend of Hiram Abiff. Does it not form a very pretty picture? And then hear that bishop, that D. D., or that preacher afterward declare: "If I were obliged to give up either the lying legend of Hiram or the Christian denomination of which I am an ordained teacher, I would give up my church and hold to the lie of the Tyrian brass molder." What do you think of such a man? I can make some excuse for ignorance, but who can excuse the preacher? But our lodge books declare that "this legend of Hiram should be studied as a myth and not as a fact," that "the ceremony is older by more than a thousand years than the age of Solomon," and that "there is no proof that an event such as is related in connection with the temple builder ever transpired." What are the facts then? Who is this Hiram Abiff of Freemasonry, and what is the Master Mason's degree? Simply this, as the lodge manual again informs us: "We readily recognize in Hiram Abiff, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks," etc.; in a word, "Osiris and Hiram Abiff are one and the same," and the Master Mason's degree constitutes the secret rites of the greater mysteries of pagan worship, practiced in "the high places" so often spoken of in the books of Kings and Chronicles, or the secret mysteries of Tammuz, as referred to in the eighth chapter of Ezekiel. Inasmuch as God is dishonored by this abominable lie of Masonry, and the Lord Jesus Christ is disowned and rejected, it is our duty as Christian men and women to testify against it in season and out of season, to pray against it, to give of our means, or rather of the Lord's means, to keep it in check, if not to destroy it entirely; and in doing this we should also remember that while Masonry is the secret worship, Romanism is the open or public worship that existed among the pagans of the old Roman empire.

104 Milton avenue, Chicago.

"The fact is I preside over none, nor have I been in one more than once or twice in the last thirty years," was what George Washington wrote in 1798 to a friend who alluded to the Masonic lodges over which he said, "you preside."

Woe to the ministers that lead young men into the lodge.

SECRECY A FAILURE.

REV. R. J. GAULT.

The Master we serve has here pronounced the doom of secrecy. Its strongholds shall be laid bare by the light of his truth. The world fancies itself secure in the darkness, where human sight is barred, and the word is whispered into the ear. Christ says: That darkness shall be changed into light; that closet into a house top; that whisper into a shout; and that secrets whispered in the ear shall be trumpeted into the ears of the multitude.

That is the doom pronounced by Christ upon secrecy, and, "He is not a man that he should lie or the son of man that he should repent; hath he spoken and shall he not do it? Hath he promised and shall he not make it good?" Yes, he has made it good. The most secretly planned outrages of the lodges, such as the murder of Wm. Morgan of New York, Brownlee of Illinois, and others too numerous to mention, have been heralded from the housetop of press and platform. And the secrets of the lodge are publicly exhibited to view. Lodge crimes, slanders and injustices are doomed to detection and publicity.

God's word is the shaft that penetrates the inner closet of the lodge. In Zech. 5, the flying roll of God's word is presented in the prophet's vision as the avenger of all sin. "I will bring it forth, saith the Lord of Hosts and it shall enter into the house of the thief and into the house of him that sweareth falsely by my name, and it shall remain in the midst of his house and shall consume it with the timber thereof, and the stones thereof." Here is great encouragement for the faithful witnesses of God's controversy with the lodge to persevere in their testimony, for God has promised the victory to his own word. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Isa. 9-5: 11.

New Alexandria, Pa.

The Day of Judgment will reveal every sinful thought and deed of darkness.

THE BISSELL WILL CASE.

Since reading the editorial note on this case in last month's Cynosure, it has seemed to me that a fuller statement would be of interest to the readers of this magazine. The case was one in which it was sought to probate the will of William C. Bissell, an old resident of Richardson County, Nebraska, highly respected for his intelligence and for his business ability and integrity. His only child, a son, died many years ago. He left to his wife the income on all the property which he possessed, which included the income of a farm of three hundred and twenty acres. After his death the bulk of his property was to be used in the State of Nebraska along the line of the work of the National Christian Association. This was, as stated by Mrs. Bissell on the witness stand, as she and her husband had planned for the last twenty years.

The ostensible contestants were nephews of Mr. Bissell, living in Iowa and Illinois, with whom he had had little or no intercourse for years. None of them were at the funeral, none came to comfort the widow, and some time had passed before any of them sent even a word of sympathy. One of the contestants, a wealthy resident of Dixon, Ill., wrote his first letter of condolence to his aunt some six months after the death of his uncle. One nephew, a Morman elder and missionary, finally appeared at the home of his late uncle to prepare the way for contesting the will. The widow and aunt, Mrs. Bissell, protested against the action of these nephews, as an outrage on the memory of their uncle and a great grief to herself. That she and her husband had earned their property themselves and ought to have the right to dispose of it.

The chief effort seemed to be to prove Mr. Bissell a monomaniac because he held that Freemasonry was anti-Christian and anti-Republican, and was zealous in promoting his views. Hence it was argued that he was incapable of making his will. While the nephews were the ostensible contestants, it is said that the real mover in the whole matter was a Dr. Gandy and certain Masonic lawyers that he directly or indirectly got to interest themselves in the case. It is said that these five lawyers were all Free

Masons and one of them a Past Grand Master of the Masonic Grand Lodge of Nebraska. It was also reported that they took the case on a contingent fee.

There were thirty-six witnesses examined and in each case the lodge question was made prominent, and the purpose of it seemed to me to be chiefly to prejudice the jury if possible. These Masonic attorneys did not hesitate to glorify Masonry, as if it was on trial, and to misstate historical facts about General Washington's and General Grant's position on secret societies. One of the attorneys, while glorifying Masonry, gave to the jury the Masonic grand hailing sign of distress, but it was "love's labor lost," for though there was a Free Mason on the jury he was an upright and just man, who placed his civil obligation above his Masonic. He is to be numbered among such Masons as Judge Whitney of Belvidere, Ill., and Dr. Jackson of Hartford, Conn. We believe there are many Free Masons who are better than the Masonic principles or obligations which they have taken, and upon whom, as jurymen, the grand hailing sign of distress falls powerless.

One of the attorneys for Mrs. Bissell, and for sustaining the will, was a well-known Mason, and able lawyer, and among other things he said that if Mr. Bissell had left property to the Masonic lodge, in his judgment it would have been the best kind of evidence that he was insane, because Mr. Bissell's whole life had been in opposition to secret societies, and in leaving his property to carry forward the principles he had always maintained, was the strongest kind of evidence of his sanity, and that he had done what he wanted to do with his own. The contestants stated to the jury in opening their case that they would not only prove that the will offered in probate had been obtained by undue influence, etc., but they would show that Mr. Bissell had made a previous will very different from this—a will in which he had bequeathed a quarter section of land to Mrs. Ida Carsh. This had been sworn to in the lower court and the reason of boldly running the risk of going to State's prison as a penalty for false swearing was the supposition that there was no copy of Mr. Bissell's former will in existence.

The Mrs. Carsh mentioned was taken into the home of Mr. and Mrs. Bissell when a motherless child of only six and one-half years old. She was cared for in health and sickness, clothed, housed and fed, and sent to school and enabled to grow up a pure, virtuous and intelligent woman. She became a school teacher, but soon married a man in whom Mr. Bissell had little confidence, and his estimate was generally shared by the business men of Humboldt. The attorneys saw, in this child whom Mr. and Mrs. Bissell had cared for and educated until she had grown into womanhood, a tool, and hence the contesting nephews and attorneys agreed with her that she should have one-sixth of the estate if they succeeded in breaking the will. Mr. Bissell had not only raised her and done his part to fit her for usefulness in society, but in his will he had bequeathed to her $500, though she was no blood kin of his. Mrs. Carsh on the witness stand flouted as insignificant the $500 bequest.

Mr. Carsh was to be their star witness, for it was he who had sworn so positively in the lower court about the former will. He was not put on the stand at all, and no effort was made to prove their assertion at the opening of the court that another will had been made by Mr. Bissell giving Mrs. Carsh 160 acres of land. The reason for the utter collapse of this part of the prosecution was the fact overwhelmingly shown by a duplicate of Mr. Bissell's former will made some seven years ago and by letters which he had written, and by the testimony of Mrs. Bissell, that there never had been any such will or thought of such a will in Mr. Bissell's mind as Mr. Carsh had formally testified to.

But there was consternation in the camp of the five lawyers when the old will and letters written by Mr. Bissell were presented in evidence. They immediately asked the court to adjourn until the next day. The next day they asked the judge to take the case from the jury. And when all of their tricks had availed them nothing, then a brilliant idea struck them. We will prove, said they, that Mr. Bissell was a monomaniac by showing from the testimony of adhering Masons that Masonry is the handmaid of Christianity and the par excellence of patriotism. Hence they called a very estima-

ble gentleman of Falls City to the witness stand who said that he was a Free Mason and also a member of the Methodist Episcopal Church, and that there was nothing in Masonry contrary to Christianity or good government. But they were in hard luck again, for the judge decided that Freemasonry was not on trial, and that such testimony was improper and could not be allowed.

The trial lasted from Tuesday noon to Friday noon, and the jury, after being out twelve hours, brought in a verdict sustaining the will. The lawyers have appealed the case to the Supreme Court, and doubtless hope that by a new trial to secure a jury more amenable to the grand hailing sign of distress, and more in accord with the supposed wishes of Dr. Gandy. Wm. I. Phillips.

"STRIKE, BUT HEAR ME."

Editor Cynosure: I have long been "almost a non-resistant." I hate war so much that I never could argue with a friend who believes war to be essentially and always sinful. If I must be a soldier at all I prefer to fight in defensive battle. In your last private letter you compel me to say a word in my own defense. Yours are kind words, and

"Kind words can never die."

Yet I do not like to be silent when I am alleged to be derelict in duty. Your language is this: "I have not found in your book ('Looking Back from the Sunset Land') any reference to our reform; and of course this surprises our anti-secret men." Now, dear fellow soldier, "strike, but hear me." My defense may be very feeble, but my pride will not let me be silent, though few words must suffice. I do not like Popery; perhaps I hate Jesuitism; but the design of the book was not to war against either. I hate Mormonism, because it is an organized system of polygamy, but the book was not written to wage war upon Mormons. Does my silence against that evil indicate that I am not an enemy of polygamy? I hate drunkenness and the liquor traffic. In the book little is said against either. Mine was not intended to be a temperance book. Indeed, I was hardly known among the hosts of the temperance army. My regiment floated other banners. And yet anyone who has read the book carefully must have seen that the author of it was no friend of the lodge. On page 45 occurs the following language: "Sister was married to Dr. John Carter * * * a Free Mason, though not a lodge attender. After a while, through the influence of his covenanter wife, he changed his creed and abandoned Masonry and gradually became a zealous covenanter and a foe to the lodge." On page 96 it is apparent that the editor of the New Concord Free Press was not silent in the war against organized secrecy. This language occurs: "By its opposition to the secret lodge system it gained the disfavor of the Sons of Temperance, to whom our columns had been given for the defense of that secret order."

The Cynosure knows that ordinarily we all are just what we are trained to be. My environments did not call me into the ranks of anti-lodge men. My years of youth were spent in Eastern Ohio, where at that time there was probably not a lodge of any kind in the entire county. In my college and seminary life, I knew little or nothing of the war against secrecy. In my alma mater there was no Greek Letter fraternity, and in the town there was no lodge of any kind. Then when I was called to the pastorate in Vermont it was my privilege to labor in a State that years before, like Massachusetts, had so fought the battle of righteousness against Masonry during the excitement that followed the murder of Morgan that there was scarcely a Masonic lodge in all the Green Mountain State. If I did not march in the ranks of anti-Masons, except as a covenanter, it was because there were "no foes to fight." Yes, my brother, be lenient. Do not write down my book because it does not thunder anathemas against the wicked lodge system. Abraham Lincoln was not known as an anti-slavery man until circumstances compelled him to "hit it hard." General Grant would never have been known as a great general if it had not been that the war against the rebellion brought him into such prominence and had not the god of battles given him and his army such victories over the allied hosts of oppression.

Yours in every righteous cause,

N. R. Johnston.

Oakland, Cal.

Our Symposium.

RIVALS OF CHRISTIANITY

FALSE RELIGIONS HARMONIZE.

Some of our readers may raise the question, What has Theosophy, Buddhism, Spiritualism or Mormonism to do with the question of secret societies? But it requires little study of these false religions to see that they are only sections of one great system of anti-Christ. Like the scarlet thread that runs through all the British cordage, there are certain features that all these religions have in common, and one is, that the principle of secrecy pervades them all. They are all secret societies. They are all based on the idea that human merit alone can secure the favor of God, hence they reject the finished work of Christ and nullify his atonement. They ignore the fact that man by nature is dead, and that Christ only can give life. They all ignore or reject the Bible as the word of God. They despise Christianity, have imposing rituals, numerous ceremonials and sensuous ideas of heaven; and all strongly incline to sensuality, and discriminate against woman. They foster the spirit of caste, oppress the poor with heavy burdens, and interfere with the divine law of marriage, attempt to blot out the Christian Sabbath, and undermine the foundations of morality. All these features, to a greater or less extent, pervade the secret society system, as well as all other false religions.

THEIR MULTITUDINOUS CEREMONIES

In studying the character of Freemasonry and Romanism, as well as all false religions, one is impressed with the heavy burden of ritualism and ceremony, which they impose upon their devotees. Satan has learned by experience that by substituting a false worship he can best destroy the worship of Christ or men's regard for the WORTHSHIP of Christ. Jonathan Blanchard once wrote: "The whole intellectual and moral force of every false system of religion on earth is directed against the law of God and the gospel of Christ—man's perfect rule and his only remedy. Hence false worships are regarded and treated by Moses and the prophets, and by Christ and his evangelists, as malignant contrivances for the complete demolition of our race; and Paul's picture of the nations under these worships, in Rom. 1: 21-32, shows that they are so. The first contriver of these worships was Cain, and they have been the religion of murderers ever since. Indeed, its primal type is declared by Pierson to be Cain's murder of Abel. Abel offered Christ in a lamb and pleaded his atonement 'by faith,' Neb. 11: 4, but 'Cain brought of the fruit of the ground,' Gen. 4: 3, as Masons pour corn, oil and wine, as religious libations, on corner stones. Thus omitting Christ, they omit the true God, who is accessible only through 'one Mediator;' and they worship an imaginary lodge-god, or 'god of nature.' And from that hour to this false worships have been Satan's reliance against God in Christ."

SHALL LODGE RELIGION PREVAIL?

When we realize how Christianity, even in our own professed Christian land, is in the coils of heathenism through the increasing power of secret lodge influence, we may well consider the duty of the churches to appoint missionaries to arouse and redeem our own beloved land, for fear, as a nation, we may be compelled, in the language of Paul, to say, "Lest while I have preached the gospel to others I myself should be a castaway." Rev. I. R. B. Arnold has said: "Strike Christianity out of America and then no morality would be taught except that of the secret lodge. In Africa, India, and other heathen countries, morality and philosophy are taught in the secret lodge. We send missionaries to heathen countries to convert people from their secret society religion to Christianity, while in our own country the secret lodge has so intrenched itself in the church that, for the most part, the preachers, like the eight hundred and fifty priests and prophets that compromised on the secret society question and were fed at Jezebel's table, dare not utter a warning against the most successful and dangerous form of anti-Christ ever assumed, through fear

of arousing the enmity of the lodge or of losing their salaries; while, like Elijah of old, a few small churches, that God has called out to do the work, that churches within the grip of the lodge are powerless to do, must wage this warfare against fearful odds, and hold up to the world this fact, that not by imitating the death and resurrection of Adonis, Baal, Atys, Osiris or Hiram Abiff, but through the atonement of Christ, we have salvation."

BUDDHISM AND ROMANISM.

In his book, "The Master's Carpet," Edmond Ronayne has shown the remarkable identity between Masonry and Romanism. Both deny the right of private judgment and attempt to sidetrack the Lord Jesus and the Bible; both are similar in their construction and in maintaining the vicious principle of secrecy and the doctrine of salvation by works. The marked similarity of Hinduism to Romanism was shown in an address before the Montreal Christian Endeavor convention in 1893, by Rev. S. V. Karmarker, a Hindoo convert to Christianity. He claimed that Romanism was but a new label on the old bottles of paganism containing the deadly poison of idolatry. The convention was much disturbed by the Catholics of Montreal because of this address.

In the Missionary of the World for May, 1891, Rev. George L. Mason shows a most remarkable parallelism between Buddhism and Romanism, in which both have priest rule, state aid, forced celibacy and forbid the use of meats; both have self-imposed pains and penances, virtue through ceremonies, calendar of saints, worship of the dead, pilgrimages, beggar monks, images and pictures, holy water, charms, legendary miracles, slavery of the will, ceremonies for the dead, merit acquired through money, and substitution of traditions for God's Word, and rejection of Christ. In both, not the whole company of believers, but the clergy alone, are the church, holding all property and privileges and so recognized by civil law. Thus is illustrated what is true of all false religions, they range men in higher and lower classes and make the weak servants to the strong. Bro. Mason declares that during the next few years our struggle will not be so much with Asiatic idolatry as with Romanism and, we may add, with these modern aliases, Masonry, Mormonism, Theosophy, etc.

MORMONISM.

Another illustration of the strategy of a personal devil is that about the time Freemasonry seemed to be in its death throes after the murder of William Morgan, that false and sensuous religion called Mormonism was originated. Prof. Coyner, of Salt Lake City, thus analyzes it: "Mormonism is made up of twenty parts. Take eight parts diabolism, three parts of animalism from the Mohammedan system, one part of bigotry from old Judaism, four parts cunning and treachery from Jesuitism, two parts of Thugism from India, and two parts of Arnoldism, and shake the mixture over the fires of animal passion, and throw in the forms and ceremonies of the Christian religion, and you will have this system in its true component elements."

It is not difficult to detect this counterfeit religion by several well-known features common to all such impostures. The Mountain Meadows massacre and similar crimes perpetrated by Mormons prove that like Freemasons in the Morgan murder, their hands are stained with blood. Like Masonry its most important ceremonies are under the strongest obligations to secrecy, to wit, the Mormon Endowment House. One striking feature is the carnal, sensuous heaven pictured by Mormons and Mohammedans, reminding us of the "grand lodge above," "the big woods," "the happy hunting grounds," etc., the imaginary heaven of the lodge. The Mormon Brigham, H. Roberts, recently elected to Congress from Utah, and who is admittedly the father of twins by a polygamous wife, gives the Mormon idea of heaven in an editorial in his paper, the Improvement Era, as follows:

"In the life to come man will build and inhabit, eat, drink, associate and be happy with his friends, and the power of endless increase will contribute to the power and dominion of those who attain

by their righteousness unto those privileges. What a revelation is here! Instead of the God-given power of procreation being one of the chief things to pass away, it is one of the chief means of man's exaltation and glory to that great eternity. Through it man attains to the glory of an endless increase of eternal lives, and the right of presiding as priest and patriarch, king and lord over his ever increasing posterity. Through that law man will yet attain unto the power of the Godhead, and like his Father God, his chief glory will be to bring to pass the eternal life and happiness of his posterity."

CHRISTIAN SCIENCE.

Another recent development of the one general system of false religions is that which is falsely called Christian Science. Its chief apostle, Mrs. Mary B. Eddy, writes that her great discovery of what she at first called "Metaphysical Healing," was made in 1866. But the fact is that in 1862, she employed, while suffering from ill health, a distinguished mesmerist named Quinby, an old man, with some advanced views about healing, and a clairvoyant doctor. He died in 1865, and his friends persistently maintain that Mrs. Eddy's system, which she professed to invent only a year later, was the one originated by Mr. Quinby.

Both Theosophy and Christian Science regard the spirit as supreme, and the body as unreal. The latter infers from this the unreliability of bodily disease. Both claim, like Pike's devil worshipers, a secret and unseen power over the minds and bodies of others. Mrs. Eddy claims that her mediums in Tibet make instantaneous revelations to friends in New York. She and her disciples treat patients scores of miles away, but they always send their bills by mail; and Mrs. Eddy writes: "I was led, when God impelled me to set a price on my instruction in Christian Science to name $300 as the price of each pupil"—a startling sum for tuition lasting barely three weeks. This system as well as Theosophy ignores the existence of a personal God. Both are more or less Pantheistic and both dispense with prayer. Both borrow their working trade marks from Christianity, but while adopting a travesty of Christ, yet both hate the Christian church. Christian Science, from policy, mimics the church in its Sabbath services with scripture reading, sermons and Sabbath school instruction, and even conforms to the church in having general lesson papers; yet it accepts the scriptures through its own misty and erroneous interpretations, and it ignores the doctrines which Christians hold to be of vital importance. It is a most ingenious counterfeit of Christianity, well suited to depraved and disordered brains. We do not wonder that the same distracted constituency that supported the vagaries of spiritualism have been almost entirely swept into the ranks of Christian Science and Theosophy.

SATANIC WORSHIP.

As the final object and development of Christianity is to exalt and enthrone Christ as Lord of all, so the ultimate object of all false religions is to enthrone Satan as the supreme object of worship and obedience. That this is the spirit of Freemasonry in its highest development is demonstrated in a book entitled "Devil Worship in France," by Arthur Edward Waite, and published in London in 1896. The author says he has connected the new diabolism with France, because the evidence bearing on it has been mostly furnished by French writers. We have room only for a few facts gleaned from this remarkable book.

It states that Albert Pike was the chief agent in projecting this centralization and Satanic development of Masonry. He was a native of Boston, a graduate of Harvard, began his career as a school teacher, afterwards led a romantic and wandering life and explored the Rocky Mountains, settled as a journalist in Arkansas, at Little Rock, where, in 1859, he was made a Mason. He was a Confederate general during the war, and chiefly distinguished himself at Pea Ridge by leading yelling Indians against his race and flag. They scalped and tomahawked our boys in blue by the score. He was ten years afterward elected Most Puissant Sovereign Grand Commander of all the Masons in the United States, and having extraordinary powers

of organization, the Scotch Rite was greatly extended and became dominant under his guidance. His chief confederate in Europe was the Italian liberator, Mazzini. They created a Supreme Dogmatic Directory at Charleston in 1870, with Pike at its head. Mazzini operated from Rome as his center, and with the title of Sovereign Chief of Political Action. Subsequently five Central Grand Directories were established—at Washington for North America, Monte Video for South America, Naples for Europe, Calcutta for the Eastern world, and Port Louis for Africa. But Pike held all Masonry in the hollow of his hand by means of a twofold apparatus—the Palladium and the Scotch Rite.

What is significant, Pike's four principal confederates in this country were Dr. Mackey, Longfellow—not the poet—and Holbrook and Walder, the latter, a Mormon, and all were well-known spiritualists. Spiritualism, or occultism, was Pike's early and absorbing passion. It was in the Palladian order that Pike and his confidants propagated their transcendental, or Satanic, religion, and claimed that they had regular communication between Charleston and the unseen world. Thus they transferred their allegiance to Lucifer and professed that his real and bodily presence appeared to them at regular intervals. Since his death the worship of Satan, pure and simple, or the adoration of the principle of evil is being practiced at numerous Palladian centers all unmasked. The author of Devil worship in France gives much evidence, including both experimental and derived, of the existence of Palladian Masonry. Thus the affinity of spiritualism and theosophy, lineal descendents of the Witch of Endor, with Freemasonry, is becoming more and more manifest.

The pulpit and the religious press are not doing enough to guard the membership of the church against false religions which wear the labels of the Christian faith.

Hereafter it will be our aim to issue The Cynosure the first week of the month. Some new improvements are also in contemplation.

BUDDHISM AND THEOSOPHY.

That these systems of religion are antagonistic to Christianity, and have much in common with Masonry is abundantly clear. Bro. H. M. Hugunin, the former editor of The Cynosure, says: Buddhism and its modern scion, Theosophy, are the outgrowth of Paganism, pure and simple, and can only be classed with it. Interchangeably, it may be stated briefly, Paganism is the enemy of Christianity, and Christianity is irrevocably opposed to Paganism in all its forms and beliefs. Buddhism originated many centuries after Brahmanism, in India, and is but another form of that widely spread school of Paganism; it differs from Brahamism in the simplicity of its religious doctrine. Its tendency was to substitute mysticism for idol-worship, thus relieving its adherents from much barbaric ceremony and bloodshed by its milder teachings and leading them into a mystic purity of life whereby they might escape the horrors of the 136 hells provided for the punishment of evil-doers. By the mysticism which it practices, it enables the soul of the sinner to enter the form of a woman, a stone, a clod of earth, a reptile, or into one of its numerous hells, where it must remain ten millions of years, undergoing various degrees of punishment. It has, also, for the happiness of its good people, a number of heavens, into which a part will enter, but others are forced to inhabit the bodies of living and exalted men, a disembodied spirit, or a divine being, according to the promised rewards for Buddhic virtue. Buddha is worshiped by his ignorant followers in the form of an idol, as Christ is worshiped by the Romanists in the crucifix of the church. For the purpose of contrasting Buddhism with Christianity, this meagre outline of the religion of 370,000,000 of our race is here presented.

THEOSOPHY.

According to Rev. A. J. Gordon, of Boston, and erstwhile the distinguished President of the National Christian Association, but now deceased, "Theosophy is the latest religion of transcendentalists. In it the attenuated unbelief of our times is seeking to find relief from the ennui of denial. How to describe that which takes for itself the name of 'occult-

ism,' how to give an idea of doctrines which claim to be hidden from all but the initiated, we do not know. It is enough to say that, substantially, it is Buddhism seeking conquests in Christian lands—'the light of Asia' offering itself to those who have turned away from 'the Light of Christ.' * * * If we question it in regard to its doctrines, it tells us that they are the same as those of 'the sacred mysteries of antiquity.'" (This is the claim of Freemasonry, also, and one of the truest things that Freemasonry has ever said of itself, and indicates all the antiquity that it can honestly claim for its origin.) "It inculcates," continues Dr. Gordon, "a very attenuated philosophy of evolution; it teaches the pre-existence and the transmigration of souls, and instructs its disciples how, by a rigid asceticism, they may cultivate what is called 'the intuitional memory,' by which they can enter into profound recollection of what they knew in far-distant ages. In a couplet which it is fond of repeating, it declares that—

"'Descending spirits have conversed
with man,
And told him secrets of the world unknown.'

"And these words give the most reasonable hint of its origin; for its creed is 'the doctrines of demons,' from beginning to end; no personal devil, that which is mystically called the devil being but 'the negative and opposite of God;' no atonement except man's 'unification' with himself; no forgiveness of sin, souls being required to wear away their guilt by self-expiation; miracles, mysteries, ultimate deification—these are specimen articles of its delusive creed. Its whole character and contents, so far as we can comprehend them, are but another phase of Satanic delusion."

Surely Christians can have no fellowship with this diabolical work of darkness, for there is nothing in harmony between them, and only radical opposition to each other is manifest. The modern revival of this ancient mysticism, under its nomenclature of Theosophy, is accredited to students who in their inquiries have sought truth, but found only occultation and mysticism. In this class may be enumerated Jacob Bohme, Swedenborg, St. Martin, etc. There are, no doubt, if reports of missionaries can be believed, a variety of brutal and mythical secret societies in India; and we are led to believe that their existence is founded upon and perpetuated as one of the results of Brahmanism and Buddhism, the promoters of the religious mysticism which there prevails.

BAALISM AND FREEMASONRY.

One of the most interesting studies in connection with the secret society question is the remarkable identity between Freemasonry and Baalism, or the Ancient Mysteries. Their similarity is seen in the fact that the worship of Baal, the supreme male divinity of the Phoenician and Canaanitish nations, and the ceremonies of modern Freemasonry are both religions, professing to prepare the soul for heaven. Both profess to save men without Christ, and yet to worship the true God. Both had secret signs and ceremonies. Dr. Mackey, in his Lexicon, page 315, says of the Ancient Mysteries, or Baalism: "This is the name given to the regious assemblies of the ancients, whose ceremonies were conducted in secret, whose doctrines were known only to those who had obtained the right of knowledge by a previous initiation, and whose members were in possession of signs and tokens by which they were enabled to recognize each other." Certainly this is a most remarkable description of modern Freemasonry. Again, Dr. Mackey tells us that in the Ancient Mysteries there were a subordination of degrees instituted, and the candidate was subjected to probations varying in their character and severity—a pointed description of the degrees of Freemasonry. Again, he says: "The rites of these Ancient Mysteries were practiced in the darkness of night; so are those of Freemasonry."

Sickles, in his Free Mason's Guide, page 75, says: "Lodge meetings at the present day are usually held in upper chambers; and the reason for this custom is that before the erection of temples the celestial bodies were worshiped on hills." The altars of ancient Baal worshipers were never in valleys; they were always on mountains or hill tops;

so the lodge rooms of modern Baal worshipers are never in basements, but always on the highest floor. The Manual of the Lodge, by Dr. Mackey, page 55, prescribes that every lodge must be situated due east and west. It says: "The primitive reason for this custom undoubtedly is to be found in the early prevalence of sun-worship; and hence the spot where that luminary first made his appearance in the heavens was consecrated in the minds of his worshipers, as a place entitled to peculiar reverence. Freemasonry, retaining in its symbolism the typical reference of the lodge to the world, and constantly alluding to the sun in his apparent diurnal revolution, emphatically requires, when it can be done, that the lodge should be situated due east and west, so that every ceremony shall remind the Mason of the progress of that luminary." The pulpit and the press are now in the fearful coils of this modern Baalism, so that but few dare to testify against it, as in the times of Elijah. It is responsible in our day for much of the Sabbath desecration, licentiousness and immorality, as was Baal worship in ancient times. And to complete this testimony, such a high Masonic authority as Emanuel Rebold says in his "General History of Freemasonry in Europe," page 392: "A very limited knowledge of the history of primitive worship and mysteries is necessary to enable any person to recognize in the Master Mason Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks and the Atys of the Phrygians, of whom these peoples celebrated the passion, death and resurrection, as Christians celebrate to-day that of Jesus Christ."

THE ANCIENT MYSTERIES.

We have over and over again in these columns shown that the great secret society system of our times is the lineal descendant of the false religion of the ancients known as the ancient mysteries. Rev. H. H. Hinman, of Oberlin, has recently written: "These mysteries were the secret worship of the pagan gods; for pagan worship was open worship, in which all might participate, but it also had a secret ritual, known only to the initiated. These secret ceremonies were performed in temples and caves and were often attended by the grossest immoralities and sometimes with the most shocking cruelties. In some of them human sacrifice bore a prominent part. These ceremonies were scenic in their character and usually represented the death by violence of some hero or god, and his subsequent restoration to life. Such was their corrupting influence that in the latter period of the Roman empire they were suppressed by law. The most distinguished were those of Osiris, Elusis, Dyonisius and of Bacchus. They seem in all cases, though with considerable variation, to have been the worship of nature, more particularly that of the sun, moon and heavenly orbs. The many references in the Old Testament Scriptures to this form of idolatry show how seductive was its influence, and that it was among the most common and deadly of the sins of God's ancient people.

In that most ancient of books, in which Job maintains his integrity against the accusations of his friends, he says: "If I beheld the sun when it shone or the moon, walking in brightness, and my heart has been secretly enticed or my mouth has kissed my hand, this were an iniquity to be punished by the judges, for I should have denied the God that is above." Job 31: 26-28. The great indictment against Israel, for which God blotted them out from being a nation, is that "they left all the commandments of the Lord their God and made them molten images, even two calves and a grove, and worshiped all the hosts of heaven, and served Baal." II. Kings 7: 16.

In that wonderful vision of Ezekiel as recorded in Ezk. 8: 7-18, we see a vivid picture of the secret form of this most unholy worship. The scene is a secret chamber of the temple. The actors are the elders of the house of Israel. God says: "Hast thou seen what the ancients of the house of Israel do in the dark?" The ceremony is purely Egyptian. They were a reproduction of the mysteries of Osiris. The "women weeping for Tammus" (v. 14) is a scenic representation of the death of Adonis, the beautiful youth (the sun) slain by a wild boar (winter), and whose death was the occasion of the weeping of the maidens

in autumn. The last scene (v. 16) represents twenty-five men with their backs towards the temple of the Lord and their faces toward the east, "and they worshiped the Sun toward the east." The Lord says: "Hast thou seen this Son of man? Is it so light thing to the house of Judah that they commit the abominations that they commit here? For they have filled the land with violence and have returned to provoke me to anger."

I have called attention to the ancient mysteries, the oldest form of organized secrecy, because they furnish the models for our modern secret societies, some of which are close imitations of the ancient pattern. The universal testimony of all writers on Freemasonry and Oddfellowship, especially those who have written in advocacy of these orders, is that their rituals have been formed from these ancient models, and that they owe their attractive power to the same causes that made the ancient hierophant so important a personage in both civil and religious life. Euripides was once nearly torn to pieces by the Athenians for ridiculing certain of their secret ceremonies, and the spirit of some modern audiences is not better. Doubtless most of those who enter these orders are not aware that they are mainly repeating the ceremonies of ancient sun-worship, that the duties of their offices are only slightly varied from those ascribed to Brahma, Vishnu and Siva, the triad of Hindu worship, and that they copy the symbolism if not the abominations of Baal Peor. It was in view of these and kindred facts that so able an educator and careful a thinker as President Jas. H. Fairchild said: "The very idea of a secret combination implies a barbarous age or a state of social anarchy in which such arrangements are necessary for safety. There is no place for it in Christian civilization."

The friends of our cause in Beaver Falls, Pa., are arranging for some anti-secret lectures by Rev. S. H. Swartz, president of our association.

Is there not a reading room or Y. M. C. A. in your town to which you can send The Cynosure?

FALSE WORSHIP UNDERMINES MORALS.

If the devil would succeed in destroying Christian morality he must pervert the worship of God through Christ and substitute that of a false god. Men are molded into the character of the god they worship. With angelic cunning and wisdom Satan, through the secret lodge system, is aiming to destroy in man the sense of worship or worthship of the true God by substituting that of a false god, and thus he aims to destroy the foundation of morality. This is illustrated in the following article from the pen of Guy Snow, of Rockwall, Texas:

Freemasonry is the parent of the minor secret societies, and is the same conspiracy "against the throne of God" that has shown itself under different forms all along the stream of time. It had its origin in the mind of Satan. The moral and religious philosophy of the lodge dates back into the dim and distant ages of the past, and owes its origin to the first grand master in the Garden of Eden, through whose teachings our first parents learned to secrete themselves and don the aprons of the craft. The same one who led our Savior into an exceedingly high mountain—one of the high places of Baal, no doubt—and showed him all the kingdoms of the world, which he promised him if he would fall down and worship him; just as temporal gain is made an inducement now, in order to get men to bow the knee at the altar of Baal in a Masonic lodge. The chief deities of the ancient Egyptians were Osiris, Isis and Horus, which were different representations of the sun, to which was attributed the active or male principle, while to the earth was attributed the passive or female principle, and these acting in conjunction were the source of all animated being. These gods had various names and symbols and were early introduced into Babylonia and Assyria, and into Greece, where they were known as the Eleusinian mysteries, and into Phoenicia, whence they found their way into Israel.

The worship of these deities was often celebrated by the most licentious and abominable rites. There is a legend that once Osiris went about doing good, that he was slain by Typhon, his brother;

that his wife Isis by invocations and prayers aided in his resurrection; and Horus, his son, avenged his death and destroyed Typhon. This is the substance of the legend, decency forbidding to give it in full; and this in substance is what is taught in Masonry and illustrated by the slaying of Hiram Abiff by Jubalum, and his subsequent resurrection by the Worshipful master and brethren. In Israel these gods were known by the names of Baal, Ashtoreth Astarte, Chemosh, etc., the worship of which constituted the idolatry of Israel, so often denounced by the prophets of that age and country. In his book, "From Dark to Dawn," Rev. Daniel Marsh shows Israel's lapse into idolatry in the following language:

"The children of men that Joshua ranged upon Gerizim and Ebal to pronounce the curse upon idolatry and the blessing upon the keepers of the covenant, forgot the divine command to make no league with the worshipers of Baal and Ashtoreth. They thought it much easier and more profitable to take tribute, and let the heathen have the strongholds of the hills and the rich gardens and vineyards of the valleys, than to drive them out by force. Such rebellious reasoning was readily accepted by all who exalted expediency about duty, and man's word above the divine command.

"The children of men who had wandered forty years in the desert of Arabia knew so little of house-building and agriculture and vine-dressing that they were glad to learn of the old inhabitants of the land. And then when once they consented to be on terms of peace with the heathen, and to form friendships and social relations with them, they began to be fascinated with the robes and incense, the altars and processions, and all the splendid ritual of idolatrous worship. The coarsest and vilest forms of wickedness can easily be made attractive by the help of bright robes and bewildering music and striking ceremony.

And so the children of men who dwelt in tents and lived on manna forty years, began to think that the religion taught them by Moses was very bald and tame, very rigid and cold compared with the showy and sensual ceremonies of Moloch and Chemosh, of Baal and Astarte. When they saw altar-fires blazing on the hilltops and images set up under the ancient trees and long lines of priests chanting their wild worship to the sun on the high places in the morning, and to the moon and all the hosts of heaven in the groves by night, they looked on from idle curiosity at first. By and by they permitted their children to join in the lacivious dances and dazzling show, just because it amused them. Finally parents and children all alike fell down before the idols and the altars and joined in the cry, 'O Baal, hear us; king of the day shine on our land. O Astarte, queen of the night, shed sweet influences on our homes. O Remphan, fire-crowned prince of the host of heaven, rule over our destiny and make us happy. O Ashtoreth, benignant source of prosperity, give us the increase of the flock and the field, and bring us good fortune in all our ways.

"It was the grand ceremony of the Baal-worship that made it attractive." (Just as it is in our own age and nation.) Beneath its bright robes and brilliant display were plots and conspiracies black as night. Its high priests were men of infamy, and their hands were stained with blood. 'The attendants upon its altars and temples, the men that chanted litanies and the women that haunted its holy places, were beastly in habits and abominable in character. The firmer its hold upon the people the worse it made them. So it is with all false religion, false worship, false anything. Dress it up in bright robes, cover its hideousness with the cunning disguise of art and ceremony, give it the help of voices that sing like angels of light in the service of darkness, and it must needs be shunned the more carefully just because it is so attractive.

In Judges 11-12 we read: "And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord and served Baal and Ashtoreth. And the anger of the Lord was hot against Israel and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand

before their enemies." So it is with the church to-day; they have lost spiritual power by forming friendships with the enemy and bowing down to their gods.

The great Solomon, with all his wisdom, wealth and power, was led into this idolatry by his wives, women of the inhabitance of the land whom God commanded the Israelites to drive out before them. We find that Elijah, the prophet, thought Baal worship a grave offense, and harmful in the highest to the church. In I. Kings xviii., 40, we read: "And Elijah said unto them, take the prophets of Baal, let not one of them escape. And they took them and Elijah brought them down to the brook Kishon and slew them there." O, for an Elijah in our own time!

Our Question Drawer.

If you do not see what you want ask for it.

Question—Is Gen. Aguinaldo, the insurgent leader in the Philippines, a member of any secret order?—A. R. D.

Answer—An able article in the Review of Reviews states that Aguinaldo is a prominent Freemason, and that Masonry has figured largely in the insurgent revolution. The Chicago Record of Feb. 7 says that the Spanish population at Manila warned the Americans of the late insurgent outbreak, for they saw the gas balloons above the western mountains, which were used by the secret society and were always a sign of their uprising.

Question—Can you state the estimated cost of the Knights Templar conclave, which met in Pittsburg last October?—W. S.

Answer—A circular published by the American Tyler, says: "It is estimated that the wealthiest gathering of men ever brought together was assembled at Pittsburg, Pa., at the recent Knights Templar conclave. It is said that the average means of a Knight Templar is $25,000, and, on this basis the aggregate wealth of the Knights at Pittsburg would amount to $550,000,000. It required a cash outlay of $3,630,000 to equip the 22,000 Knights, who took part in the parade."

Question—Is the ultimate authority in Masonry documentary or personal? That is, has it a written constitution or code of laws, or only a body of rules as a final authority?—J. W. S.

Answer—Dr. Mackey enumerates twenty-five Landmarks as the ultimate standard of appeal in Masonry. He says of a Landmark: "Its antiquity is its essential element. Were it possible for all the Masonic authorities at the present day to unite in a universal congress, and with the most perfect unanimity to adopt any new regulation, although such regulation would, so long as it remained unrepealed, be obligatory on the whole craft, yet it would not be a Landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity." He also says: "The Landmarks of the order, like the laws of the Medes and the Persians, can suffer no change."

Question—Are Anderson's constitutions really constitutional law to Masons, as the United States constitution is to Americans?—J. W. S.

Answer—James Anderson, D. D., a well-known Scotch Presbyterian minister, who was probably a member of one of the four old lodges of London, which, in 1717, organized the Grand Lodge of England, was appointed by the Grand Lodge to compile the history, charges and regulations of the Fraternity. His work was approved by a committee of the Grand Lodge and this was called Anderson's Constitutions. But Dr. Mackey speaks of it as "fanciful, unreliable and pretentious to a degree that often leads to absurdity." He says: "No Masonic writer would now venture to quote Anderson as authority for the history of the order anterior to the 18th century." So we conclude that Anderson's constitutions are not among the Landmarks of Freemasonry.

No one can read the excellent article by Miss Flagg without realizing that the lodge is a factor more and more powerful in politics. At the rate it is now grasping for power and monopolizing every prominent position in government, it cannot be long until, like the slave power, it will try to rule the nation. Truly the price of liberty is eternal vigilance.

Editorial.

TRUE TO THEIR TESTIMONY.

Rev. F. M. Foster, of New York, writes us the following interesting case of a church's loyalty to its principles: "An occurrence of some public interest recently took place in a town in New Jersey, and within short distance of New York. It appears that the Christian Reformed Church does not admit members of secret societies into their communion. At Leonia, the Rev. James Wycoff, the pastor, thought the time had come to overthrow one of the fundamental principles of his denomination. Accordingly he began receiving members of the Masonic order into communion. Complaint was made to the class, or Presbytery. The matter was not referred back to the session, but the class immediately suspended the pastor and all members who refused to leave the order. The press states that Rev. James Wycoff and his Masonic brethren will enter the Presbyterian Church, where they can take on blood-curdling oaths to tear out tongues, cut throats, etc., to their hearts' content. Only a small handful of members were left in the Leonia congregation. But they stand for their profession. And they are the men in that town whom the devil fears."

FALSE LODGE DISPLAY.

The following is an abstract of an address before the late Syracuse convention by Rev. J. M. Faris, pastor of the Reformed Presbyterian Church, at Sterling, N. Y.:

There is nothing wrong in display, provided it is honest and sincere and commanded by the Lord. He has said: "Let your light so shine before men that others may see your good works and glorify your Father which is in heaven." And David said: "Thou hast given a banner to those that fear thee that it may be displayed because of the truth." But the display in the form of dress, titles, regalia, etc., found both inside and outside of the lodge is an unwarranted sham and pretense. Free Masons are distinguished by the square and compass, which would indicate that the wearer was a mechanic. But all trades and professions are found in their ranks. The probable significance of these symbols is that they are builders in a figurative sense. They are probably builders of character, and these emblems represent them as building with the same accuracy as the mechanic who uses the tools indicated. But are those who wear them any more perfect in character than others? On certain occasions Masons wear aprons of a peculiar pattern. They are white and made of lamb skin. The white would seem to be an emblem of purity, and the material would appear to indicate innocence. If this is the significance of the bib, would it not convey the impression that those who wear them are distinguished for purity and innocence? But is it not mere display? Are they any more distinguished for these virtues than the rest of us poor mortals?

Then we hear such titles as Noble Grand Master, Worshipful Master, Most Worshipful Grand Master, Illustrious Grand Master, Thrice Illustrious Grand Master, Sovereign Master, Thrice Potent Master, etc. Do not such titles indicate that those who wear them occupy very exalted positions? Do not these titles apply better to the Almighty than to any creature, especially to mortal men? To say nothing about their blasphemy, they are simply ridiculous when used to indicate the high places occupied by men who fill certain positions in the secret lodge, and who are no more grand, exalted, worshipful or sovereign than others. The lodge also professes benevolence or charity, which is a divine grace. How can they claim that they are partakers of a greater measure of grace than others? In its claim of superior grace or knowledge or any other excellence for its members, the lodge is simply dishonest. In the burial of its dead, in its cornerstone laying, and in its procession on grand occasions, we see a great deal of lodge display. To the followers of Jesus, who are taught to call no man master, and are taught to worship God with the greatest simplicity, such display is worse than absurd.

Have you sent your renewal for The Cynosure?

APPLYING THE REMEDY.

I heartly approve of the object sought by The Cynosure. The secret society disease has become chronic. We should try to find the cause, and there apply the remedy. Under those governments which make it the most difficult for man to exist, and which afford him the least assistance and protection, there we find men devising means for self-protection, and resorting to schemes by which they can get benefits without giving an equivalent. In other words, that which drives men to secretly band themselves together by oaths and pledges is the failure of government both in church and state to afford the protection which men need. Governments discriminate in favor of the rich or influential, and the rights of the poor, who most need its protection, are ignored. Therefore, if reforms in government, correcting this injustice, were carried out, would it not be removing the cause and thus most effectually curing the secret society epidemic? The impression has been growing on me for some time that by putting my labor and money where it will right these wrongs in government, I can accomplish more in removing the secret lodge evil than by probing and poulticing and lancing the cancer itself.

L. M. Parker.

Fall City, Wash.

We appreciate the above letter as an attempt to get at the root of the disease. To remove the cause of an evil should be a reformer's chief concern. While it may be true to some extent that wrong and injustice under corrupt governments drive men into secret orders for mutual protection, yet in the vast majority of cases we find the origin of this evil is in the pride, selfishness, thirst for power and special privileges naturally lurking in the depraved human heart. In most cases it is the rich and ambitious, and those high in governmental authority, that originate and control secret orders to carry out their own selfish schemes. They are mostly used to oppress the poor and saddle heavy burdens upon the weak and defenseless in order that a few may revel in luxury. Secret organizations are the inspiration and controlling power behind the trusts, monopolies and syndicates which are so rapidly aggregating the wealth of our nation into the hands of the few. No age was so much dominated by the spirit of selfishness as ours. We have come to reverse the spirit of the gospel and instead of every man looking upon the things of others, we are impelled by the egostic, individualistic, grasping, get-as-get-can spirit. And what has driven society to this is the secret society spirit which so largely pervades the masses. It was in college that our eyes were first opened to this evil. When part of the students banded themselves in secret fraternities to work for one another and monopolize the honors and favors in college, their natural and irresistible influence was to drive those of us who were outside to be more on the lookout for our own interests and rights. In self-defense we were constrained to adopt the spirit of selfishness. And this impulse which so largely pervades society to-day can be traced to the same cause. Therefore the anti-secret reform is striking at the root of a multitude of evils.

IMPORTANT QUESTIONS ANSWERED.

Rev. Daniel Steele, D. D., of Milton, Mass., is the author of a number of books on Bible holiness and conducts a Question Box department in the Christian Witness and Advocate of Bible Holiness, published in Boston and Chicago. In a recent paper he answered the questions: "What are the objections put forth by Christians to secret societies?" and "Is it sinful to join them?" We wish the doctor had given the trumpet a rather more certain sound, but presume that with the light he had on the subject he did the best he could. He says: "The secrecy is a minor objection. In the Greek letter societies in our literary institutions the secrecy consists in the meaning of these letters or of the Greek words for which they stand, and in discussions respecting the fitness of persons for membership, and in schemes to 'cultivate' desirable candidates and to secure their initiation. These sodalities are prone to degenerate into mere conviviality and revelry, and to an erroneous valuation of one another and a slight estimation of outsiders, however worthy. Thus that kindly feeling which is designed for all mankind is lim-

ited to the few who can recognize our grip and pronounce our Shibboleth.

"Again, the voluntary association of Christians should be determined by moral and spiritual worth. The business of life compels Christians to associate with the worldly and the wicked in the same shop, the same ship, the same office or occupation. When relieved from this enforced association with unbelievers it is natural for a really spiritual person to seek the intimacy of those of like precious faith, like Peter and John when dismissed from prison, 'being let go, they went to their own company.' The case of the great oath-bound secret organizations is more serious. The solemn promise of secrecy may become a snare difficult to break when some crime has been committed which the lodge condones and votes to conceal.

"Another more subtle snare is in the religious forms which may be easily mistaken for vital Christianity. Many are trusting in Masonry or Oddfellowship, or some other like society, for salvation. The prayer meeting is neglected to attend the lodge, and thus 'the love of many waxes cold.' To draw church members into the lodge, the fee of the pastor is omitted, and he is admitted scotfree, as a stool-pigeon. I have met many of these, but I have never heard one of them testify that he had found the lodge a means of grace. Some of them have ceased to attend because the atmosphere was too chilly for their spiritual life. With tears coursing down his cheeks, one preacher told me that he once enjoyed perfect love, and that he knew the hour when he lost this pearl of great price. It was when he was initiated into an oath-bound society of very high standing. 'Then,' said he, 'the abiding Comforter left me.'

"I cannot assert that it would be a sin for anybody else, but with such light as I have, it would be a sin for me to be initiated into an oath-bound secret order. For more information see Dr. C. G. Finney's pamphlet on Masonry, to be had probably in Oberlin, Ohio."

"What Are You Going to Do About It?" is the subject of our next symposium.

GEORGE W. CLARK.

This faithful veteran in our reform, whose songs were for so many years an inspiring feature of our annual meetings and conventions, passed peacefully to his eternal rest Jan. 14, 1898. The Detroit Free Press of Jan. 16 says: "From a figure of national prominence in anti-slavery days, George Washington Clark quietly retired, as old age came on, and became a plain, earnest-minded citizen of Detroit. Almost forgotten by his country of to-day, after a life of faithful, unflinching and self-sacrificing devotion to reform work, this octogenarian knew that his efforts had not been in vain. The announcement in yesterday's Free Press of his death at Battle Creek Saturday, Jan. 14, gives renewed interest to his record during those early struggles that tried men's bodies and souls."

It is seldom a man lives to battle in so many reforms as George W. Clark. After spending his best days in the contest against American slavery, he lived to devote many years of valuable service to the anti-secret society and the prohibition reform. The following is from his latest public deliverance on the liquor question, and its spirit shows about how he felt on that subject:

"They may continue to play their old license and regulation racket until doom's day and talk about the irregularities of the saloons forever, but so long as they continue to plant, ground and root their main trunks by license, their pretended regulations, restrictions and limitations will be futile, mere ropes of sand, most ridiculous nullities. What a travesty is all this! God has ordained law to be a terror to evil-doers and a praise to them that do well. Was ever such another deadening and damning farce played off upon the world as this license scheme?"

Mr. Clark acquired his title, "Our Old Liberty Singer," before the war, during the anti-slavery agitation. For many years he was an inspiring figure at annual meetings and conventions. His natural gift of song made him a great favorite.

He accompanied on their tours Josiah Henson, the Uncle Tom of Mrs. Harriet Beecher Stowe's story, and Lewis George

Clark, or George Harris, the white slave of Mrs. Stowe's story, whose wife, Eliza, is said to have escaped on the ice into Ohio. He also traveled with such reformers as Frederick Douglass, Owen Lovejoy, Col. Chaplin and Rev. H. H. Garnett.

His contributions to newspapers and magazines, it is said, would fill volumes. They cover a wide range of subjects. At times, his friends say, he seemed to struggle for words to express his burning indignation at the moral madness which, he declared, had seized, perverted and depraved the public press and the public mind on these vital questions.

He attributed his long life to the fact that he never used intoxicating drinks, tobacco, tea or coffee. His motto, written by himself, was:

"Work like a beaver,
Eat like a shark;
Sleep like a baby,
And rise like a lark."

Seceders' Testimonies.

J. W. F. Scott, Morris, Ark.—I feel that I have been providentially directed to renounce secret societies. I tried to get published in two professedly religious papers a plain statement of my renunciation, but failed. I did not feel competent, or able, to publish at my own expense my renunciation of the heathenish folly of Freemasonry, but I have not hesitated to do so by word publicly and privately.

Christopher Ward, New York City—I have had an experience with the Clanna-Gael somewhat similar to that of Dr. Cronin in Chicago, only I escaped with my life. I have written it in chapters for publication, and I am told that your paper would be likely to give it a place. The conspiracy against me has taken a long course and has deeply stirred the brotherhood all over the country and in Ireland. The Brushwood, Central Park, was the place designated for my sacrifice on a Sabbath afternoon at 2 o'clock. Since then I have suffered martyrdoms from the order and boycotts and loss of employment.

R. C. J., residing at Eglinton, Canada, writes: I knew a young man whom I believe Masonry was the means of destroying both soul and body. He professed Christianity, was active in the church, went to California, became wealthy, joined the Masons, came to Chicago to the Knights Templar conclave in 1889, went home to California and became a hard drinker. His wife put him in an inebriate asylum, from which he went back to the lodge, and continued to be a drunkard till the day of his death. He died calling for liquor and the Masons buried him with great pomp and sent me a paper reporting how they had sent him to the grand lodge above.

Rev. Henry Coggswell, Sumner, Wash.—About twenty-three years ago, at the close of an anti-secret meeting held in Mansfield, Ohio, by Rev. J. P. Stoddard, Rev. Henry Coggswell came forward on the platform and read the following renunciation: "I do hereby renounce forever the institution of Free and Accepted Masons, and disavow, disclaim, and disallow all duties, obligations, penalties and imprecations heretofore taken, imposed, consented to or promised—past, present and future, known or to be known, communicated or anticipated. And I henceforth hold myself amenable only to the conventional rules of the great fraternity of human society, and to the laws of my country and of God." Bro. Coggswell, when we last heard from him, was an invalid at Sumner, Cal. Ever since his renunciation he has been an ardent friend of the anti-secret cause.

John Brunner, Millville, Ind.—My first experience with secret societies was with the Sons of Temperance. I joined them when I was eighteen, nearly fifty years ago. I remember the officers were frequent visitors at saloons. But the lodge died soon after I joined. I next joined the Grange and soon after received my first sample copy of The Cynosure, then published by Ezra A. Cook, which soon convinced me that I was in the wrong pew. I sent to the Cynosure office for an exposition of the Grange and found that its so-called secrets were all published. When I showed this book to the officers of the Grange

they said it was more correct than the ritual we had in the lodge. I soon came to the conclusion that secret orders were in plain conflict with the Word of God and that a Christian belonging to them was guilty of spiritual adultery, as I heard a minister say not long since. We are living in a hot-bed of secret orders, and two years ago they built a temple on a lot adjoining mine, and we are often kept awake at night by the carousals. The most turbulent is the Order of Rebekahs. The Odd Fellows who claim to be a temperance order are the worst to consume whisky. On the morning after their meetings I gather up the empty whisky-bottles and when I have a dozen I take them down street and show them to the people right and left, telling them to observe the kind of fruit produced by the lodge. Nearly all the leading members of the church I am identified with have joined the lodge. What we most need is some good man like Bro. P. B. Williams to lecture here. He spoke here once and made a good impression, but the life and spirituality of the churches is fast ebbing away. How long, O Lord, how long!

Bro. K. A. Orvis, Columbus, Ohio—For many years I have been doing what I can to win souls to Christ. My zeal induced me to engage in any enterprise that seemed to promise increased usefulness. I was thus led to join a lodge of Good Templars, thinking thereby to accomplish what I could not in a church capacity only, and as most of our members were joining, I thought it would be the means of building up the church by inducing others to become Christians who were members of the lodge; but like all worldly supplements of the church, it weakened instead of strengthened it, and in proportion as our zeal for the lodge increased, that for the church decreased; and when the two conflicted, as was often the case, the lodge took the precedence with most of the church members, and often the church and the lodge are held up in comparison, usually to the disparagement of the church, and Christ is put to an open shame by those who claim to be his followers. Seeing this, and realizing in my own experience its effects, I resolved to have nothing more to do with the lodge, except to warn God's people against its influence in all of its various forms. Since that time I have endeavored to inform myself as to the nature of all secret societies from Freemasonry, as the parent body, down to the Grange and Knights of Labor, and all intermediate orders, and in so doing I find that the same general principle runs through the whole family, that of selfish benevolence or favoritism, and are only so many feeders and stepping stones to the parent society.

Voices from the Lodge.

One of the lights of modern and advancing civilization is the growth of fraternalism and the practical realization of fraternal protection.—The Loyal Guard.

The darkest feature of modern civilization is the increased number and unhallowed influence of secret fraternities. They are subversive of a generous and general confidence in our fellow-men. They aim to secure an unfair advantage in the battle for life. They propose an undue influence and control of financial, educational, political and ecclesiastic interests. By methods unfair, by means unscrupulous, by agencies false and deceptive, they monopolize trade, undermine confidence and subvert society. This "fraternal protection" is a base conspiracy to prosper at the expense of others, and control society in their sordid and selfish interest.

Men of low reputations will get into the order; and men will drop in their moral standing after they join the lodge, just as the mercury drops in the tube as cold in the atmosphere.—The Knight.

Truth will out. This the outside world has always known, and this anti-secretists have always said. The only wonder is that some men of good reputation have stooped so low as to go into such manhood degrading combinations, and that the bottom has not long ago fallen out of these sham thermometers. Society is only safe when guarded by other associations and organizations such as the family, the state and the church or lodge morality would have been clear out of

the category. Nothing but the Bible will serve as a standard and nothing but the grace of Christ will maintain it.

How strange that men who are neither friendly, charitable nor benevolent, will seek membership in the order of Knights of Pythias; yet they do, and the reader may be able to name them without racking brain much, either.—The Knight.

No. this is not at all strange. The order itself and all similar combinations are organized and run on the assumption that friendship, charity and benevolence are neither human virtues nor Christian graces, and that some human method must be devised that we may get along without them. Each Knight of Pythias joins his order with the expectation that his fees and dues will secure him a lodge substitute for these Christian graces, and that he will not be expected to cultivate and exercise toward others what they are not bound to manifest toward him. Without a full fee he cannot be a member, without fully paid dues he cannot expect the benefit.

Yes, where "the church" fails in relieving distress, "the secret societies of the present day" come in and care for the needy; yet some who call themselves Christians are to be found fighting the "secret societies" because they don't vaunt of their works by yelling from the housetops.—The Masonic Chronicle.

The Christian church and a Christian state should act in concert for the relief of distress. The state wisely assumes the pecuniary and physical responsibility and leaves the spiritual to the church. Secret societies exclude from their pretended charities all who are now or are likely to be fit subjects for real charity. The sound in body and mind and those able to pay fees, dues and fines are alone eligible to benefits. The church, paying her full proportion for support of state charities, has built and equipped and maintained a system of charity and relief such as fraternities have never dreamed of, and challenges the admiration of the world as exceeding anything else and everything else in this line, both for the extent and broad, generous character of provision made for body and mind and spirit of saints and sinners. Lodge charity, or rather benefits, is a mere matter of barter and trade, and is liable to shameful and cruel forfeiture.

A resolution was presented to the Supreme Lodge by Representative Hollowell, of Kansas, to instruct the Committee on Judiciary to bring in a bill to permit Knights in good standing in their lodges to visit Grand and Supreme Lodges while in session. The Supreme Chancellor in the exercises of his Supreme power ruled this proposition "out of order."—The Knight.

The "Supreme Chancellor" is thus vested with a "supreme power," before which all other human despotisms pale into insignificance. Pope and autocrat may step down and out before supreme chancellors. The propaganda at the vatican and the cabinet officers of Czar and autocrat are safeguards of liberty, all unknown in these supreme lodges.

Considering the wonderful success which signalized every feature of the parade, the absence of President McKinley, General Wheeler, Theodore Roosevelt and Governor Hastings, was very much regretted, because the presence of these notables would have put the crown of idealism upon an event of unalloyed perfection that was probably never surpassed in Templarism.—The Masonic Chronicle.

President McKinley, Governor Hastings and army officers had more important matters on hand than making, by their presence, the sham, gaudy, expensive and meretricious display of the Knights Templar an "ideal" affair. The crooks and thugs and gamblers and thieves and lewd women were all on hand, as usual, and got in their work to good purpose. And the dives and saloons and linked chambers of lust and riot were open day and night and Sabbath day by special permission of the authorities, and proved "ideal" partners and counterparts to the dark-lantern secret conclave Sabbath-breaking concern. On the whole, it was doubtless the biggest sham that has ever been on earth.

Every fraternal member should be proud to display the trade-marks of his selection; they all mean brotherly love and co-operation in the times of adver-

sity; also education of the orphan and protection of the widow when the support of the family has been called to the Great Unknown.—The Loyal Guard.

The "trade marks" of Masonry are significant of justice perverted, confidence betrayed and Christ rejected. They mean initiation fees demanded, dues promptly paid, time fooled away in senseless ceremonies, a few unduly honored, and the rest systematically swindled. To Masonry and kindred orders the future is indeed a "Great Unknown," in spite of all the unsanctified mummery of their funeral services. The rent vail of the Redeemer's flesh is not recognized a way of life to the home on high, and the city that hath foundations, and the saint-illumined paradise are not catalogued in the scheme of Masonic salvation.

The lodge is not a "Reformatory." One of the qualifications for membership is that the applicant shall possess "a good moral character," and he should be in possession of that quality before he makes application. Don't for a moment think a drunkard can be reformed, a gambler made honest, a lecher virtuous, a generally bad man pure and honorable, simply because you introduced him into a new element and sought to enlist his heart in new and, to him, strange emotions. Don't try to reform him—let him reform before you receive him.—The Knight.

No, verily, "the lodge is not a "Reformatory." We never heard of a drunkard reformed, a gambler made honest or a libertine virtuous by lodge relationship, and we never expect to. The new birth of which Masonry boasts is from darkness of ambition to outer darkness of delusion. Their tyled doors do not and cannot exclude the immoral. Those seeking admission are influenced more by the guaranteed concealing of crime than by hope of reform or virtuous companionship. First, make the tree good, and then its fruit will be good. Do men gather grapes of thorn or figs of thistles?

Bigots may carp and frown—may preach and deride and rail against the secretism of the several benevolent fraternities until the earth shall melt with fervent heat and roll up as a scroll and pass away, yet the effects of the work of those institutions will remain through eternity. Those harpies do not know what they do. They would crucify again the best gifts of God to man, the inherent principles of benevolence, brotherhood, fatherhood. They have been fighting giants and came from the conflict worn and soiled without having achieved a single phase of victory—came out of the conflict without honor and without hurting fraternity in the least particular. And what have these carpers to offer instead? Husks and husks alone. For brotherhood estrangement; for fraternity, cold selfishness. When men lose their love for their fellowmen, then will the work of those charlatans succeed.—The Masonic Chronicle.

Preachers and moralists denounce the secretism of fraternities as not only a base surrender of personal responsibility, which leaves the man a "bigot," but as a cloak to hide the fraud of pretended benevolence. Christians have in the Fatherhood of God, the Brotherhood of Christ, and the benevolence of the golden rule, all they need in those lines. It is secretists that crucify the Son of God by their policy and rule, "not this man but Barabbas."

News of Our Work.

Samuel L. Fay, who was for many years a faithful friend and liberal contributer to our reform work, died at his home near Princeton, Ill., Jan. 11, 1899. He was an old man and was taken home as a shock of corn fully ripe. May the Lord raise up others to take up the work he laid down.

Rev. P. B. Williams is planning for a great anti-secret convention in Seattle in April. He is securing a fine list of speakers and will announce the program in the March Cynosure. In the meantime we request the friends of the cause on the Pacific coast, who can aid in the expenses, or attend the meeting, or who have a word of cheer or council, to write to Bro. Williams at Salem, Ore. You can greatly help on the work by strengthening the hands and cheering the hearts of our lecturers in the field.

Prof. H. B. Brumbaugh, of Juniata College, Huntingdon, Pa., will speak at the Johnstown convention, Feb. 27, 28. Bro. W. B. Stoddard addressed five audiences in Huntingdon, Sabbath, Jan. 29. One of these audiences comprised 300 students. On Tuesday evening, Feb. 7th, he lectured in Altoona.

On Wednesday evening, Feb. 1, Rev. W. I. Phillips addressed a good meeting and awakened quite an interest in our reform, in the Presbyterian Church, at Center, Richland County, Wisconsin. He also visited Muscoda and Waupun and had planned to work up our cause at a number of other points, but was called back to the office on important business.

Bro. A. Feintzer, of Albert Lea, Minn., is an uncompromising witness against the lodge. He writes that the secret lodges in that town show more life and power than the churches. Their Lutheran and Catholic ministers occasionally speak against the lodge, but most of the ministers seem to respect the lodges more than their churches. They give them front seats on their anniversary celebrations, and eulogize them in their sermons.

On Sabbath, Jan. 15, Bro. Stoddard addressed an audience at Bulah, Pa., and two audiences in West Middlesex. He spoke five times on Sabbath, Jan. 22, in Altoona. While here he had an interesting interview with Rev. J. W. Bain, former pastor of the First U. P. Church, Chicago, and author of a book on secret societies. He assured Bro. Stoddard that his mind remained unchanged regarding the evil of the secret lodge.

Rev. F. J. Davidson, of New Orleans, writes that for some time he had said very little in his church on the secret society question, thinking that the sentiment was strong enough to withstand them, but now he finds that the Odd Fellows have been at work all the time, and have captured two of his best young men and their wives. He has commenced a series of sermons against popular evils, including the evil of secret societies. One of these sermons has been sent us and is a masterly discourse.

An idea of the labor performed by Rev. P. B. Williams during January may be had from his report of twenty-one sermons and addresses delivered. He held two interesting meetings at Fourth Plain, Wash. He also addressed two large audiences at Oakville, Ore., and distributed a large amount of anti-secret literature. It is remarkable that notwithstanding the financial depression and domineering power of the lodge, so many doors are swinging open for this faithful ambassador of Christ.

Rev. W. B. Stoddard was detained at home two weeks in January by the grip. Since the 16th he has been laboring in the vicinity of Johnstown, Pa., and reports the prospects bright for a large, enthusiastic convention there Feb. 27 and 28. In addition to Pres. S. P. Long and Rev. James Parker, he has secured as speakers, Revs. A. S. Shelly, R. J. Gault, W. E. Schramm and Mrs. S. B. Noffsinger. Among the pastors whom he expects to help are Revs. Samuel Collins, J. B. Ricketts, R. A. Hutchison, M. S. Telford and W. J. Coleman. Will not the friends who cannot attend this meeting please send their contribution to Bro. Stoddard at Johnstown, to help bear the expenses.

A note from Rev. O. T. Lee, of Northwood, Iowa, informs us that on Wednesday evening, Jan. 25, a meeting was held in Hartland, Minn., to discuss the lodge question, especially the Modern Woodmen. The church was packed to its utmost capacity to hear what the "profane" had to say about Woodmen. The audience listened two hours and a half to speeches by the Revs. T. O. Tolo, E. Hove, J. E. Thorn, J. J. Strane, and O. T. Lee. Verily the ground is being made rugged and hard for Woodmen in Hartland. They are struggling desperately to hold their own. As most young men now belong to the anti-secret Lutheran church, the material is raw and unfit for Woodcraft. Woodmen rituals went like hot cakes after the meeting.

Gen. Eagan is a high Mason, which doubtless accounts for the queer penalty of allowing his salary to go on during the years of his suspension from office.

From Our Mail.

Henry J. Becker, D. D., Dayton, Ohio —How I do wish and pray that we might be able to wrest from Satan the adroit and soul-damning curse of secrecy. Let us pray the Lord to make our cause more formidable.

Mrs. Hattie E. Powers, Keene, N. H. —The lodge is best judged by its utterances. For example, Rev. G. Oliver, D. D., a thirty-third degree Mason, in his Antiquities of Freemasonry, page 66, says: "To the nocturnal celebration of these mysteries women were admitted, a practice which led to the most shocking abuses, and the indiscriminate practice of licentiousness and vice." Also on page 64, he shows the derivation of obscene symbols and rites in Masonic worship, and his numerous quotations are verified by the testimony of many whose good characters forbade them to remain in the lodge.

Rev. J. S. T. Milligan, Allegheny, Pa. —The outlook is dark enough and still there is light and progress. China, the greatest of Pagan powers, is being broken. The Sultan has been compelled to yield Crete to Christian administration, and Spain has yielded almost all her colonies to Protestant evangelization. Thus the pagan dragon, the Mohammedan false prophet and the power of the Papal beast are being broken, and the angel having the everlasting gospel to preach may go into all the world.

Rev. I. G. Monson, Norman, N. D.— The January Cynosure was an excellent number. The testimony of Stephen Merritt, of New York, interested me greatly. I wish he could be prevailed upon to tell what he knows regarding the Master Mason's oath, the Rose Croix, Scotch and Memphis rite degrees. Is there not some means of inducing him to divulge them? That the church of Christ is the only organization intrusted with the means of grace, is a truth I wish you would emphasize. We need to knock the props from under those who are trusting for salvation to the lodge.

L. Woodruff, Binghamton, N. Y.: I am more than ever convinced that the lodge is doing untold harm to the individual, to the family and the church, and few indeed are aware of it.

Rev. J. H. Sieker, New York City— Only a pastor engaged in the earnest work of saving souls gains a clear insight into the devilish tendency of secret societies. My experience of thirty-nine years' labor in Christ's vineyard has convinced me that his kingdom has no more dangerous visible foe than the secret lodge, because they parade often in the garb of morality and substitute their miserable tenets of brotherly love for salvation as it is in Christ Jesus alone.

Bro. E. S. Tripp, Wellington, Ohio— Our town has 2,500 people, four churches and seventeen secret societies. On my way to prayer meeting one evening, I saw the light in the Masonic hall, and farther on I saw a light in the Odd Fellows and Knights of Pythias' halls. Then I saw that the Woman's Relief Corps was in session, also a theatrical troupe were in the opera hall. When I reached the church I found only seven old men and forty women at the prayer meeting. Then I understood why the membership of our churches is about three-fourths women.

Rev. Wm. McFarland, Flackville, N. Y.—Rev. Dr. Bayne, of Pembroke Presbyterian Church, said recently in a sermon that secret societies were a danger to the church. He said: "I am on the inside of more than one. I have had my full share of their honors and benefits. Too often the lodge is all the religion some men have. The moralities and proprieties of the lodge are made to take the place of the one and only thing that can save. The danger here lies in substituting a human device for the Divine arrangement." We seldom get this kind of testimony, and it has its importance partly on that account. One independent enough to speak out loud in this way, deserves a wider hearing than merely in his own locality. I have two others, who, dead and alive, may speak as soon as I have verified names and dates.

IMPORTANT TESTIMONY.

In McMaster's School History of the United States, published by the American Book Co., page 300, is the following under the topic "Anti-Masons:"

"But there was a third party which arose in a very curious way and soon became powerful. In 1826, at Batavia, in New York, a Free Mason named William Morgan, announced his intention to publish a book revealing the secrets of Masonry; but about the time the book was to come out Morgan disappeared and was never seen again. This led to the belief that the Masons had killed him, and stirred up great excitement all over the twelve western counties of New York. It is clear, said many people, that a man who is a Free Mason considers his duty to his order superior to his duty to his country; and a determined effort was made to prevent the election of any Free Mason to office.

"At first the 'anti-Masonic' movement was confined to Western New York, but the moment it took a political turn it spread across Northern Ohio, Pennsylvania, New York, Vermont, Massachusetts and Rhode Island; and was led by some of the most distinguished men and aspiring politicians of the time." Reference is also given to Stanwood's Presidential Elections, Chapter 13. It is not common to see this subject noticed in our school histories.

Esther L. Gould.

Dundee, Ill.

CHRISTIANS AND SECRET SOCIETIES.

Is it right for a Christian to belong to secret societies, as a beneficial organization for the care of the sick or orphans? —A Reader.

Of what good is a secret society? What grace or blessing or obligation or privilege is there in it that is not in the church? And if there is good in it,-why should Christians wish to keep it to themselves? And if evil, it ought to come to light, so as not to deceive the unwary. Jesus said, "I spake openly to the world * * * and in secret have I said nothing." See John 18: 20; Matt. 10: 26, 27; Eze. 8: 7-16; Matt. 28: 18-20. There is a secret association between believers in Christ, understood only by those who share His Spirit. This He wants all to do. Why should he who drinks at the cool, living springs in Christ's church desire to taste from the fouled pools of men?—Signs of the Times.

SPECIAL NOTICE.

Our readers will be pleased to know that Mrs. Ronayne is now in usual health and her child has quite recovered from the illness that for a time threatened its life. Bro. Ronayne has again resumed work on his book, for so many weeks delayed by this anxiety. He says in a note just received:

Because of the interruption referred to in the last Cynosure, I have been obliged to stop work on the manuscript of my book for the present, but hope to resume the same in a short time. Seven chapters are written, and I begin the eighth at Quebec. In my book I shall expect to prove that Romanism is "the public or open" worship of the pagan mysteries, while Freemasonry is the "secret worship;" that both are daily coming together, and that by and by at the Rapture of the Church, both systems shall give their united religious support to the personal Antichrist, while the countries in Southern Europe will give him united political support. Cynosure readers, then, and other friends will confer a favor by not sending any more orders for the book until final arrangements are made for publication. E. Ronayne.

New Publications.

One of the most instructive books we have read lately is, "Theosophy, Buddhism and the Signs of the End," by G. H. Pember, M. A., and published by Fleming H. Revell, of Chicago, and sold for 50 cents. It should be read by every Bible student. It shows that Theosophy is one of the last developments of the great system of anti-Christ, and, like Freemasonry, Spiritualism and other anti-Christian systems, is avowedly connected with Paganism.

A new book has just been issued entitled "White Dandy," which is one of the

best stories we have read, giving a horse's own story and teaching kindness to the horse, as well as to other animals. It is written by Velma Caldwell Melville, a very competent and pleasing writer, and is published by J. S. Ogilvie, 57 Rose street, New York, and is sold for 25 cents per copy.

Rev. R. Kretzmann, Rhineland, Ont., Canada, is the author of a poem of eight stanzas in measure to be sung to the tune of "Guide Me, O Thou Great Jehovah." This poem is in English and German and contains the names and classification of all the books in the Bible, when and by whom written and the subject of each book. It is a remarkable summary of Bible knowledge in a form to be easily memorized. Price 9 cents per dozen, or 100 for $1. They can be obtained from Rev. P. Merbitz, 3931 Dearborn, Chicago.

Rufus Blanchard, of Wheaton, and map publisher of Chicago, has acquired a high reputation as a historian. He is now publishing in twelve parts, of 112 pages each, the history of Chicago, illustrated by many fine engravings and maps, and printed on very superior paper; price 25 cents each. We have read the first part, narrating the explorations and adventures of Marquette, La Salle and others, and find it exceedingly interesting reading. The author has shown remarkable zeal, industry and research in collecting such a detail of facts and events, which he relates in a most entertaining manner.

In the Review of Reviews for February there is a fine character sketch of Aguinaldo, which says: "When he was fourteen or fifteen he was enrolled in the medical department of the Pontifical University of Manila, under Professors Nalda and Buitrago. He was a bright student, but nothing is known of his college career. Shortly after this time he committed what is an unpardonable sin, both secular and religious, in the Philippines, by joining the Masonic order. Masonry was a prohibited thing in the Philippines under Spanish rule, and any man joining the organization might under an ancient law be tortured and executed."

Governor Roosevelt writes an interesting article on "The Rough Riders," in the February Scribner's, in which he says: "Every officer and every man was taught continually to look forward to the day of battle eagerly, but with an entire sense of the drain that would then be made upon his endurance and resolution. They were also taught that, before the battle came, the rigorous performance of the countless irksome duties of the camp and the march was demanded from all alike, and that no excuse would be tolerated for failure to perform duty. Very few of the men had gone into the regiment lightly, and the fact that they did their duty so well may be largely attributed to the seriousness with which these eager, adventurous young fellows approached their work."

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"But in vain do they worship Me, teaching for doctrines the commandments of men."

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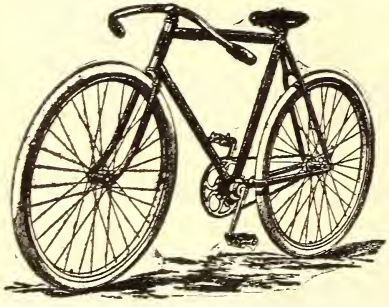
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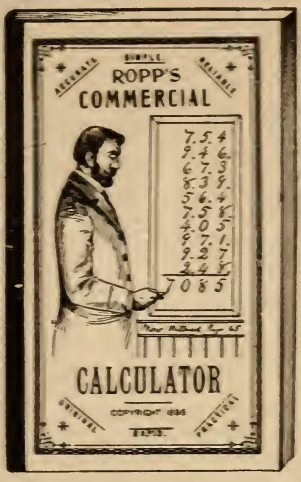
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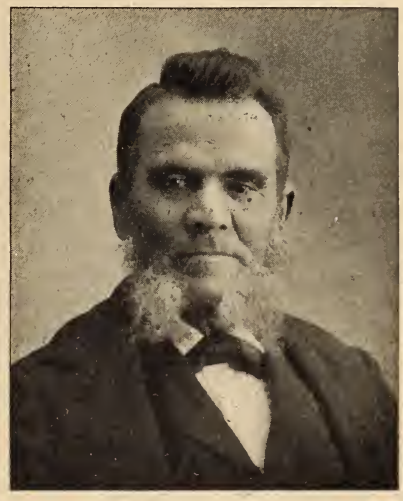
Christian Cynosure.

CHICAGO, MARCH, 1899.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



A. J. MILLARD.

CONTENTS.

Blunted Moral Sense.....221
New England Convention.....222
Why I Came Out.....224
The Cable Tow.....227
The Humbug of the Ages.....228
Are They Charitable?.....229
Fashionable Religion.....230
Condemned at His Coming.....231
Offspring of Jesuitry.....232
A Specimen High Mason.....233
Our Symposium—What to Do About It?..233
What Not to Do.....233
How to Do Reform Work.....234
Our Open Letter.....235
Our Question Drawer.....238
Seceders' Testimonies.....239
Editorial—Frightened by a Coffin.....240
Partiality of Freemasonry.....240
A Criminal Initiation.....241
A Far Sadder Case.....241
The Red Men.....242
College Initiation Tortures.....242
Judge Recognizes the Sign.....242
Voices from the Lodge.....243
News of Our Work.....245
Pacific Coast Convention.....245
Sarah T. Reed.....246
Boys as Oddfellows.....246
From Our Mail.....246
Have You Made Your Will?.....250

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Vice President—Rev. W. T. Campbell, Monmouth, Ill.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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"The White Man's Burden"—the secret lodge system.

Do not forget to pray for the annual meeting in May.

Our friends on the Pacific coast will keep in mind the date of their convention at Seattle, April 10 and 11, and let this meeting not be forgotten in prayer.

The work of the W. C. T. U. in its relation to ours, will be the subject of our next symposium.

Where in all the history of nations can you find another such act of generosity as that of the United States in taking a war with a semi-barbarous people off the hands of Spain and paying $20,000,000 for it?

The old lady who had failed to grow flowers from a variety of seed, finally was induced by her grocer to try some beet seed. When she saw that they all came up in good shape she declared: "I would rather plant a beet seed that would grow than a cedar of Lebanon that would not grow." Read our premium list and send in your order, for they are sure to grow.

The Buildings and Grounds Committee of the Chicago Public School Board, on Dec. 9, ordered its business manager to allow no desks, seats, tables, book and model cases to be purchased for the public schools unless they were labeled by a secret labor union. Thus have these powerful secret organizations completely enslaved labor so that a laborer has little show unless he wears their badge.

Bro. A. J. Millard, of Little Rock, Arkansas, whose picture we present in this Cynosure, is our most devoted and persevering worker in the South. He is not a D. D., or an LL. D., and yet there are few of our readers doing more to open men's eyes to the danger from secret societies. By an extensive correspondence and judicious and constant use of anti-secret literature, he has been instrumental in leading many ministers and others out of the lodge. He was born in Yates County, New York, and is in his sixty-ninth year. He dates his second Christian experience from the time he read Elder J. G. Stearns' book on Masonry. He says if he had read that book and the Cynosure earlier, his life would have been devoted to the gospel ministry, and he would have made it his special work to warn young men against the secret lodge.

Secret societies are entrapping their tens of thousands of young men and robbing them of the liberty wherewith Christ has made his people free.

An engineer at Altoona, Pa., who belonged to a number of secret societies, including the Red Men, gave Bro. W. B. Stoddard this item: A member of a Red Men lodge, with which the engineer was connected, died suddenly from a stroke of paralysis. He had been a member and served the lodge faithfully for eighteen years. His family were left in a needy condition, and naturally expected help from the lodge in which the husband and father had invested his time and money. But the lodge reported that the deceased was behind thirty-three cents in the payment of his dues, and therefore, according to their law, they could give no help.

Prof. James A. Greer of the United Presbyterian Theological Seminary of Allegheny, writes an article in one of his church papers in which he proves that his denomination is fast drifting from its moorings on the secret society question, as well as on other reform issues. He says: "In the matter of secret societies, it is not worth while to shut our eyes to the fact that their members in increasing numbers are to be found in our churches. It was plain as day, when, at the late Knights Templar parade, here and there a United Presbyterian was observed in the ranks. Distinctives are unquestionably losing hold in all the churches, our own not excepted. We are simply being carried along on the tide of the times. Assimilation is the genius of our day."

Bro. P. B. Williams writes that a small town near Salem has four churches and eleven lodges. Last year the eleven lodges cost the people $20,000, and the four churches scarcely $1,000. There are two lodges in session five nights in the week, and on the sixth night another lodge has the right of way. The churches unite in holding only one service at a time, and about thirty is all the four churches can muster at a service, while the lodges hold crowded meetings. A pastor on his way to preach at a union service in the town met the organist, one of his members, on her way to practice for a lodge meeting. How long will a long-suffering God endure this? Should we not hold the light high that these benighted souls may see and live? How great is the responsibility of those who know the way of life and salvation. Surely if we had a thousand lives to give they should all be consecrated to this reform. If we had millions of wealth it should be devoted to this cause.

Paul says his great mission—that for which he counted not his life dear unto himself—was that he might "testify the gospel of the grace of God." "Ye are my witnesses," is the character more than any other by which Christ designates his people. His last words before his ascension were: "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth. What is the important duty of a witness? It is to tell the truth, the whole truth and nothing but the truth. Where most of Christ's witnesses fail is in not telling the whole truth. It awakens opposition and drives people away from church to tell the whole truth. We are tempted to do as the pastor who had a brother in his pulpit, and, after cautioning him not to preach on dancing, theater-going, intemperance, secret societies, etc., for fear of hurting the feelings of some of his wealthy members, finally said: "You may bang away at the Mormons; I don't see any of them here."

A pastor said to us: "My church has no greater enemy than secret societies; they keep more men out of the church than all other evils combined." Then do you not warn them from the pulpit against the lodge? "Oh, no! I never preach on the subject; that would split my congregation in two, for they are divided on the question, and many of them are in the lodge." A woman very much interested in church work, inquired of the pastor of another congregation, how he managed to keep secret society members out of his church, and if he preached much on the subject. She told him the lodge was the great barrier to church work. He told her that he never preached on it from the pulpit, for that would

keep lodge men away. His method was to go to men and talk with them privately on the evil of the lodge. But how would this method do in a human court, where only the life of the body was at stake? If a witness, sworn to tell the truth, the whole truth, and nothing but the truth in the case, should say on the witness stand: "I have important testimony, but I prefer to tell the members of the jury about it privately." O, brethren! surely that is not the way to do in a case where the destiny of immortal souls is at stake, and we are God's witnesses.

In reform work where the destiny of nations as well as of individual souls is involved, to tell the whole truth is of vital importance; much more important than to swing the red light when the bridge is gone, and the lightning express is thundering down the grade. A good brother, interested in better Sabbath observance, and trying to enlist us in that special reform said: "Of course you will avoid any mention of the secret society question." He failed to see that the secret society system, more than any other evil was destroying the sanctity of the Sabbath. Pittsburg and Allegheny never witnessed such public Sabbath desecration as that in connection with the Knight Templar Conclave last October. The work of decorating these cities for them was carried into the Sabbath. On that day their streets were filled with arriving companies of Knights. It was the same in Boston and Denver, when the Knights' conclave met there. In the latter city, on the Sabbath preceding the press stated that forty excursion trains unloaded the Knights. The same is true of nearly all other lodge conclaves. In this city, especially in summer, the Sabbath is the great day for lodge parades, excursions and funerals. They trample down with impunity the Fourth Commandment, and thus open the flood-gates for all other crimes. Shall the influence and power of these organizations of darkness intimidate and silence Christ's witnesses, so that they dare not testify against the greatest enemy of the Sabbath? Was that the policy of the hero prophet, Elijah, in dealing with Baal, of which the secret lodge is the modern form?

"BLUNTED MORAL SENSE."

BY JAMES M. GRAY, D. D.

This is what the Boston Herald calls it when referring to the Grand Army of the Republic. There was an annual State encampment of that much-honored and honorable body held in Boston recently at the time of the President's visit to this city, and he and his cabinet accepted an invitation to visit it. Secretary Alger made one of the speeches, a little on the buncombe order it was thought, throwing in such well-understood expressions as "Boys, come and see me." Whether it was for this reason or not, nevertheless the encampment voted with much enthusiasm that "the reputation of Comrade Alger for loyalty, honesty and efficiency in his service during the war with Spain was above criticism."

It was this that drew forth the caustic remark of the Herald, which reminded the passers of the resolution that in so doing they were in effect condemning a large number of good men and brave soldiers—men like General Miles for example—who believe that under Secretary Alger the war department has not been properly administered. And then the editorial adds: "One gets some idea from this experience of the imperviousness of the Grand Army men to discreditable action, provided it is committed by one of their associates. One realizezs why it is that the drawing of fraudulent pensions does not strike many of the men belonging to this association as a heinous offense, provided the gainer by the operation belongs to the Grand Army."

Particular attention is called to the quoted sentences, not in order to join in their wholesale rebuke of the Grand Army, which is far from our thoughts, but for the purpose of drawing a comparison. It is precisely because of the fact or tendency here pointed out that so many intelligent and fair-minded men are opposed to secret societies of all sorts. The Grand Army, as we understand it, is presumably not oath-bound or secret in the same sense as the ordinary lodge, but for that very reason it affords all the better comparison in this case. If these things be done in a green tree, what shall be done in a dry? This organization is one

of the noblest on earth; patriotism is its key-note. If, therefore, comradeship warps its action to such an extent, what may be looked for from the secret society of another kind? The latter is not inspired by a motive so lofty, while it is identified with a principle more base. To the fealty or ordinary association for a common purpose is superadded the constraint of a solemn oath, penalty encased. It must be for such a reason that Wendell Phillips said of it less than twenty years ago: "A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions and warps them to private ends and class supremacy."

It is just here we meet an extreme point of differentiation between the lodge system, for example, and the Christian Church. The fraternity is pleased sometimes to parallel these two things, and to declare, if not boast, that the lodge is both religious and benevolent. But aside from the fact that its religion is not Christianity and its benevolence rests on a quid pro quo, it is as widely separated from the church in principle as injustice is separated from justice, impartiality from unfairness, iniquity from holiness, and falsehood from truth. This is not to say that all lodges are chargeable with these things, much less the individual members of the same. Lodges do good and their members are honorable men, as the world goes, but the system they represent must, if unchecked, eventuate in such results. On the other hand, take the church of Jesus Christ. Let one of its members be guilty of an offense against morality, personal or political, and it is of its genius to call him to account, and if nonrepentant, to expose him, to cast him out, and treat him as a publican or a heathen. There is no "pull" he can make, no "grip" he can give, no covenant he can plead, no self-interest he can play upon to reverse this result. It is understood that the lodge will discipline a member for an offense committed against itself, but outside of that, is the insinuation of the Herald in the matter of the Grand Army entirely without justification? Hence the church, as compared with such a system, is the true friend of the state and of every citizen that belongs to it. Of course, we are referring to the ideal church, the church as she ought to be, and as she is when regenerated men, guided by the spirit of God, are at the helm of her affairs. We think the Boston newspaper is right, and we commend its warning note to young men who are on the point, it may be, of walking into the net of secretism. The church quickens, but the lodge blunts the moral sense.

Boston, Mass.

NEW ENGLAND CONVENTION.

The annual convention of the New England Christian Association met on Feb. 16 at Park Street Church, with an audience of fair size, both in the afternoon and evening, though it being the day of President McKinley's visit to Boston, we had to compete with a strong counter attraction. Rev. D. B. Gunn presided, and after a brief but clear statement of the object for which we had there met, he introduced Rev. J. M. Foster, who, with Mrs. E. Trash Hill and Rev. S. Macnaugher, made able and interesting addresses, which being in manuscript may be given to The Cynosure readers later if desired.

A free parliament followed, and interesting testimonies were given. Said Mr. Knight: "I joined the Good Templars once, but two evening were enough for me. I saw nothing to build me up spiritually." Rev. Mr. Harmon said that he joined a secret society in college, but saw no good of it. And after he became a minister he was more than ever convinced of the evils of secrecy. Being active in temperance work he had frequently been approached by the Good Templars, but had stood clear from all these things, believing it to be the duty of every minister of Jesus Christ. Evangelist Wm. F. Davis spoke in answer to some rambling remarks made by a Mason in defense of Masonry. He declared that it was a disgrace to the city of Boston that no larger audience could be gathered to listen to the truths which had been so ably presented. Ever since the "broadcloth mob" at Music Hall, Masonry had tried to mob into silence by issuing a boycott on these meetings.

Rev. S. G. Shaw was then introduced, and referred to his own experience at college, where there were eight or ten secret fraternities. A conspiracy was formed by one of these societies which had the impudence to make out a slate for three years in advance with the names of all the men who should speak at the commencement exercises and class-day entertainments of every kind. This naturally called out opposition from the other societies. This factional strife destroyed all class harmony, so that our meetings were filled with bitterness, and sometimes we came almost to blows. The basic principle underlying all secret societies is selfishness.

Secretary J. P. Stoddard was then introduced and gave a brief account of his work the past year.

The evening session was opened with prayer by the pastor of the church, Dr. Withrow. Dr. Wm. E. Barton, of Shawmut Avenue Church, gave the opening address. He began by showing the absurdity of the claim often made that it is impossible to reveal the secrets of Masonry. Suppose Jesus Christ had formed his church on the model of a secret society, the members binding themselves to concealment down through the ages. What was the chance for complete concealment? Was there not a Judas in the church once? A Julian the Apostate? Among the hundreds of thousands who have been initiated into Masonry since 1717, have there been no unworthy members—men who talked in their cups, men in their dotage, men who for one reason or another were not safe recipients of the secrets? There have been Masons who, convinced that the order was wrong have come out and told all they knew; periods of intense excitement as during the Morgan times when its members have been forced to go on the witness-stand, and testify under oath to the truth of the revelations thus made. Take it on the simple arithmetical law of chance; figure it up and prove by mathematics how numberless are the opportunities for divulging the secrets compared to the infinitesimally few chances for their remaining concealed.

Mr. Barton then related some personal experiences. A neighbor among the mountains of Tennessee, who had once been a Mason, but ceased to attend, had spoken to him of those secrets with perfect fredom. At another time he was met in the woods by a brother minister who said to him, in great trouble of mind: "I wish you were a Mason that I might have your counsel and aid." My reply was: "Is there anything closer than the church of Christ?" He then told me that he had just been visiting the dying bed of a brother Mason, who had confessed to him a great crime, of which he had been guilty years before. His perplexity was as to how he should act in relation to it and still keep his Masonic vow. The nature of this vow, Mr. Barton said, had been revealed to him in the following way: "One night two men, both Masons, met under my window. One had committed a crime, and the other was in pursuit to arrest him. The fugiitve from justice turned to the man on his track, and upbraided him with breaking his Masonic vow by thus prosecuting a brother Mason. The other contended that the text of the oath, 'murder and treason excepted,' did not cover manslaughter. When I heard a Masonic judge reprove a man in open court and fine him for contempt for making Masonic signs to the jury, I knew the oath of which those signs were meant to remind them, was the one the text of which I heard discussed by those two men under my window.

"Having lived in the South, I know something of the Ku-Klux, which might never have existed had there not been a strong secret association standing back of them with lodges, acting as nucleii, where they held their meetings and kept their disguises. There are times when concealment may be necessary, as in the withholding of war dispatches from the public, but all such concealment should be temporary, and stand always ready to justify itself in the clear white light of investigation." Mr. Barton then spoke of secret societies as destructive of the ideal home-life, and contrasted the church of Christ in a small village community, pouring its social influence through a hundred different channels, with the social life of the lodge shut up behind closed doors and giving nothing back to society at large, drawing the conclusion that it would be far better for the world, the church and the state if no such thing as a secret society existed.

Dr. Arthur Little was then introduced.

"Secret societies," he said, "whether they deliberately intend to harm the church or not, as a matter of fact are weakening it. This is obvious to any Christian worker. Sometimes in the evening I take a car from Dorchester to Cambridge, and look up at the buildings as I pass with their lighted halls, and I take it that in many are gatherings of secret conclaves. I take it for granted that these halls cannot be so comfortably furnished, lighted and heated without money—money which should be used either in the home-life or in the church. It is noticeable that when we wish to start a mission school it is not easy to raise the funds for that purpose. Secret societies take money, time and social power, and thus are working great detriment to the church of Christ. I know some men in Chicago who are so absorbed in the growth of the Masonic orders that they have no time or taste for attendance upon church services on the Lord's day. They believe that Masonry is a religious code, and come to feel that 'if a man has been a good Mason he cannot help being a good Christian.' That this feeling should be so prevalent among the members of secret lodges is a very damaging charge against these organizations. No human organization, however honored, can be a substitute for the church of Christ."

The closing address was made by Dr. Martin S. Kneeland, Secretary of the Sabbath Protective League. He spoke eloquently of the Sabbath as "made for man," and said that considering its universality, being made for every race and condition it might fairly be called the largest open organization in the world. Referring to the flagrant manner in which secret societies violate the Sabbath, he stated that lodge funerals were sometimes put off five days in order to have them on the Sabbath with all the consequent show and parade. The other day a bill was presented in the New Hampshire Legislature forbidding secret societies to hold their meetings on the Sabbath, but it failed to pass. He said, in conclusion, that every one who opposed secret societies should feel a special interest in the Sabbath question. The convention was considered a success by the friends who attended it, and through the new speakers it brought to the front has given our cause fresh avenues of influence by which to reach the public.

Elizabeth E. Flagg.

28 Rockland street, Roxbury, Mass.

WHY I CAME OUT.

BY ELDER D. B. GUNN.

In giving the reasons why I cannot belong to secret societies, I mention, first of all, that I have no time for them. What about my time? Many others who are Christians, and not a few ministers of the Gospel, find time to attend lodges, and do so without any apparent misgivings. I cannot answer for them, neither will I have to give an account to God for them. My time is not my own; it belongs to Him who bought me with his own precious blood. In my espousal of his cause, I pledged it to Him, to his church and cause, for all of the service that I can render to Him. The lodge, not being of his planting, nor for the promotion of his truth and cause, has no claim upon me. My time does not belong to it, and cannot be given to it, without withholding from his church just so much of it as I devote to the lodge. Serious business that. What less than God-robbery? Oh, ye who are Christians, and my brethren in the ministry, think of this. Does not all of our time belong to Christ? Are the hours spent in the lodge-room, away from the church, the home and family, with those in part, at least, who are un-Christian, carnal and sensual, your own by right to be passed away from Him and outside of his service? Is it not taking from Him what is truly his own, and what we are under covenant obligation to devote to Him? With such conviction, lodges have no claim on me.

2. I have no money to give for the support of secret societies. In my conversion I gave my body, soul and possessions to the Lord, and they are all his own still. In uniting with his church I pledged a part of my income—as He prospered me—to aid in the work of the church at home and abroad. Dare I now divert any part of it to the support of lodges which do not pertain to, nor aid in, the advance of the kingdom of God? Giving all that I can to and through the church, what more can I do? If I put

any part of it into the lodge, I must withhold just as much from the church. Would it not be robbing God again? "Ye have robbed me. Wherein? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me." Mal. iii., 8, 9. How much more true of those who fraternize with the ungodly in lodges and spend their money in unscriptural orders. This so deeply impresses me that I would speak it into ears and hearts of every church member who is unequally yoked in any secret society the world over. Most churches find it hard to pay their necessary expenses, and missionary societies are crippled and limited in the Gospel enterprises for want of funds. If only a minor part of what is lavished upon lodges, or all that Christians spend in them, was turned into the churches for evangelizing purposes, what a new impetus would be given to the work of soul saving, both at home and abroad. May God open the eyes of these lodge money masters, and convert them from the error of their ways, that their giving may be gospel-like.

3. I have no heart interest to spare from the church and her all-important work, and so none to bestow upon the lodge. I owe to Christ all the interest and concern that I am capable of exercising, and must not divide it, giving only a part to the cause that is the most important of all. It is sad to reflect upon my great lack at best. My ardent desire is to be wholly engrossed in imitation of my Savior, whose interest fairly consumed him. "The zeal of thine house hath eaten me up." "The church of the living God, which is the pillar and ground of the truth," deserves all the interest that I can give her, while lodges have no claim upon me, nor do they deserve my anxiety and interest. What is a divided or half-hearted interest, a half-way attention to a noble, holy cause, as is the church of Christ? That is the great hindering cause in so many of our churches to-day; the leading detriment to prosperity, crippling energy, preventing revivals, hindering the salvation of souls, and leading Christ's enemies to say: "Where is your God?" How sad a spectacle, causing angels to weep, demons to laugh, and should lead us to lament, pray, entreat, and work, as never before, "fervent in spirit, serving the Lord."

4. I have not love enough for both Christ, his church, and the lodge. There is not room enough in my heart for the affection that would be demanded by both, were I espoused to the two. Jesus justly demands love to Himself with the whole heart and might; love to his people, word and work; supreme love; we are to love just as He loves. He wisely says: "Love not the world, neither the things that are in the world. The love of the world worketh death. If any man love the world the love of the Father is not in him." I. John ii., 15. What are secret societies but of the world, most worldly? Most intensely worldly institutions, and "fulfilling the desires of the flesh and of the (depraved) mind?" They are antagonistic to the churches and keep great numbers out of them. How can there be loyalty in love and its fruit, obedience, to both of them? David with keenest sense said: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy." Ps. cxxxvii., 5, 6. Most church lodge members show plainly where their greatest love is, and if one of the two must be forsaken, it is the church. I would not belong to a lodge if I did not love it; and if I did, I should love the church so much less; and the tendency would be to wean me from the church; to depend upon and do less for her in gift of time, money, interest, love, and effort, and more for the lodge.

5. Following the example of Christ keeps me out of secret societies. He was a perfect teacher, leader, and an illustrious exemplar. Who for one moment believes that He ever belonged to, or met with, a company of oath-bound, pledged secretists, or attended a secret society meeting? Think of Him lisping a "password" through a "wicket hole," and being challenged by his disciples as to his right to enter and commune with them! Such, some have had the effrontery to claim, but no sane person, unless blindly prejudiced, ignorantly deceived, or a perjured hypocrite, would pretend to such a thing. Trace his whole life's history, and work, and there is no ground for a suspicion that He ever indulged such an absurdity. Nor is there any more reason to suppose that any of his apostles, or early disciples, were thus engaged. I wish thus,

also, to be his follower, and if every disciple of his would to-day do only as He did, there would be no Christians in secret lodges, to the detriment and reproach of his churches. His own words are explicit and readily understood by all who care to know their meaning, and warrant us in forming positive conclusions. Listen to Him: "I spoke 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." John, 18, 20. Jesus our Savior was never allured into giving countersigns and mumbling unintelligible words, and suspiciously dodging into darkened rooms, where only certain initiated ones were permitted to enter, there to spend precious hours in secret conclave. The boasted pretense that Jesus, any of his apostles, or other worthy Bible man, was a Mason or any sort of a secretist, betrays a lack of sincerity, honesty, or good common sense. That Jesus did not do it is reason enough why I should not.

6. The positive teachings and commands of God prevent me from uniting with any of them. They are imperative and I must heed them. A number of passages of his word have before been quoted, and here follow others. Please read all included in these references: 2 Cor. vi., 14, 19; Eph. v., 11, 13; Matt. v., 34, 37; Matt. vi., 24; Matt. v., 14, 16; Lev. v., 4, 6; Matt. vii., 13, 39. Much more that God has said tells equally well upon the subject, but this is sufficient for me, and ought to be for all others, and will keep those who heed God's word out of unscriptural brotherhoods, and works of darkness. With all these prohibitory words and warnings, how dare God-fearing persons go into any of the dark, secluded, unclean fraternities; where the Savior did not go, and I could not ask Him to go with me there? Who can? What a place a lodge-room must be, with Christ left out; where the most holy, self-denying, and spirit-filled Christians will not go; no children are allowed to go; and no outside human beings can see what is done, hear or be informed of what is said; for profane oath, solemn vow, or pledge, have sealed the lips of all who are allowed to be present. Though Christ is not there in any recognized or approving sense, He hears, sees, and knows every scheme, act, word, and thought; and enters all in the book of his remembrance; and the day is at hand when all must be met and accounted for, by every participant. Yes, and, also, it is in the book of each one's personal memory, and he, and she, must carry it through all eternity, unless it is effaced by the blood of Christ. "Son, remember that thou in thy life time received thy good things—now thou art tormented." Luke xvi., 25. Many lodge inmates call that good which is wanton and profane; and it is sweet to those who have perverted tastes, and is relished by those "who worshiped and served the creature, more than the Creator." Rom. i., 25. "But at the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii., 32. Many other things besides "red wine," bite and sting. The more I listen to God's voice and reflect, the greater is my opposition to all secret societies, and wonder that Christians can join them.

7. The last reason that I will take space now to mention is: For me, to belong to secret societies would be sin. To thus be yoked in brotherhood and fellowship with unbelievers, the profane, intemperate scoffers, worldlings, and Lord's day breakers; to be obligated by solemn oath, or vow, to do in one case, and not to do in another, something, or anything, I knew not what, wholly hidden from me at the time of taking the obligation—for good or evil—might be some of both for me, who am a disciple of Jesus Christ, to stumble blindfold into such a trap! How could I do it with a clear conscience before God? Then, too, if good is contemplated, it is in general based upon purely selfish motives; confined to the members of the same order—me and mine only. Such selfishness is evil, deep-seated and far-reaching. It antagonizes pure benevolence, roils the waters of virtue, callouses the heart of good will to all; weakens the links that bind to families; violates marriage vows, making the wife a foreigner to many things in the life of her husband; parents often almost strangers to their own children! Oh, what a catalogue all this, and much more, also declared to be true by many who have come out. A multitude have been ruined, body and soul, in time, and for eter-

nity, in and by lodges. 'Twas there they learned to lie, cheat, steal, drink, swear, profane God's holy day and sacred ordinances, become libertines, violate chastity, and even to take human life! Are sworn to do so for no more a crime than exposing oath-bound secrets! How is this murder to be done but by members who are under oath to do it? These are serious indictments, and would not be made if they could not be proved by indubitable testimony. Where can sin exist, and who can commit sin if not in these things? A pious deacon, with tears said: "The Sons of Temperance have made my sons infidels!" In a lodge that made virtuous professions they had learned to hate their father's God, ridicule his loved Bible, and curse his church!

All of this and far more I would be a partaker of, and bid "God speed" to, were I a member and in fellowship with those in lodges who are of such character and gave such teaching or influence. The lodges do not teach as Jesus taught. The members do not act as Jesus did. Their lives are not lives of self-denial, sacrifice, separation, and devotion, as Jesus taught his disciples to live. Their time, money, interest and efforts devoted to the lodges, are not in harmony with divine direction. Many teach salvation by virtue of the lodge; and not a few say it is better than the church; as good religion as they want; and rely upon it for their fitness for heaven! What secret society teaches the doctrines of repentance toward God, and faith in the Lord Jesus Christ, salvation by grace, regeneration by the Holy Spirit, and cleansing from sin by the blood of Christ? To deny these fundamental doctrines, or to teach their opposites, is sin which receives the just judgment of God. No, no, they shall not be mine, nor will I be in league with, nor be responsible for them. Read the second epistle of John, and so do.

Cambridge, Mass.

Secretary Stoddard recently made a flying trip to Detroit and returned with Mrs. Mary M. Carnes, an old-time friend of the cause, now in her 84th year. Friends will be glad to know that she stood the journey well and is comfortable at 28 Rockland street, Roxbury, Mass.

THE CABLE TOW.

BY H. M. HUGUNIN.

In my studies of esoteric Freemasonry I find but little said of the symbolism of the cable-tow. Pierson's "Traditions of Freemasonry" traces it to the "consecrated sash," or girdle, known in the the "Zennar." In preparing the candidate for the secret worship of the pagan gods, he was invested with this girdle, worn next to his skin. "It was manufactured with many mysterious ceremonies, and said to possess the power of preserving the wearer from personal danger. It consisted of a cord composed of three times three threads twisted together and fastened at the end with a knot. . . . Hence comes our table-tow."

In the initiation of the Entered Apprentice into the Masonic lodge, the cable-tow is fastened in a loop around his neck, trailing from thence under his left arm, behind him on the floor. In the "passing" of the Entered Apprentice to the Fellow Craft degree, the cable tow is wound twice around his naked right arm, above the elbow. In "raising" him to the "sublime" degree of Master Mason, the candidate has the cable tow wound three times around his naked body. This wearing of the cable-tow next to the skin is a peculiarity attending the use of the "zennar" in the Indian mysteries. In imitation of that pagan girdle, the cable tow of Freemasonry is formed with three strands, each of which (judging from a reference to the cable tow in the making of a Royal Arch Mason) is composed, also, of three strands. In answer to the question, "How do you know yourself to be a Royal Arch Mason?" the catechumen replies, "By three times three"—which, Ronayne says, refers to the cable tow.

Looking up the Scriptural authorities and warrants for the existence and work of Freemasonry, I find that its originators have made a fatal omission in their Bible quotations on this subject. (I do not think they have been very successful in this direction, notwithstanding all their research and erudition.) Solomon, whom they claim as the great patron of Freemasonry, was the author of the Book of Ecclesiastes, in which (chapter iv., verse

9 to 12) he commends fraternity, and says: "A threefold cord is not quickly broken." If anything on earth could convince me that Solomon was ever a Free Mason, it would be that passage, for it definitely speaks of the character of the cable tow in connection with the Masonic idea of fraternal union. Yet I have never seen or heard of any Masonic allusion to this text. If not, why not?

If I were going to name the symbolism of the cable tow, as I understand it, judging from the numerous expositions of the fraternity, I should call the three main strands the world, the flesh and the devil, and the composition of each and all of them as the nine sins prohibited by the Decalogue.

Chicago, Ill.

THE HUMBUG OF THE AGES.

That such an institution as Freemasonry would still claim that it has secrets for which it heavily taxes its initiates, after all the light that has been thrown upon it, after its ritual has been so widely published to the world by the National Christian Association, and also in cipher by its own publishing house—that it still makes such a claim and dupes thousands of their money—is the most stupendous humbuggery of the age. And that Masonic dupes would still try to deceive the public by denying the fact that Masonic lodges in Chicago and other cities are worked according to rituals published by our association, is the marvel of brazen impudence and imposture. In this connection we published the following correspondence:

Eldora, Colo., Feb. 8, 1899.

Mr. E. Ronayne:

Dear Sir—Is there a lodge in your city conducted under or governed by the knowledge of your book on Masonry? If so, could you get a demit from any Masonic lodge of your city, and what would be the cost of the same? Please let me hear from you at your earliest convenience.

W. L. Payne.

The following is Bro. Ronayne's reply:

Chicago, Ill., Feb. 15, 1899.

Mr. W. L. Payne:

Dear Sir—Your favor of the 8th inst. is still before me, and being unable because of illness to answer it when received, I take the liberty of doing so now. I fail to see, however, the pertinency of your questions, though I can surmise your reason for asking them. Your first question is: "Is there a lodge in your city conducted under or governed by the knowledge of your book?" I answer, Yes; all of them; every one of them. They all are governed by the knowledge contained in my book, because my book, "The Hand-book of Freemasonry," gives the Masonic secret work literally as it is and just as I learned it in the grand lodge of Illinois, and from the present Grand Master, Edward Cook. Regular Masonic lodges can be conducted in no other way than by the Standard Ritual, and that ritual you'll find in my book, word for word, and therefore all Masonic lodges, both in Chicago and in Colorado, are in that sense governed by my book.

Again, when officers are elected, as they usually are in December, the new officers generally provide themselves with copies of the "Hand-book," thus enabling them in a short time and at little expense to "post up," so as to be able to conduct their work properly, and thus you see every lodge in this city, and in Colorado and throughout the United States, is "conducted" or "governed" by the knowledge in my book. And this being so, is it not criminal—in fact, is it not an indictable offense, for Masonic lodges to persist in selling as secret that which is no secret whatever and never has been? Is it not obtaining money under false pretenses, and could not the lodge be sued by the candidate thus cheated, if he saw fit to do so?

2d. "Could you get a demit from any Masonic lodge in your city?" Before I gave my first lecture against Masonry in the lodge of which I had been W. M., or even after, I could have taken a demit, but I would not accept it—had no use for it. A demit is simply a recommendation to the brother demitting or leaving the lodge, but I would not accept a recommendation from Masonry any more than I would from any other criminal in the country. Masonry is a criminal institution, an arrogant, impudent fraud, a sham of the first water, the most gigantic humbug of modern times, and "a lie all

over." Why, then, should I take a demit from such a thing as that? Never mind how many of your so-called good men are in it. Never mind how many of your weakling preachers or D. D.'s are in it. If they were any good they would never look to Masonry as a prop; they would never appear under "the setting Maul" of Jubulum, sham death; stink on the floor, as the Master says they do, and swear to utter, "Mah-hah-bone" "in low breath." The members of Masonic lodges, instead of being called Masons, ought to be called "Mah-hah-bones," as Dr. Dowie calls them here in Chicago. Take a demit from a Mah-hah-bones? No. I would as soon take a demit from a Chicago Alderman or from any boodler in Colorado. I shall be glad to answer your questions, but please read this hurried letter to those with whom you were talking before you wrote me. E. Ronayne.

104 Milton avenue.

ARE THEY CHARITABLE?

The following is an abstract of an excellent address before the Syracuse convention, by Rev. Wm. McFarland, pastor of the Reformed Presbyterian Church, Flackville, N. Y.:

David, Pharoah and Adonibezek are not charged with an utter lack of pity toward all men, because they had not pity toward some; and we do not charge every lodge man with entire lack of charity toward all inside and outside the lodges; we would hear some witnesses, we divide them into lodge men and free men, showing which side we are on. Albert G. Mackey was a noted writer for the lodge, and his Lexicon, Page 17, tells us who are admitted: free born, at least 21 years of age, in possession of sound senses, free from any physical defect. Other lodge books say that "no old man in his dotage, and no young man in his nonage, no idiot and no woman" can be admitted to membership. We are sure that these are standing rules of high-class lodges throughout the world. The same Lexicon, Page 520, on the exclusion of the weaker sex, declares: "We are engaged in the erecting of a more immortal edifice than the temple at Jerusalem, namely, the temple of the mind." The reason given is most clearly inappropriate, and we all know that mental advancement in the lodges is a basely false pretense. James G. Birney was a lodge man, and his words were famous on this point and on many others as well. "The lodge," he said, "is addicted to gambling and intemperance, and even the gratuities of it come with a great expense." Now, that is "charitable," which is "liberal and kind;" and the great law of love binds every lodge man to love his neighbor as himself; but with such exclusive and expensive charity, even among their own craft, how can any such set up the claim for benevolence. "Benefit funds" are plainly said by Mackey to be "contrary to the pure spirit of Masonic charity."

Now, here are the words of a committee of the Legislature of Connecticut, appointed in 1883, to make an inquiry into the extra judicial oaths of a secret order. Among the facts evidenced were these, "that the proportion of funds disbursed for charitable purposes is extremely small, while the lodges are scenes of extravagant mirth and Bacchanalian revelry, and the admission, passing and raising of candidates are occasions of much indecent sport and ridiculous merriment." Thus we see where the money goes. A church court decision in 1896 says, "Secret societies claim to be charitable, to exceed even the church; in this their selfishness should be apparent to all. Their benevolence is wholly limited to their own members, and the really needy are in many such societies ineligible." We look in vain among the lodges for homes for the aged, feeble in body and mind, for Florence Crittenden missions, and for hospitals for foundlings. And if the one secret lodge system of greatest wealth and power, of immense possessions and income, and exerting a great influence in church and State is narrow, selfish and pleasure-loving, rather than pitiful, how much more the poorer, obscure, and feebler societies which are aping and imitating the well-known customs and habits of the greater. And even in the insurance secret societies the members expend in time and toil and money, upon their meetings, feasts and dances, far more than they bestow as insurance payments, and far more than the church members of these lodges give for the support of religion.

The maxim, "Charity begins at home,"

is hundreds of years old and has been used as the excuse of selfishness in secret lodges and by other sinners, too. The divine sentence, "Charity shall cover a multitude of sins," is wrested from its meaning and purpose in the lodges. They do entirely too much helping of each other out of scrapes of a doubtful if not of a criminal character. They try to defend themselves in these ways from ever being called upon to contribute of their money to the support of the impoverished of the craft, and their covering of sins is of that other unscriptural kind that "shall not prosper." We are reminded by this of one of the smallest of mother's hens spreading her feathers over fifteen or eighteen half-grown guinea fowls. It well illustrates this false charity of the lodge, which covers a multitude of sins of the craft, whose cry often reaches up to the high heavens. Now, we would be to their faults a little kind, but is it ever true liberality or kindness to cover by testimony the untruthful, dishonest, lewd and even murderous actions of a fellow lodge man? One may have blindly sworn to befriend him, but is sin to be covered? Only "fools make a mock at sin." But "love worketh no ill to his neighbor."

Now, it is just their luck to get a few on their hands, like squeezed lemons, when their money and health is all gone and they must be sent to distant relations or be cared for at little cost compared with the hundreds they wasted in the lodge. The needy ones, of the bread-winners, worn out amidst the refreshments, have now and then received 100 cents' worth of food for three or four dollars' worth of nursery and general housework. We know far too much about this so-called charity for the good savor of their reputation. They have died in the poor house whose last property paid lodge dues. They have but boarded out at short commons whose patrimony or insurance had been deeded to the lodge. Is the love of Christ constraining them? Is the fear of God before their eyes? Is their love to God and man worth speaking of in active exercise among them? Their conduct toward real objects of charity, "always with" us, according to the blessed Savior's words, is one of the plainest evidences that these dark places of our earth, the lodges, are, to this hour, filled with the habitations of uncharitableness, and sometimes of cruelty. If he that giveth to the poor lendeth to the Lord and shall be repaid, what will be the dividend of these secret lodges from this sublime source? And God shall bring every work into judgment, with every secret thing, whether it be good or evil. But Christ will save, he is able to save, all that labor and are heavy laden and come. And all who would do good must come to him and work with him.

FASHIONABLE RELIGION.

EDWARD BRAKEMAN.

Let critics scrawl sarcastic lines, lampoon our churches, our "divines," uncork their wrath in caustic rhymes of heartless caricaturing. Old-fogy pessimists they are, these snarling cynics, I declare are past a saint's enduring. These plebeian scribes are faulting us; we, the Christian upper crust; we, the elite, the golden dust, cream cheese of good society! Because we've found some easier ways; popular, too, now in these days; a velvet-slippered piety. Our pastors nearly to a man belong to some high, mighty clan. Above the common herd they stand, with titles great as God—Supreme, High Priest, King, Noble Grand, Most Worshipful! Avaunt, "cowan," this lofty way your feet ne'er trod.

Lodges, church fairs, dance and revel; theater, cards, all on a level; our fathers thought were from the devil; but such things we rely on, for they are superstitious fools, and wouldn't use our modern tools to build the wall of Zion. How nice at fairs, for Jesus' sake, to bet our money on a cake, or risk it on some other stake, in hope for fun or prize, sir; which, if we miss, will be set down as advance payment toward our crown, reserved above the skies, sir. Another way, and full of pleasure, we have to swell the sacred treasure; the ladies, angels I should say, oft fill our souls with bliss, sir. At gospel fairs for moderate pay, will turn and look the other way, and let us steal a kiss, sir. That we are right we do insist, and the proof we bring is this: Does not Paul, a "holy kiss" com-

mand to saints in union? And thus a pleasing cross we bear, in glad conjunction with the fair, who love this close communion. The sheep we milk to the last drop; when they run dry we stop, and then another plan adopt, though differing but slightly.

The goats are milked—sinners, you know—long as the lacteal streams will flow, and some "give down" not lightly. Thus sheep and goats, each in their turn, we make an honest penny earn: all of which by this you learn, goes to pay our church expenses. Our passions thus hold pleasing sway, and always find it better pay, appealing to the senses. And we have found—I'll bet my wages—what was unknown in early ages, to Paul or other Christian sages, or chiefs of Christian peoples, that heaven sends down an extra grace, to bless these means we take to raise funds for church and steeples. We have steeples, don't you know, they are the modern way to show the wandering souls which way to go—the way from earth to heaven; for underneath each different bell, the way of life, or road to hell are not oft plainly given. No, we can't spare the voiceful thing, that in these heavenly pointers swing, which by their solemn ding-dong-ding, our spirits upward rise. On wings of air their voice is borne to ask the Lord on Sabbath morn to listen to our praises.

Geneva, Ohio.

CONDEMNED AT HIS COMING.

REV. J. R. WYLIE.

"And I will come near to you in judgment: and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."—Mal. iii., 5.

In speaking of the coming of Christ we are confused because we fail to recognize that there are two comings of Christ spoken of in the Bible. He is spoken of as coming in humility and suffering, and in power and glory. The Jews looked for him and preached about his coming in power and glory, and failed to recognize him when he came in humility. This chapter treats of his coming in glory. He appears in court as both witness and judge, and his sentence will be just. He will judge all deceivers and sorcerers. The world is full of deceivers; but among them all the lodge system takes the lead in deceiving and in multiplying deceivers. Its foundation principle is deceit and sorcery. Christ will judge all corrupters of the family relation. The lodge and its spawn of man-made institutions takes the lead in destroying the home. It separates between husband and wife, parent and child, the young and the old. It teaches false ideas of chastity so that all that are connected with it may be justly called adulterers.

He will judge all who profane any of the ordinances of God. Here again the lodge leads in being profane and in multiplying profane persons whose oaths and vows are blasphemy; they profane God's name, word and works in their use of them in the lodge. He will likewise judge all who oppress the hireling, the widow, the fatherless and the stranger. The lodge system surpasses all tyrants and is the underlying power in all monopolies. The rich man's lodge has led to the workingman's lodge which oppresses the non-union worker. He must pay toll to the lodge or starve; lodge charity even to its own widows and fatherless has been proved a farce. And it counts all strangers who do not belong to it; and these strangers are its prey. Christ will judge all who do not acknowledge his the authority, and here the lodge leads in almost universally rejecting Christ; and where it does not reject it places Him in a position that is a dishonor, a shame and a disgrace. He can not become a puppet even to a party or a church. All who will not acknowledge Christ in every relation of life will be condemned by Him. His coming will be unexpected. The word translated suddenly, means unexpected. The day and hour no man knoweth, that all may watch and pray. There is no stronger evidence against the lodge system than the fact that it is in no way looking for the coming of Christ. And it is so constituted that it can never be induced to look for his coming; hence he will most certainly come to the lodge unexpectedly. It is a part of that great sys-

tem that "The Lord will destroy with the breath of His mouth and the brightness of His coming."

College Springs, Iowa.

OFFSPRING OF JESUITRY.

The following is part of an address by Rev. J. M. Foster, President of the New England Association, at the opening of its annual convention, in the Park Street Church, Boston, Feb. 16, 1899:

We recognize that there is a wide difference between the Masonic lodge and the Good Templar, the Jesuit society and the Orangemen, the Odd Fellows' lodge and the Grangers, the Clan-na-Gael and the labor union. With the object of the latter, we are in the fullest sympathy. We commend the Good Templars for their opposition to the saloon system; the Orangemen for their opposition to the aggressions of the Roman Catholic hierarchy; the Grangers for promoting the interests of our farmers; and the labor unions for defending the working classes against soulless corporations and grasping syndicates. With the former we have no sympathy whatsoever. They are evil and that continually. But all these orders have adopted precisely the same principle of procedure, viz.: Oath-bound secrecy. It is not a principle of Christ's kingdom. "In secret have I said nothing."

I remember on my father's farm there was a large, wild cherry tree and near by a number of other smaller trees of the same kind. Digging down we found a network of roots connecting all the lesser trees with the great tree. The Society of Jesus is the great tree. All these other orders are offshoots from that parent stock. They are all alien to the kingdom of Christ. "Now, also the ax is laid at the root of the tree. Therefore, every tree that bringeth not forth good fruit is to be hewn down and cast into the fire." "Every plant that my heavenly Father hath not planted is to be plucked up." The family, the church and the state are plants of our heavenly Father and shall abide. But every department of the secret empire shall be thrown down and cast out forever. We do not hesitate to say that all secret, oath-bound societies are of the devil, and shall fall with the kingdom of darkness.

It is said there are good men in the lodge, many ministers of the gospel are members and therefore they cannot be so bad as you represent them. Before the war many good men, and not a few gospel ministers, held slaves. Some eminent preachers would go from their pulpits to their homes and take slave-girls into the back yard and whip them with a rawhide until the blood flowed. Will any one say that slavery is not the sum of all villainies, and the fugitive slave law was a covenant with death and an agreement with hell, because good men and gospel ministers held slaves! There are good men in the liquor business. Some brewers and some distillers are good men. Some wholesale dealers in ardent spirits are good men. Some good men rent their property to liquor dealers. Many good men act as judges in giving licenses to saloonkeepers. Many good men administer our internal revenue liquor laws and collect about $150,000,000 tax on whisky every year. But will any one say that the liquor traffic is not an unmitigated evil, the cause of three-fourths of the poverty and misery, and four-fifths of the vice and crime that curse the land, breaking and trampling under foot every precept of the decalogue and should it not be driven out as a public enemy because good men are identified with it? Good men in a bad system do not sanctify the evils of the system. And the secret lodge system is the same Satanic system still, notwithstanding there are good men in it. It is no credit to a good man that he held slaves. It is a shame and disgrace and is no credit to a good man that he is identified with the drink traffic. It is unworthy and criminal. And it is no credit to a good man to be a member of a secret, oath-bound lodge. He ought to break loose from those bonds wherewith Satan has bound him.

In the constitution and by-laws of the Fifth United Presbyterian Church in this city is the following declaration: "We believe that God alone is Lord of the conscience; and all associations that bind men or women to secrecy by oath or promise are inconsistent with the truth and with Christian manhood, and are a constant menace to the public good."

A SPECIMEN HIGH MASON.

Editor Cynosure: The true character of the secret orders, especially the Masonic, is revealed by what has occurred this week in Sacramento, Cal. You must be aware that in the progress of the effort to elect a United States Senator it has transpired that before the meeting of the Legislature thousands of dollars had been paid out by aspirants and others to secure the election of candidates. The largest sums were obtained, some of them as loans, from U. S. Grant, one of the most prominent candidates. The Legislature appointed a committee of investigation. One of the first results was the compulsory resignation of the Speaker of the Assembly, whose corruption was manifest. One of the witnesses summoned before the committee was an Oakland lawyer, Milton J. Green, the leader of the movement here to secure the election of Mr. Grant, of San Diego. In the progress of his testimony he refused to answer questions asked by the committee and was liable to be punished for contempt. Subsequently he continued to fail to appear, and his physician from day to day certified that he was not able to leave his room at his hotel. Now comes a telegram from Sacramento as it appears in our Oakland Enquirer:

"Milton J. Green last night decided to come before the bar of the Assembly and state his reasons for refusing to answer questions. They are that he will violate a promise to the friends to whom money was given to assist in various districts; that he, being a high Mason, and most of these friends being Masons, will violate the oath of the fraternity if he unseals his lips. He will say that he is ready to go to jail if the Assembly sees fit. The action of Green is said to be due to a desire on the part of Grant to so dispose of the matter that when the break comes it will not prevent votes from coming his way."

This needs no comment. All intelligent readers of the Cynosure will readily see in it another illustration of the true and dangerous character of Masonry. And if U. S. Grant be the successful candidate it will be manifest by what means he obtained the Senatorship. O mores improbi! N. R. J.

Oakland, Cal.

Our Symposium.

WHAT TO DO ABOUT IT.

WHAT TO DO FIRST.

As faith comes by hearing and hearing by the word of God, so the zeal and interest and devotion necessary to labor successfully in the anti-secret reform must be the result of an extensive knowledge of the evil. It is safe to say that our interest and efficiency as workers in any reform will be in ratio to our knowledge of the magnitude of the evil. Constant and extensive reading and careful observation is necessary to keep up the fires of devotion to the cause. A well-known minister writes us this practical point: "One of the most necessary things for a reformer to do is to understand his reform. This implies more than knowing means to use. It involves a just estimate of the evil. A just estimate is based both on what it is and what it is not. Incomplete apprehension is weakness; imaginative excess reacts and defeats its end. "Speak of me as I am; nothing extenuate, nor set down aught in malice." One of the first things to do, then, is to learn. After this follows the use of knowledge. Its effective elements are selected; their relative efficiency in different cases is estimated; a method of presenting them is chosen, which will disarm prejudice and win conviction. That which is to be done, therefore, includes careful study of matter and manner; the truth to be presented and a method of presentation conformed to a true art of persuasion."

WHAT NOT TO DO.

Perhaps no man better understood the awful iniquity of American slavery than William Lloyd Garrison, and because slavery was legalized in our National Constitution he denounced that constitution as a "covenant with death and a league with hell." Our Lord best understood the true character of evil-doers in his day, and hear him denounce them as, "Ye serpent, ye generation of vipers, how can ye escape the damnation of hell?" Who has ever portrayed the

iniquity of the liquor traffic equal to John B. Gough, and surely no man ever knew better what he was talking about. But still we need to note carefully the cautions contained in the following note from a prudent and well-known pastor:

"A negative statement can be made of what a reformer is to do, for in order to do anything effectively he must avoid doing what will hinder his own success. He must not content himself with the 'little knowledge' of his subject, which, in controversy if anywhere, is a 'dangerous thing.' He must not make excessive statements, thus making the excess a weight to sink the true one which is overloaded. He must not expose himself needlessly to the suspicion of being a false accuser. He must not weaken matter by violence of manner. If 'apt to teach' he must not be unapt to be 'patient.' He must not forget that the same scriptures from which he draws admonitions to enjoin on others, admonish him to be 'courteous.' He must not too much value epithets as means of conviction or persuasion. He must not secure sympathy for his opponents and their cause by severity which makes them pitied as his victims. He must not allow himself to appear in the eyes of anyone a bully instead of a soldier, or a blackguard instead of a candid advocate. He must not study how to say the sharpest instead of the most persuasive thing of which he is capable. He must not in any way close the ears to which he wishes to speak."

HOW TO DO REFORM WORK.

In answer to this important question, a devoted pastor writes: "A few suggestions as to practicable methods may serve as seeds from which plans may grow in actual practice. Carefully selected tracts can be sent by mail, either by themselves or enclosed in newspapers. Special points in the tracts can be marked with a pencil. Subscriptions to regular anti-secret publications can be made, and if it is desired in order to reach more persons, the subscriptions can be divided so that the publication will be sent for a while to one address and then to another. Books can be loaned. Journals can be furnished to reading-rooms, and books to libraries. School catalogues can be obtained and tracts, or remailed periodicals, can be sent to different pupils in succession. Directories can be made to serve a similar use. Important paragraphs or items can be typewritten and manifolded, or printed and scattered by the same means as tracts. Articles in periodicals if caught before the type is distributed can be reprinted at trifling cost and used as tracts. If you seriously intend to secure these the publisher will no doubt send you advance proofs of available matter, from which you can select. You can distribute by mail or otherwise reliable exposures. It is well, for example, to furnish these to young people in schools. Finney on Masonry should be given to every student in every theological seminary." These suggestions are practical and valuable. We hope our readers will put them all into practice, praying that God's blessing will accompany every effort, "For Paul may plant and Apollos water, but God giveth the increase."

Bro. Guy Snow, Rockwall, Texas—If I were to answer the question, "What are you going to do about it?" for myself only, I would say, I will continue to denounce secret societies by voice and pen as long as I live; and, to the extent of my ability, help to strengthen the cause of anti-secrecy throughout the United States. I will help to turn on the light. Nothing disturbs night-hawks, owls and bats more than to have the sunlight turned upon their foul haunts. The idea of fighting the devil with his own fire is an erroneous one. That is his proper element. Let us try water on his fire. Let us fight secrecy with fearless openness. The way to dispell darkness is to turn on plenty of light. If I were allowed to answer the question for all the members of the N. C. A., and all were willing to abide by my answers, I would say, Let us have a State association in every State and an organization in each county. Let us see that each county has an anti-secret library, and that it be provided with papers, books and tracts for distribution in all the schools, colleges, churches, Christian Endeavors, Epworth Leagues, Y. M. C. A.'s, and all public instituions in each county. We want especially to awaken the minds of the young men and young

women of our country on the evils of secrecy. The boys and girls of to-day will be the men and women of to-morrow, upon whom the responsibilities of church and state will rest, and how important that they should be shown the greatest enemy of both.

I. B. Scott, Gaston, Oregon—Turn on the light, is the best way to resist the lodge here. I have posted the pictures of about forty of our eminent reformers in our new chapel, and from time to time I introduce them to the people. I point to Bro. P. B. Williams, and tell the people I would walk ten miles before breakfast to hear him lecture. Pointing to President C. A. Blanchard's picture, I tell them that I would run out in a thunder storm to shake hands with him. This tells on the people, because they have an idea that all those who oppose the lodge are a few cranks who had been blackballed in attempting to join it. When I give them such papers as the Cynosure, Conservator or Wesleyan they express their surprise that these papers would oppose the lodges, for they supposed the lodges were doing more good than the churches. Others say there must be some truth in the charges against the lodge, or such men as Bishop Dillon and others would not be arrayed against them. An eminent minister of Portland sent word to our town that he could come and organize a lodge of any kind we wished, for he was familiar with them all. Our county school superintendent is editor of our county paper and advertises thirty-two lodges and three churches and one prayer meeting.

Some time ago an attempt was made at Marquette, Mich., to blow up the residence of James Pendill with dynamite, but the charge was not heavy enough to completely wreck the house, and the fortunate Prohibitionist and his family escaped. He was leader in a crusade against the saloons of the town. Have we not reason to fear that such acts of vengeance on the part of Christ's enemies will become more frequent as the battle is pressed to their gates?

Don't fail to read the excellent article by Dr. James M. Gray, of Boston.

Our Open Letter.

BY A PAST ROYAL ARCH MASON.

We had purposed writing another theme as our first open letter, but by request of an esteemed subscriber we substitute one published many years ago in the Cynosure, and written by a Past Royal Arch Mason to an intimate friend who was pastor of a church and a third degree Mason. For good reasons the name of the Masonic pastor, as well as that of the writer of the letter, are withheld.

My Friend and Brother: I want a few moments' plain, honest, Christian talk with you. I am seventy and three years of age. I have long known you as an ambassador from the court of heaven, to this portion of the revolted province of the high and mighty "King of kings." No higher honor can be put upon a mortal man than the commission you bear. Let us look at some few of the details of your instructions, accompanying your "great commission." You are charged, first, and before all, to say to every one you meet, found in open rebellion against our King, to "lay down the weapons of their warfare" and return to their allegiance with the free and full assurance of forgiveness. It has often been my high privilege to witness your faithful proclamation of this great and all-glorious truth. It was proclaimed in my hearing many years before I paid the least regard to it. I went on year after year, "from sin to sin, and from transgression to iniquity." But this is not the time nor the place to speak of the matchless grace that opened to me the door of mercy and sweetly constrained me to believe and to enter.

You went out in the buoyancy of your youth, too confident, it may be, in your own strength and ability, looking often at your great commission and peradventure less and less daily at your plain and voluminous instructions. I am favored with a copy of these instructions, and at the very first glance I gave them this morning this meets my eye: "Be not conformed to this world"—neither to the people of it, nor its fashions, its pleasures, its allurements. And then this comes up with power before me: "Cast out the beam out of thine own eye, and then shalt thou see clearly to take out the mote from thy

brother's eye." Well! well! This, then, shall be my purpose to-day. This will speak in sincere sorrow of one of my great sins. God help me to be simple, plain and truthful. Herein are a few of the things in which you and I have gone counter to the plain instructions accompanying our respective commissions.

First, In the oaths we have taken in the lodge.

Second, In that we "take God's name in vain" in all the forms and ceremonies of initiation. In calling, in direct disobedience, a sinful man (and often one unworthy the name of man), "Master," "Worshipful Master," "Most Worshipful Master," and in the degrees which I have taken, and which God has hitherto kept you from taking, "High Priest," "King," "Scribe."

Third, In copying from God's word the patterns of the holy vestments and the "holy mitre" put upon Aaron and his sons, and placing them on the "vile bodies," such as your and my immortal spirits inhabit! I might and may speak of many others; but enough to-day. So long ago as A. D. 1822, not having the fear of God before my eyes, and wholly unmindful of the Master's words, "swear not at all," I began to be a Mason; and now, after years of intimate and official relation with the institution, I speak what I do know, and testify to what I have seen when I pronounce Masonry—A LIE! You, my brother, are ensnared in this Satanic net for souls. You have three times had the "cable-tow" put about you, been blindfolded, and led to the Masonic altar, and there, on your bended knees, with His holy Word between your hands, who had again and again in that very Word, warned you against swearing at all, you have at the dictation of another plainly and deliberately disobeyed him.

You must not, cannot, meet me with the cob-web denials of "the craft." I, poor sinner that I am, have gone on much farther than you have, in this great sin. I left it in disgust and horror, a few months after Morgan was murdered. The intelligence of that murder, and that Morgan had made a full exposure of Masonry in his printed book, came to the knowledge of the Grand Lodge, then in session in the city of New York. DeWitt Clinton was then "in the East." Consternation was on every face. Morgan was a "bright Mason," i. e., a lecturer, and "knew the ropes." What was to be done? "A notable truth had been told, we cannot deny it"—among ourselves—but we must ridicule it to outsiders, i. e., lie it down. Men that could take such oaths as you and I "have taken upon us," could have no conscience of lying; and lie we did, and lie we do, and every Mason lies when directly or indirectly he denies that Morgan and Bernard and Richardson have not, with wonderful minuteness and most conscientious truthfulness, told the "secrets" of Masonry.

O, what a flutter there was in the camp at the Grand Masonic Hall on Broadway that memorable night! Something must be done, and that quickly, and something was done. The word—the whispered word given "knee to knee, breast to breast, hand to back, and mouth to ear," was changed, without which no unavouched brother could pass the tyler. As rapidly as the mail stage and man and horse could bear order from the Grand Lodge to the subordinate lodges, it was sent and communicated. The poor, blinded, self-deceived and Satan-deluded sinner (as to him often appears above all others), now seeking to be God's instrument in opening your eyes, and who writes this, went under the direction of his Grand Lodge to a subordinate lodge and communicated the change.

It all seems to me like a dreadful dream. But O, my brother, it is no dream, but a dreadful reality that you, as an ambassador of the Lord Jesus Christ, are to-day, by an infatuation that I can hardly believe, yet am compelled to realize, giving your sanction and support, with all the authority and dignity of the high office you bear, to an institution that in all its ramifications is without Christ, infidel in all its tendencies; to an institution that in one of its oaths which I have (in repented sin as I trust) taken upon me, that, "Murder and treason not excepted, I will aid a brother Mason so far at least as to see him out of immediate danger." Go on, my poor, deluded brother, a few degrees further, and while drinking wine out of a human skull, you will be so hardened in sin and blinded by Satan as to call on God to visit upon you in this and in the world to come, not only

for your own sin, but for all sins committed by him whose skull this was out of which you drank. If—What?—if you shall reveal to any one "any of the arts or parts of the secrets of Freemasonry."

Turn, I implore you, "come out from among them and be ye separate." Death, a martyr's death may be behind you; but unrepentant, a hell of remorse before you. You know that there is not in the first three degrees, and I know that in many higher, there is no secret, so-called, that has not been revealed by the concurrent testimony of hundreds of the best of men. It is Satan's work from foundation to capstone. I cannot at any hazard, standing as I do at the grave's mouth, speak of this great national sin, and of my relations to it, with a "forked tongue." You and I have sworn "that we will not."

But enough of these awful oaths. We are presently to meet Him who gave us our respective commissions, and who Himself did nothing in secret. We do not "follow Him," but another, when we lay down our manhood in the vestibule of Masonry, "take His name in vain," and are unmindful and unheedful of the admonition to "Beware! lest any man spoil you through vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." The nightmare of sin sits heavily upon our nation. The old world is vomiting upon our shores from France and from Rome, from Spain and from Germany, on the shores where our Pilgrim Fathers landed, hosts of polluting and unclean ones. The fountains of learning are sending forth streams already tinctured with infidelity. The scientist is perverting the simple history of the creation, and fast bringing the Sabbath and the Sabbath's God into contempt. The good years have gone by, when men were called by the people to make our laws, who "feared God and hated covetousness." The whole matter has been reversed, and ambitious men seek office and spend much money to procure it in the end "for filthy lucre's sake."

And what shall I say of the press? O, but a word! A sanctified press is a boon so great that an angel's pen cannot begin to tell its imperishable blessings; an unsanctified one, so great a curse that "the God of this world" has chosen it, and is this day using it as his all-reliable and most formidable weapon in his warfare with our prince Immanuel. Traveling some time since upon one of the palatial boats on the "father of waters," an old man, his head white with more than three score years, approached me with a capacious, embossed portfolio, and asked "a private interview." It is a shame to write or tell of the contents of his books; and of the lascivious pictures he would have shown me and had me buy. A glance only mantled my cheeks with shame, and with an indignation that I could find no language to express. This is one of Satan's ways. Another is one of which I have told you, and in the matter of which you and I are guilty. I, for one, have enough to contend with in the great conflict within, in efforts to eradicate the rank weeds of sin in my heart, the legitimate fruits of seed sown in childhood, watered in youth, and cultivated in Masonic society, to lend myself—to sell myself any longer to the devil, in this great soul-destroying, Masonic delusion.

It were folly in me; it is folly and madness in us both, and in all who are associated with us in the hope of the gospel, to "cover up" this or any sin, and hope to prosper. It must not, cannot be. We may prosper as the world holds prosperity; we may say to ourselves as one said to himself, whom the Savior called a "fool," "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." But we cannot say with any but a deceived hope that we love Him, are living for Him, and are aiming to be like Him, who "giveth songs in the night," when we disobey His plain commandments. If I may judge by own experience, and the observation of many years, there is perhaps no tie that is harder to sever us from, and by which we have been bound as by chains of steel to Satan's car, than having done a very wicked and very foolish thing, to seek in true penitence and godly sorrow the grace, both to confess and forsake it. This is one of the good and perfect gifts that comes by "water and by blood." When we go by faith where that water and that blood was spilled, and hear him say, "Father, forgive them," and, turning to the bad, repentant one, hanging with him, "This day shalt thou be with me in Paradise"—O, at that sight, and at those

words, our very heart's blood is turned to tears, every chain of sin is broken, and it is easy—O, how easy! O, how precious! O, how sweet, to repent, to confess, and to forsake! "Thanks be to God for his unspeakable gift!"

I have said, in the heat of my indignation, as I have spoken of this old emmissary of the pit that has no bottom, and of an unsanctified press, that Satan was using these instruments, as the all-powerful ones in his great rebellious warfare with our Prince and Savior. His children all have their price. As the prince of this world he holds the prices in his hands. To tempt the child to steal, he pampers his appetite; the maiden fair to sell her virtue with the love of dress and ornament. The high and the low, the rich and the poor come at his call, and go and do his bidding. At the jingle of his gold, "the love of which is the root of all evil," Arnold would sell his country, Judas, his Master, and honored and beloved ones in our own Congress nibble at first at his bait, then swallow hook, line and conscience, and, wiping the mouth, say, "I have done no wickedness." These are but "the beginning of sorrows." The Arch one in these last days wields another weapon; it is the great columbiad of the devil in his warfare with Jesus. As I would speak of it, thought and language seem paralyzed. Strong drink and an unsanctified press, the love of money and a greed for office, will yet make this fair land like the once fertile plains of Sodom, a waste, a desolation, a byword and a hissing, unless God should give to the people power to rise in their majesty, and shake the nation with a prohibitory law.

I write these things in much pain and weakness, by the sick, it may be, the dying bed of a most precious child, much of whose life, from early womanhood, has been devoted to temperance reformation. I have said to her: O, I wish you could give me in one condensed sentence (for she is too weak to talk), all your experience in this matter, for warning and for encouragement. With closed eyes and heavenward thoughts she lay a few moments, and then said, "Father, I can give them in five words: 'Prevention is better than cure!'" We must strike the first blows in prevention at the ballot-box, in the pulpit, the press, and the Sabbath school; the last not the least important. The hearts of "the fathers must be turned to the children!"

My brother and friend, one word in closing, and then farewell. "Unprofitable servant" that I have been, I feel that my work is almost done. I do not wish that you should close your labors as I am closing mine. I do not want that you should be called one of the "least in the kingdom of heaven." You are in the prime and vigor of manhood. "Teach men" no longer, I beseech you, by your example, by your presence in the lodge-room, in Masonic celebrations, at the laying of corner-stones, in casting the "sprig of cassia" into the grave of a brother Mason, to "break one of the least of his commandments." Stand up like a man, "created in the image of God," and say, I have sinned. Henceforth I will by help divine both "do and teach," by precept and by example, all God's commandments; and so shall you be called "great, in the kingdom of heaven."

Our Question Drawer.

If you do not see what you want ask for it.

Question—Is prayer required in Rebekah lodges?—J. M. S.

Answer—Certainly; prayer is prescribed in the ritual.

Question—How would you define Freemasonry?—W. C. L.

Answer—It is an institution holding night schools all over the land which are training honest men to be rascals and liars.

Has any Grand Lodge adopted any Masonic book like Chase's Digest, for example, as its authority, by which cases must be tested or decided?—W. R. D.

Answer—Chase's Digest, being a compilation of Grand Lodge decisions, needs no adoption.

Question—Does Oddfellowship claim, as Masonry does, to be religious?—S. L. B.

Answer—Yes, we read in Grosh's Manual of Oddfellowship, page 90, "In a word, what regeneration by the Word of

Truth is in religion, initiation is in Oddfellowship." He tells us on page 39 that "Religious instruction" is given. On page 348 he says, "Oddfellowship was founded on great religious principles;" on page 364 he says, "We have a religious test." Again, on page 364 he says, "We use forms of worship," and on page 364, "So far we are a religious body, and have a religious faith for the basis of our fellowship and to unite in religious duty."

Question—Is the use of Jesus' name forbidden in the Rebekah lodge?—J. R. K.

Answer—The name of Jesus Christ nowhere occurs in the ritual of the Rebekah lodge, and in the closing prayer the Old Testament Benediction is used, purposely, it would seem, to avoid the name of Christ.

Question—Without the Grand Lodge decision in which Jesus' name was repudiated, would Oddfellowship still have been naturally anti-Christian?—W. C. M.

Answer—Yes, any institution which attempts, as does Oddfellowship in its Manual, to include all religions of the world in a common brotherhood, and which refers to Christianity as a sect, any prominent mention of which in the lodge would be inexpedient, is necessarily anti-Christian. Christ said, "He that is not with me is against me."

Seceders' Testimonies.

Miss Eva Skinner, Austin, Minn.: Since I have confessed Christ I have severed my connection with the Order of Eastern Star. I can testify that I have never gained anything by belonging to it.

Rev. D. S. Fletcher, Wolcottville, Ind.: I have been a minister in the Baptist Church for some years, and have taken three degrees in Freemasonry, and can agree with you that it is of the devil from first to last.

Rev. D. B. Gunn, Cambridge, Mass.: In my early life I was drawn into two minor secret societies. I met with them but a few times and soon became averse to the whole system of secrecy and resolved never more to be entangled by them, or in any way bid them Godspeed. I have seen more and more of the folly and sin of them as my life has advanced, and I cannot be a partaker of their evil deeds. Very naturally the question comes, why do I regard them as being wrong, and why do I not fellowship with them? I cheerfully give my reasons, which the reader will find in an article on another page of this number.

H. H. Smith, Fremont, Ohio: When my wife was converted, it made such a change in her that it set me to thinking. I had much self-righteousness, but Christ saved me and has cleansed me from tobacco, strong drink, and from the lodges. Jesus has come into my heart to dwell forever.

Joseph Gallarno, Port Huron, Mich.: I was for about two years a member of Pine Grove, Mich., Masonic Lodge, No. 11, and took three degrees in Blue Lodge Masonry. During the initiation, I was stripped, hoodwinked, cable-towed and made to kneel in the center of the lodge before the Worshipful Master. During one winter we had what was called a school of instruction to show us how to conduct the work. Our instructor was the Grand Counselor, J. C. Clark, of the Sarnia Lodge, just across the river from Port Huron. My Worshipful Master, during the exercises, mentioned the name of Christ when the Grand Counselor sprang to his feet and said that name must not hereafter be mentioned in the lodge, for it pierced the hearts of Jews and unbelievers like daggers, and it was un-Masonic to mention that name. Extracts from the Bible were sometimes read in our lodge, but wherever the name of Jesus occurred it was carefully omitted.

W. G. Alexander, Lima, Wis.: Rev. Wm. C. Smith, a Presbyterian minister who died at Avalon, Pa., in 1897, and whose anti-Masonic testimony was recently published in The Cynosure, supplied our Presbyterian pulpit here during the summer of 1888, and made his home at our house. I remember he was strongly opposed to Masonry, and told us his life had more than once been threatened for revealing its secrets. He

told mother that when he was initiated in the Knight Templar degree, he had to drink wine from a human skull, and nothing enraged the Masons so much as when he told them this. He often referred to Charles G. Finney's book on Masonry and said he could testify to the truthfulness of it, for he had himself in the lodge gone through all that Finney described. He said he would not want his pastor to be a Free Mason. He had been made a Mason while a young man.

Rev. Dr. Bayne, Pembroke, N. Y.: Secret societies are a source of danger to the church. I have been on the inside of more than one, and have had their full share of honors and benefits. Too often the lodge is all the religion some men have. The moralities and proprieties of the lodge are made to take the place of the one and only one thing that can save. The danger here lies in substituting a human device for the Divine arrangement.

J. O. Doesburgh, Holland, Mich.—I have been a member of the society called Free Masons, and took in due form the Masonic degrees of Entered Apprentice, Fellowcraft and Master Mason in Grand Haven Lodge, No. 139, F. and A. M., in the year 1864, at Grand Haven, Mich., and the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch in Grand Rapids Chapter, No. 7, Grand Rapids, Mich. I was Worshipful Master of Unity Lodge, No. 191, in Holland, Mich., during the years 1869 and 1870. The statement in the Master Mason's oath, "I will assist a companion Royal Arch Mason, etc., whether he be right or wrong," if not word for word the same in every State, is substantially the same. All denials of Masons amount to nothing, as they consider their ungodly oaths as sacred and binding.

Word comes, as we go to press, from Bro. W. B. Stoddard, that the Johnstown, Pa., convention was in every respect a decided success. The city was effectually stirred. Some of the lodge ministers attempted a defense, but soon retired, leaving the field to the reformers. God was glorified and his cause greatly advanced.

Editorial.

FRIGHTENED BY A COFFIN.

A woman employed as janitor for several lodges in Altoona, Pa., resigned because she discovered a coffin in the lodge room. She might have retained her position and saved herself a fright by reading our expositions of Oddfellowship and Knights of Pythias. Then she would have known that the coffin was not to be used to enshroud a human body after some tragic murder, but only in a lodge charade designed to frighten the poor candidate during his initiation. Many a poor candidate has been sorely frightened at first sight of the coffin, because he did not forewarn himself by reading beforehand the expositions of the lodge, which are now so largely circulated by anti-secret reformers.

But how it must deaden a man's moral sensibilities to thus turn into a play, with coffins and skeletons the awful realities of death and the grave. Could satanic ingenuity have devised anything better calculated to harden the heart and steel it against improving lessons of our mortality? Surely it is ill-becoming those facing life's realities to squander their precious time in plays that make a mock of death and the grave; for,

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

PARTIALITY OF FREEMASONRY.

"As cold as Masonic charity," is a phrase not unknown among Free Masons, if we may believe those who have cast off the thraldom of its obligations and exposed its iniquities to the world. Let us illustrate the truth of this derogatory axiom with a little incident related by Charles Dickens in one of his sketches of real life. The novelist was visiting one of the London workhouses, answering to a combination of our poorhouse and bridewell, for paupers and refractories, when he encountered a pauper, who said: "I beg your pardon, sir, but I have seen better days." "I am sorry to hear it." "Sir, I have a complaint to make against

the master." "I have no power here, I assure you; and if I had——" "But allow me, sir, to mention it, as between yourself and a man who has seen better days, sir. The master and myself are both Masons, sir, and I make him the sign continually; but because I am in this unfortunate position, sir, he won't give me the countersign!" Surely, "circumstances alter cases." Masons meet each other in the lodge and social life with commendable affability and respect, if they are clear on the books of the fraternity; but woe to the brother who falls into decay and mendicity! The lodge has no further use for him.

A CRIMINAL INITIATION.

Our readers will remember the remarkable legal victory won by Mrs. Lenna Winslow, who prosecuted the Knights of Maccabees for damages amounting to $25,000 for injuring her husband while initiating him in a Kansas City lodge four years ago. An account of the affair was published in this journal at the time, and the fact that she was awarded $10,000 by a jury in the Circuit Court of Kansas City. The story of the initiation was told in open court by eye witnesses under oath, and what is remarkable, has been published in detail in the Western Odd Fellow and the Masonic Chronicle, the organs of lodges that nightly indulge in similar barbarous performances.

This sworn testimony shows that the outer guard first took Winslow into an inner room, where he met the lodge officers in long, black, red and white robes and masks, who made him take an oath never to divulge the secrets of the order. They then put him through a "three years' warfare," first blindfolding and making him carry a heavy pack, charging him with lying in regard to his age, height, weight and degrading his moral character, and claiming that his pulse, lungs and heart were in a dangerous condition. He was seized and hurried to the door amid angry cries of "Away with him!" Then he was brought back, made to breathe up, down, sideways, and diagonally; go through various calisthenics, and blow through a noiseless horn called a lung tester. He was made to "cross the bridge," a plank with each end of a soap box; was blindfolded and told the bridge was high above a deep stream in a fearful storm of wind and rain, which was produced by dashing water from a bucket and blowing a hand bellows in his face. He was then made to feel that he was in an enemy's country, and must hide in a dark, damp cave, made by spreading a cold oilcloth before him, while the enemy rushed by with clash of spears; cold coils of wet rubber, to represent snakes and lizzards, coiled about his neck, and crawled over his hands, and closed their jaws on his chin.

He yelled and wanted to go home, but he must "cross the rugged mountains," which was making him run around the room, falling over rocks, which were boxes and sacks of sawdust. He was finally marched up an incline—a plank from the floor to a table—where he was told that he was on the brink of a deep and yawning cavern, and must let himself down with a rope. But poor Winslow thought he had enough of snakes and caverns and precipices, and refused to jump, when somebody pushed him, inflicting an injury from which he will never recover. It was dear fun for the lodge, for it cost them $10,000.

A FAR SADDER CASE.

Anyone can see from the above initiation of Winslow, that it requires a well-balanced mind and steady nerve to endure such a frightful strain as is imposed upon the poor victim of lodge initiation. And now comes a case more distressing than any it has been our lot to record; even worse than the victim of a Knight of Pythias initiation near Evansville, Ind., who met a horrible death by jumping upon supposed rubber spikes, which proved to be real iron spikes that had not been removed. During the past two weeks the Chicago dailies have given detailed accounts of the initiation into Lincoln lodge of the Knights of Pythias, No. 108, of Anton Samuelson of this city, in consequence of which he became a raving maniac and was mercifully released by death from his mental agony Feb. 24 at the Jefferson Insane Asylum. His wife tells a very sad story, and threatens to sue the Knights of Pythias order for heavy damages.

He had been a strong man previous to

joining the order, never afflicted mentally, and seldom physically. He came home all right apparently after taking the first two degrees, but after taking the third degree, on the night of Feb. 7, he came home a mental wreck and soon had to be taken to the asylum, where he became violent, and had to be kept strapped to a couch to prevent him from doing injury to himself and attendants. He seemed to be haunted by the terrors of his initiation, and would scream: "You can't kill me; you can't kill a Swede!" He was a tailor, living at 904 North Francisco street, and employed by Work Bros., Fifth avenue and Jackson boulevard. This adds another to the long list of victims of these anti-Christian orders, whose barbarous initiations are crimes which should be severely punished. Their toleration is a disgrace to any government worthy of the name.

THE RED MEN.

In an article from the pen of Bro. J. C. Yoder, of Lancaster, Pa., he shows how much of sacrifice and money our government has spent in missions and schools to civilize and Christianize the Indians; and how, at the same time, the devil plans to neutralize and destroy the effect of this work by organizing the secret order of Red Men. He quotes a notice of the death of one of their members from a local paper as follows: "Wigwam of Arapahoe, Tribe No. —, I. O. of R. M.: Whereas, The Great Spirit has seen proper in his infinite wisdom to remove from the trail of life to the happy hunting grounds of the Kishe Manitou, our beloved and well-tried brother, Past Sachem ———; therefore, be it Resolved." etc. Bro. Yoder shows how it must grieve the Holy Spirit to have men who were once enlightened and civilized go back to heathen ways and customs, and call him the "Great Spirit;" and the glorious rest of heaven, the happy hunting ground of the Kishe Manitou; and a civilized man, a member of a prominent church, a 'Sachem." Surely Satan has many devices to lure people away from God. So long as the secret lodge exists, so long will Satan have the most dangerous net with which to lure men to perdition.

JUDGE RECOGNIZES THE SIGN.

Evangelist W. T. Ellis, of Portland, Oregon, sends us the following illustration of the influence of the secret lodge sign, in our courts of justice: "Our police judge, Hennessy, is a Catholic and secured the position because the Catholic vote was needed to elect a rich State Senator. A notorious vagabond named Kelly and another man were brought before him charged with vagrancy by the police. 'Kelly cannot be guilty of vagrancy, or any other crime. He is a brother Elk. I discharge him,' said Hennessey. Kelly had given the judge the sign of distress. The other man for the same offense and same proof was fined $100. This is a specimen of our courts, run by the secret society devil. God bless the National Christian Association and The Cynosure in the herculean efforts to turn the river of light and truth through the Augean stables that infest our land. Augea's stables contained 300 oxen and had not been cleaned for thirty years, when Hercules turned the river Alpheus through them. Our courts and municipalities have never been cleaned from this unclean devil of secrecy. Brethren, lift the sluices and turn on the waters of cleansing."

COLLEGE INITIATION TORTURES.

The New York World recently published an account of the initiation of a Princeton College student into one of the fraternities. It seems that Norman Wyckoff, a farmer living near Princeton, N. J., happened to be near the entrance to Ghost Canon, a weird place in the wildest portion of the Jersey Black hills. Hearing strange noises in the canon, he mastered his fears and entered. To his horror he found twelve figures, garbed in black and wearing skull caps, dancing about a fire and chanting betimes, before an altar rock, where a beautiful country girl was murdered years ago and whose ghost is said to haunt the place. Looking up, he perceived a naked man suspended from the jutting branch of a solitary pine tree by a rope fastened under his arms. The man's body swung to and fro over the great precipice, and, as one of the figures shoved him, he would

cry out in some strange jargon. Finally he was cut down and the leader of the dozen informed him that he had stood the test. They then commenced a weird dance, and Wyckoff fled in terror.

Voices from the Lodge.

The man cannot be true to the church that forbids him to join a Masonic lodge, and true also to that Masonic lodge.—New York Dispatch.

No, indeed, and if he did, the church should expel him on sight, leaving him clear to follow his predilections for the lodge.

Trade-unionism is not a theory, but a fact. It is not a privilege, but a right. It is founded upon principles consonant to justice; upon just claims, lawful, true, honest, equitable, proper.—American Federationist.

This is a fair specimen of the specious philosophy promulgated by all secret societies, having no foundation in truth, but flowing only from sordid self-interest. Trade-unionism is both a theory and a fact. Its theory is that which it parades before the world for the purpose of gaining popularity. Its fact is confined to the cold, hard tyranny which it exercises over its members, and the arrogance with which it attempts to control the business of manufacturers for its own selfish purposes.

We should not severely condemn those who oppose Masonry when they have before them the disaster wrought by secret organizations, and whose opportunities to discriminate between the peaceful Mason and the warlike Hetairia, or Corbonari, are not as favorable as ours. Bigoted prejudice in the light of the good deeds of Masons is inexcusable; but where lodges meet in such secret places that the members themselves can scarcely find their way thither and their charities, per force of circumstances, must be confined to a very few of their own, it is difficult to let the light shine.—New York Dispatch.

We discriminate between the peaceful Mason and the warlike Hetairia or Carbonari, just as we distinguish the young from the full-grown viper, or the tiger from her cub. Those warlike and dangerous secret societies that have wrought such disaster are only the development of the system, or the lodge going to seed. Their principle of secrecy the world over is the tool of the evildoer—of the burglar, robber, assassin and thief. And their charities, so-called, confined to a few who have paid for them beforehand, reverses and paralyzes Christian charity to its very root.

Hail, glorious Star, Freemasonry—
The star first from the center hurled,
Wrought by the hand of Deity—
Shine on, protect and guide the world.
Shine, star of beauty—shine thou on
Till all the earth shall own thy sway,
Knowledge increasing all the while—
Shine on till night be turned to day.
—Voice of Masonry.

With the broadest of poetic license—the other name for which is falsehood—this poet tells us that Freemasonry was the first star created. Which matches the famous Welch family record, halfway in which was a marginal note—"About this time the world was created." How the Freemasons manage to learn so many things about the antiquity of their fraternity is a Masonic mystery, and, like most of their "history," sadly lacks confirmation.

A scrap of typewritten paper found at Binghamton, N. Y., Dec. 20, lying on the sidewalk has caused a decided sensation in the Masonic fraternity. The finder was a prominent Mason, and recognized the paper as written secrets of a Masonic degree, the revelation of which was the violation of a most solemn oath. The paper was sent to the Grand Master of the State, who ordered a thorough investigation, the result of which was that five prominent Masons, one of whom was a candidate for Master of Otsininge Lodge, were accused. Deputy Grand Master Walter Hand visited the lodge and announced that he had been authorized to withdraw the charter and expel the members implicated, but thinking it more of a mistake than an intentional error, he would investigate further before

taking radical measures.—The New York Mercury.

Why such a sensation over a scrap of typewritten Masonic ritual, which is now little more of a secret than the ritual of any of our churches? The answer is—and nine out of ten Masons will corroborate what we say—that a clandestine lodge was being organized, and that one or more Masons had agreed for a money consideration to write out the Masonic ritual. There are thousands of such clandestine lodges where men are drilled in the ritual, preparatory to entering a lodge proper. They are furnished with rituals and run by Masons in direct violation of their solemn oaths, under an awful death penalty that they will never frequent a clandestine lodge, or "write, print, indent," etc., any of the secrets of Masonry. When Masons habitually violate this obligation, what stronger proof is needed that a Masonic lodge is a night school to train and educate men in lying and perjury?

I have been a Mason more than forty years; have been W. M. twenty years, and District Lecturer for eight or ten years; and while I am not a pessimist by any means, yet it appears to me that we as Masons, especially those of us in the rural districts, are retrograding in a few things. For instance, we are becoming too narrow and circumscribed. We do not exercise that broad Masonic love and charity that we should. Too many of our brethren seem to think that their charity should be confined within the jurisdiction of their own lodge.—The Masonic Chronicle.

It does not require much of a pessimist to see that your narrow, selfish, dark-lanterned combination must soon collapse because of its inherent rottenness, and before the light of an unselfish Christianity. The eyes of men are being opened to see that your so-called charity and benevolence are only masked selfishness; for your charity extends only to the least deserving, and ceases with the nonpayment of dues.

The leader of this crowd is one who owes everything he has in the world to Masonic influence. The first time he was nominated for the high office he now holds his nomination was secured through Masonic influence. He was made by the Masons, not only in the high Masonic positions he has held, but his material success is due to them. As one man expressed it, he has grown round-shouldered carrying the honors Masonry has heaped upon him. And now he has shown himself. He has broken his faith with those who made him and with the order to which he owes everything. But he is not so great that those who made him cannot unmake him. People wondered why he ran behind the rest of his ticket at the last election, but they will wonder more at the next one. He has been put up, and he can and will be dragged down.—The Worcester (Mass.) Spy.

This is the vindictive language of one of the most prominent Masons in Worcester, Mass., in speaking of a brother Mason to a Spy reporter. It appears that the Worcester Masons had on foot a scheme to build a great Masonic temple, but it had to be abandoned because of a jealous faction among themselves, and the Masons whom this brother Mason denounces was considered the leader of the opposition. Is it not a good answer to those who say that Masonry cuts no ice in securing nominations, carrying elections, succeeding in business, monopolizing the honors in society, and that as a loving brotherhood, it greatly discounts the church?

The editor, on Sabbath, March 5th, occupied the pulpit, morning and evening, of the Sixth United Presbyterian Church, Rev. R. Little, pastor. He has preached frequently during the winter in a number of the Chicago churches.

When men love each other under the inspiration of the love of Jesus and bear each other's burdens in accordance with the law of Christ, the race will be one concordant family; war and oppression will cease, and secret organizations will be a thing of the past.

Our readers will find Elizabeth E. Flagg's report of the New England convention quite interesting reading.

News of Our Work.

Bro. M. N. Butler is doing excellent prohibition and anti-secret reform work in Kansas.

Before the Seattle convention Bro. Williams will hold a series of meetings in Linn County, Wash., also at Catlin, Wash., and Hood River, Oregon.

Rev. S. F. Porter is now visiting friends at Coldwater, Mich. He has again recovered his health, and, on a Sabbath before leaving Oberlin he preached twice in one of the churches.

Sister H. E. Powers is doing excellent missionary reform work in Keene, N. Y. We earnestly exhort the New England friends to stand by and sustain the hands of this devoted and self-sacrificing Christian worker.

Secretary W. I. Phillips spent a week in Michigan in February, meeting with cordial receptions and help to the best of their ability from friends at Wacourta, Spring Arbor, Sandstone and Grand Ledge.

The Episcopal Recorder of Jan. 26 contains an excellent article on the evil of secret societies, from the pen of Josiah W. Leeds, which was republished in the Wesleyan Methodist. There are few of our readers doing more for reform through the press than Bro. Leeds. Go thou and do likewise.

Bro. John K. Glassford, of Phoenix, Arizona, is pushing the anti-lodge issue in that State. They are soon to lay the corner-stone of a new State capital building, and it is proposed to have the Free Masons lay it. Bro. Glassford has wisely undertaken to circulate a remonstrance, and desires all friendly to the cause in the State to join him in it.

A convention in the interests of the religious amendment of the constitution was held Feb. 23, in the Bromfield Street M. E. Church, Boston. Among the speakers were Revs. J. P. Stoddard, S. G. Shaw, S. McNaugher, Scott Hershey, J. M. Foster, Benj. F. Trueblood, LL. D., John L. Withrow, D. D., A. H. Plumb, D. D., Samuel W. Dike, LL. D.

Bro. D. L. Moody held two weeks meetings in Phoenix, Arizona, and as usual preached against the lodge, and stirred up a strong sentiment on the question. The ground is well prepared and Bro. Glassford is geting ready to sow it with anti-secret literature, if not knee-deep, at least in sufficient quantity to produce a good harvest. Reader, go thou and do likewise.

In spite of the cold weather of February, Bro. W. B. Stoddard has preached each Sabbath in Pennsylvania and given some lectures. The towns in which he has held meetings are Altoona, Roxbury, Greenland, Scalp Level and Johnstown. The zeal that impels a reformer to push his work during such weather and that induces people to attend meetings is certainly inspired by a noble cause.

Bro. P. F. Thurber, of Quinby, Iowa, proposes Loyal Freemen organizations in every community, whose object shall be to defend the rights of loyal freemen. Even if there are but two or three in any community, let them unite and agree on something as a basis of union. Among their objects might be, testifying for the truth spoken and written against the lodge; collect information on the subject, ascertain what offices are filled by secretists; what jurors, plaintiffs, defendants, lawyers, officers and politicians, etc., are secretists; securing legislation requiring that every man who has taken a secret society obligation shall be excused from acting as judge, juror or civil officer; contesting the constitutionality of secret orders and their charters by the State. In short, to report, expose and resist all encroachments of secret orders on the liberties of the people.

PACIFIC COAST CONVENTION.

Secretary P. B. Williams continues to push the battle to the enemy's gates on the Pacific coast. He has fixed April 10-11 as the date of the coast convention at Seattle, Wash. It will be held in the old Presbyterian Church, corner Third and

Madison streets, convening Monday evening, April 10. He is desirous that every reform church on the Pacific Slope send one or more delegates and that all friends of the cause send him contributions to help bear the expense of the convention. Also he desires all friends who cannot send contributions to write him stating the condition of the work in their respective localities and its needs. Till March 20, address him at Salem, Oregon; and after that, till the convention at Seattle, Wash. Let every reform church arrange to send delegates and make this the most influential convention ever held on the slope.

Among those already secured to speak are Bro. P. A. Mattson, of Tacoma, who will show how the lodge hinders the church; Bro. Stayt, of Centralia, will speak on lodge oaths; Bro James Eva, of Buckley, will lecture on "Is the Religion of the Lodge True or False?" The convention will immediately precede the Free Methodist annual conference, which will secure a large attendance from that body. Bro. Williams is expected to give several addresses. Bro. McDonald, Bro. Armour and other ministers in Seattle are expected to speak. As the President, Rev. W. M. Howie, has removed to Kansas, Prof. Clark W. Shay, the Vice President, will preside.

Rev. M. H. Nichols will discuss secret societies versus the republic; Rev. J. I. Frasier, the Jesuits; Rev. M. L. Larson, lodge life inimical to church life; W. W. Deeter, evils of secret societies; Rev. P. J. McDonald, secret insurance societies; Mrs. Ida Griggs, how do secret societies affect the family? and Henry Downie, secret society benevolence.

SARAH T. REED.

Mrs. Sarah T. Reed, a long-time subscriber for this journal, died Jan. 28, 1899, in the 80th years of her age, at her home near White Creek, Wis. She came from Livingston County, New York, to Wisconsin in 1845. Her husband died in 1895. She leaves three daughters, Mrs. A. J. Fisher, Mrs. E. M. Austin, and Mrs. S. W. Bergman, all of White Creek. Mrs. Reed confessed Christ in early life, and united with the Baptist Church. During her long sickness she manifested a loving Christian spirit, and longed for release from suffering that she might be with Christ. It may truly be said of her that she left the world better for having lived in it.

BOYS AS ODD FELLOWS.

Iowa Odd Fellow of Feb. 15, '99, announces the organization of a "junior order" of boys. The reason for this movement is that many old members are getting careless, the membership decreasing in certain localities, and it is necessary to do something in order to catch the boys. This "junior "order" will do this. It is expected that this order will be a good feeder for the lodge. What are the churches doing to counteract this wise movement on the part of the lodge?

O. T. Lee.

Northwood, Iowa.

From Our Mail.

Rev. F. S. Lee, Kendaia, N. Y.—My soul abhors the whole secret lodge system. I can see no good in them after years of observation, but I can see much evil. May God help you in spreading the truth.

John Purdy, Beaver, Pa.—Hon. Thomas Marshall, now deceased, who was one of our greatest criminal lawyers of Pittsburg, said in a Fourth of July speech, to the astonishment of his audience, that secret societies were a menace to free government, free institutions, and hostile to the spirit of the Declaration of Independence.

Victoria A. Stone, Steamburgh, N. Y. "Come hither and hear the words of the Lord your God;" "The Lord will do wonders among you." "This day will I begin to magnify thee in the sight of all Israel that they may know that as I was with Moses, so I will be with thee." "Hereby thou shalt know that the living God is among you, for the Lord thy God is with thee whithersoever thou goest." "We are abundantly able to go up and possess the land."

Mrs. Lydia C. Andrews, Waupun,

Wis.—Is it not evident that Freemasonry is driven to the last extremity when they resort to conferring so many degrees during a single session upon some poor soul, too much depraved to resist their devilish imposition? O, what a preparation for an eternity, toward which we are all rushing! How earnest we should be warning them to "Turn! turn! for why will you die?"

Wm. H. Minton, Plain Center, Ohio—We have only one Mason in our church and one Odd Fellow. Quite frequently I have given the Mason Cynosure literature and I think it has had the desired effect, for I have not heard that he has met with the lodge for a long time. He is deacon and Sabbath school superintendent, and an active member of our church. The Odd Fellow has quit attending church and says the lodge is better.

Rev. J. L. Benton, Lisbon Center, N. Y.—I have just returned from the funeral of Elder N. Wardner, a warrior in our reform cause. For many years he gave telling blows to the lodge anti-Christ. Count me as one of the jury agreed to the verdict that organized secretism is guilty upon every count, a Pagan in religion, a traitor to country, a corrupter of morals and a despoiler of domestic bliss. Freemasonry can be proven to be the most stupendous fraud of our times. Its boasted benevolence, as a teacher of morality, as a defender of chastity, and in its assumption of antiquity it is proven a fraud by its own standard authors.

Hiram W. Utter, Perry, N. Y.—The Baptist Church of this town has divided and a new church has been formed which does not fellowship oath-bound secret society members. There are seven churches and all fellowship the lodge except ours and the Free Methodist; and these two congregations came out of the other churches on this issue. The other churches often have monthly union meetings to discuss temperance and other questions, but the mouths of the speakers are hermetrically sealed on the lodge question, however eloquent they are on others. There are twice as many secret societies as churches and our spiritual life is low. Sometimes we feel discouraged to see the rapid spread of the powers of darkness, but Christ must reign till he has put all enemies under his feet, so we should adhere to the right and labor on.

S. H. Casey, New York City—About sixteen years ago I went to learn my trade with a man who was a Mason. He was as good a man as I ever found among them. I have worked with them ever since and have been asked repeatedly to join them. But I have told them that I have found more quarreling among them than I ever found outside and, while it professed to be a Christian institution, I have found that 90 per cent. of them do not pretend to be Christians. And those who profess to be, and I hope are Christians, are in a low state of spiritual life. The lodge does not convert souls, nor does it edify believers.

Bro. H. M. Hugunin: Speaking of the Bible in the Masonic lodge as merely the symbol of a universal theism, Edmond Ronayne states in The Cynosure for October: "Any so-called 'book of the law'—the Masonic constitutions, the Koran, the Book of Mormon, the Vedas, or any other alleged sacred book—would be accepted, and the Masonic oath be equally binding as if sworn on the Bible." This being the case, why does not Freemasonry, once for all, to prevent confusion and controversy, declare Webster's Unabridged Dictionary the sacred symbol of its religion, since it contains the verbal substance of all other books, is neutral in doctrine, and can give no offense to the most prejudiced theologian?

Eliza J. Watts, Croton, Iowa—I am aware that scores of Baptist ministers and laymen are tied up in secret societies and my heart aches to know it. I have been in every way possible doing what I can against these works of darkness, for I know that the devil is doing more harm to the cause of Christ through them than by any other agency, not even excepting the drink curse. I have failed to find one real spiritual Christian in the lodge. I had a precious brother who was an earnest Christian for several years and a power for good. He went out West, where for three years he led the meetings and kept up a Sabbath school, until an M. E. minister induced him to join the Knights of Pythias and other

lodges, and then he stopped reading his Bible and became a backslider. He knows it is wrong and feels miserable, but cannot give it up. I know he will be forever lost unless he renounces it, and he is one of thousands throughout our land. These lodges are the devil's churches.

Our premiums are the kind that pay. Try one.

Your special attention is called to the "Making of a will," compiled from an article in the Missionary Herald.

A man who has lost the last three fingers and the first point of the index finger of the left hand is not eligible to Masonry. —Official Decision of the Colorado Grand Lodge held in Denver, September, 1898.

The Preachers' Magazine wins steadily in popular favor. A recent number contained an excellent sermon and portrait of Rev. John McNeill, of London. Published monthly, at $1.50 per year, by Wilber B. Ketcham, No. 9 West Eighteenth street, New York.

Kind looks, kind words, kind acts and warm, hearty hand-shakes—these are the secondary means of grace when men are in trouble and fighting hard battles. Reaching the hand down into the pocket and furnishing substantial aid is one of the best means of grace.

The country is generally satisfied with the court-martialing of Gen. Eagan for conduct growing out of the damage done to our soldiers by diseased meat. Now let the trial go on until those responsible for the permission of the army canteen shall be brought to justice. It has inflicted tenfold more damage to the army than spoiled beef.

The Order of the Eastern Star held its recent Triennial Conclave in Washington, D. C. The presiding officer, Mrs. Mary E. Partridge, created quite a stir among the dove-cotes, by saying that she had expected to initiate Mr. McKinley during her stay in the city, but the pressure of his executive duties had prevented. And now the local chapters in this "kitchen and back-stairs" order are all speaking at once for the high honor and privilege. Certainly as a "jiner" Mr. McKinley beats the Presidential record thus far.—Home Light.

According to the New York Herald a flourishing though rather gruesome business is carried on in that city in human skeletons, the skull and cross bones being in special demand for lodges. The dealer interviewed by the Herald reporter let out among other "secrets of the trade" the fact that the Royal Arcanum is a standing customer for skulls which in the ceremony of initiation are put to the following use. Each lodge must own one, which is placed in its test box, the box being so arranged that a crown is offered the candidate. As his hand is stretched forth to receive it the crown disappears, and a skull is seen in its place, a pistol is discharged and a red flame bursts forth. A fair specimen of the diabolical fools' play in which these emblems of mortality figure when bought up for secret society uses.—Home Light.

"Gen. Lafayette was made a Mason by Gen. Washington at the Old Freemason's Tavern on the Green at Morristown, N. J., in 1777."—Answer to Correspondent in the January Tyler.

"I preside over none (Masonic lodges) nor have I been in one more than once or twice during the last thirty years."—Extract from a letter written by Gen. Geo. Washington to Rev. G. W. Snyder and dated at Mount Vernon, Sept. 25th, 1798.

Query. How could a non-affiliated Mason as Washington thus plainly declared himself to have been for at least thirty years before his death, initiate Lafayette or anybody else into the mysteries of Masonry? Without subscribing to the "little hatchet" story we never heard of George Washington being caught in a lie, but we have heard of the Masonic lodge being caught in so many that it would puzzle the father of lies himself to keep count. So when it comes to a question of veracity between the two we have no apology to offer if we pin our faith on the most reliable witness.—Home Light.

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, $1 per year.

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A Word

To Our Co-Workers:

It is plain that the church should be the great reforming and benevolent agency in the world.

During the period when a refusal to do duty on the church's part compels the creation of societies for moral reform, such organizations have a valid claim on the prayers, testimonies and purses of Christians.

All those who are enlightened respecting the vast evils resulting from secret orders should make some offering each year to diffuse information concerning them.

We are not giving for mere temporal relief when we teach men the dangers arising from secretism; we are warning them against a paganism that destroys the soul. Our labor is not to advance some one sect, but to save men from Christ-rejecting lodges, which are destroying all churches and tending to make them retreats for women and children.

The ruin of secret orders would tend to restore our Sabbath, which they use for their railroad travel to conclaves, etc. It would also help to close the saloons which are gay with bunting when a lodge conclave comes to town. We earnestly request all those who love openness, fair-play among men, and, above all, the church of Jesus Christ, to send to the Treasurer, W. I. Phillips, 221 West Madison street, Chicago, Ill., some offering for the work, and also by last will and testament make such a bequest for the future maintenance and enlargement of the work as will be just and right, and honor the Lord Jesus, and hasten the establishment of His kingdom on earth.

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"Among the greatest things which have characterized the workings of the Infinite God is the making of a will—two wills, indeed; two 'covenants' or 'testaments'—the 'Old Testament,' and that all-explanatory and conclusive codicil to it, the 'New Testament,' our Lord's 'last will and testament;' all its benefits made available on the death of the Testator, our Lord and Savior Jesus Christ, who also, by virtue of his resurrection and present reign at the right hand of the Father, becomes the executor of that will, making effectual Divine Redemption."—Henry C. Mabie, D. D.

HAVE A WILL.

WHY?

A will should be made while you are in sound health of mind and body.

Everyone having property or any rights of inheritance should make a will to save trouble.

You may not be able to give much while you live, but can perhaps help Christ's cause more generously after you are gone.

HOW?

Make the will simple and clear. No complicated or technical language is necessary. The following is a good form:

I, ..., of.....County of.....in the State of ..... of sound and disposing mind and memory, hereby revoking all wills and testamentary dispositions heretofore made by me, do make and declare this to be my last will and testament, namely:

Article I. I appoint.....executor of this instrument, and authorize him to make all deeds and transfers of my real estate necessary to carry out its provisions, and I request the Judge of Probate having jurisdiction in the premises not to require of the said executor sureties on his official bond.

Article II. I direct that all my lawful debts, my funeral and testamentary expenses and expenses of my last sickness, be first paid.

Article III. I give, devise and bequeath—

First to.....

Second to.....

Third to.....

Article IV. I also give and bequeath to the National Christian Association, incorporated under the laws of the State of Illinois and having its principal place of business in Chicago, ... dollars for the purposes of the said Association. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Association, taking his receipt therefor.

Article V. I also give, bequeath and devise to the National Christian Association, incorporated under the laws of the State of Illinois and having its principal place of business in Chicago, one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Association, their successors and assigns forever.

Article VI. All the rest, residue and remainder of my estate, real and personal, of whatever form or character, I give, devise and bequeath to.....

And I, the said....., have hereunto set my hand and seal to this instrument on the.....day of....., 189.., and declare it to be my last will and testament.

(Here sign your name in the presence of three witnesses. Seal. None of the witnesses should be interested in the will.)

Signed, sealed, published and declared by.....as and for his (or her) last will and testament in our presence, and at his (or her) request, and in the presence of him (or her) and of each other, have hereunto subscribed our names as witnesses.

(Here the witnesses sign, giving their residences.)

Put the will in some safe hands, where it will be easily found after you are gone.*

If a will is drawn making a bequest to the National Christian Association, please notify the Treasurer of the Association, so that a record of it may be made.

BETTER THAN A WILL.

If you wish to be your own executor, the National Christian Association will receive at any time such sums as you may wish to give, and pay a reasonable interest during life.

For those who wish their money to go finally to the work of the Association this is one of the best means of securing a safe income during life. The obligation of the National Christian Association is an unquestioned security. There is no trouble about reinvestment. The rate of income is fixed at the time the obligation is given, and never reduced, no matter what may be the financial condition of the stock market or of business enterprises.

Wills are often broken and bequests to missionary societies lost. Give your money to the National Christian Association while you live, and if you need it take an obligation insuring you an income during life.

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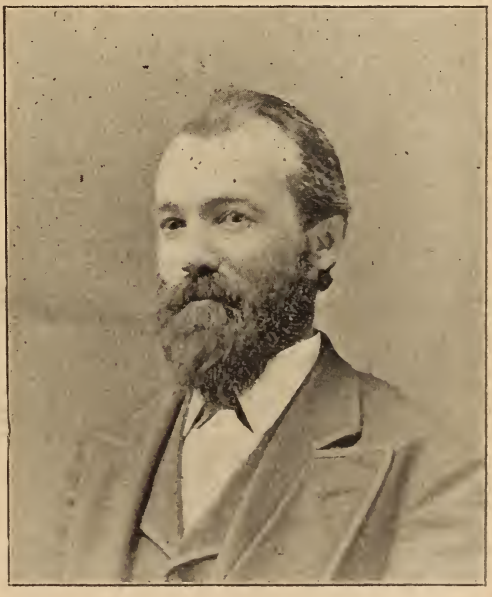
*In leaving property of any kind it would be better to take legal advice (as in some States the laws vary), and o do this without delay, and while capable of making a will.

Christian Cynosure.

CHICAGO, APRIL, 1899.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.





J. C. BRODFUEHRER, D. D.

CONTENTS.

Christian Chivalry.....353
The Principle of Concealment.....354
The Lodge and Church.....355
Symposium—What to Do About It.....356
Wanted—The Woman Who Thinks.....359
Marriage Relation Perverted.....360
Should It Be a W. C. T. U. Department?.363
Allied to All True Reforms.....365
Lodge Overthrows Our Work.....365
A Call with the True Ring.....365
An Enemy of the Family.....366
Their Aims Almost Similar.....366
How They Stand Related.....367
The Lodge and the Saloon.....367
The W. C. T. U. Should Be Interested....368
Points of Antagonism.....368
Our Open Letter.....370
Our Question Drawer.....371
Seceders' Testimonies.....372
Awful Initiation Crime.....373
The Pennsylvania Convention.....374
News of Our Work.....375
Contents for 1898 and 1899.....378

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

President—Rev. Samuel H. Swartz, Aurora, Ill.

Vice President—Rev. W. T. Campbell, Monmouth, Ill.

Recording Secretary—Mrs. Nora E. Kellogg, Wheaton, Ill.

General Secretary and Treasurer—Wm. I. Phillips, 221 West Madison street, Chicago.

Editor Christian Cynosure—Rev. M. A. Gault, 221 West Madison street, Chicago.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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PUBLISHED MONTHLY BY THE

NATIONAL CHRISTIAN ASSOCIATION

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TERMS OF SUBSCRIPTION.

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DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interuption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.—Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

The relation of the anti-secret movement to other reforms will be the special subject of discussion in our next number.

The Seattle convention, April 10 and 11, will be in session soon after the mailing of this issue. We hope for a good report of it for our next issue.

OFFICIAL NOTICE.

The annual meeting of the National Christian Association occurs on the 10th of May next. Members of the Association, and all friends, will please take notice and be prompt in attendance on Wednesday, May 10th, at 10:30 a. m., at Carpenter Hall, 221 West Madison street, Chicago, for the election of officers and the transaction of other important business.

Samuel H. Swartz, President,
Nora E. Kellogg, Rec. Sec.

Your attention is called to the official notice in this number of our Annual Meeting, and if any of the corporate members or those interested in our work cannot be present, we hope that such will send a word of greeting and of council.

What advice have you to give on a practical way of securing an enrollment of the anti-secretists in each of your towns so that we may be able to more effectively reach those that are in ignorance of our work and add to the numbers of those that are in sympathy with it. How shall the thousands of the testimonies of the Hon. Thurlow Weed on the Morgan Abduction, which we have in stock be distributed where they will do the most good? Shall the Cynosure be published weekly and shall the Cynosure be endowed? How shall we support more agents in the field. These and other matters are questions that ought to be considered at our Annual Meeting.

A number have already written that they hope to be present, and these will be glad to know that their old friend, Sec. J. P. Stoddard, will probably be with us, as well as his son, W. B. Stoddard. Can we not have others of the "old guard," such as J. A. Conant, of Willimantic, Conn.; S. A. Pratt, of Worcester, Mass.; H. H. Hinman, of Oberlin; Wm. Hoverstock, of Zanesville, Ind., as well as others whose names are familiar to you all. You will of course expect to see Mr. Ezra A. Cook, President Blanchard, and others living near our headquarters. It will do you good to meet the friends, and it will pay to make sacrifices to be present.

At this season of preparation for our annual gathering, we naturally think of the sainted Carpenter, Blanchard, Leuty, Milligan, Roberts, and others who have gone on before, but who were our leaders but a little time since. There have been added to the number during the year Mr. John Dorcas, Rev. H. L. Harris, Rev. Wm. Morrow, and Mr. John Carr. May God help us to continue patiently in well doing until we also are called to join them.

The present program for Wednesday, May 10th, is to meet at 10 a. m., for prayer, and to listen to a word of greeting and exhortation from our brother and Vice President, Rev. W. T. Campbell, of Monmouth, Ill. All regret the severe injury to our beloved President Swartz, which will prevent him from being with us; but all will rejoice that he is on the road to recovery, and pray for him that it may be speedily accomplished. After the opening exercises there will follow the report of the Board of Directors for the year and other reports and discussions, to be followed by an open parliament.

In the evening there will be a gathering in a neighboring church, which will be followed on Thursday by a conference in Evanston, a suburb of Chicago, and the headquarters of Western Methodism. The Northwestern University is located here, and it was also the home of the late Miss Willard. President S. P. Long, of Lima College, Ohio; President C. A. Blanchard, of Wheaton College, and others will speak, to be followed in the evening with testimony from seceders.

Over seven hundred pastors of Chicago churches and those in the immediate vicinity have been invited by personal letters to co-operate with us at about the time of our Annual Meeting, by making the Secret Lodge the subject of a sermon on the Sabbath, or a topic of the mid-week prayer-meeting. The Association has offered these pastors, free of charge, literature, and to furnish speakers if desired. We trust that there may be daily prayers for the Association and its work and especially for the coming Annual Meeting.

Our readers will observe that there is a growing conviction on the part of W. C. T. U. workers of the vital relation between their work and that of the National Christian Association. We are confident that this conviction is being forced upon all moral reformers.

The W. C. T. U. desires the enactment and enforcement of prohibitory law. Without enforcement such a law is almost worse than none, and every influence that interferes with the effectiveness of such laws is of interest to W. C. T. U. women. Secret societies are believed to exert such an influence, and we know that at least one contains an obligation adapted to protect violation of liquor law. Even members of the Grand Army have been charged with thinking that a comrade of their post, notorious as a persistent violator of the law, ought not to serve a short term in the jail. The Royal Arch oath need hardly have been different by a word, if its chief purpose had been to protect rumsellers. That oath is no secret, unknown thing, and a member can hardly be said to have been wholly true to her duty as a white-ribboner who has not read and considered it.

White ribbon women may do well to read temperance journals, examine school books, and in any way become conversant with whatever may be said or written about plans favorable to total abstinence or prohibition. Is there any reason why they should be blind to agencies that are of opposite influence? Should they be ignorant of what works against them? Or must they know nothing but saloons, and avoid knowing its abettors? If it is right, or even a duty, to know the facts of the case, on what ground can very important facts be excluded? Shall they be ruled out because nominally secret, though really revealed? What is there about it all that some one does not wish kept secret? Why should a white-ribboner be zealous for the exposure of corrupt officials who might aid the saloon and ignore the free exposure already made of the Royal Arch Masonic degree and its crime-abetting obligations, made convenient for breakers of any liquor law? Must white-ribboners know only the agencies favorable to their own side?

Some time ago we published on the authority of a prominent judge of this city that Dr. John H. Barrows, President of Oberlin College, was a Knight Templar. Some of our readers questioned the statement, so we wrote President Barrows and have received this reply: "Your letter of March 9 is received. I am not a Mason. I am not a Knight Templar. I never was a Mason. I never was a Knight Templar. I am not a member of any secret society. I never expect to be." There is no mistaking Dr. Barrows' meaning in this reply. He certainly does not go around the bush. We hope he will pardon the wrong we have done him, and will right it by giving a wide publication to his reply.

Dr. J. C. Brodfuehrer, of this city, was the first to rise in the annual meeting of the N. C. A., held in the Moody Church last May, and, before a large audience give his testimony as a seceding Mason. He said that in his early public life, at the solicitation of friends he had been induced to join a lodge of Free Masons, but after taking the first degree he was so impressed with the emptiness of its pretensions that, guided by the Holy Spirit, he then and there resolved to go no further. Reflecting, he said, upon his vows as a minister of Christ, he felt that he could not consistently serve two masters, and so terminated forever his probation as an Entered Apprentice to Baal. He is a native of Virginia and received his collegiate and theological training at Wittenberg College, Springfield, Ohio. He has occupied many responsible positions in his denomination, first, that of professor and afterwards President of Farmers' College, Ohio; next that of professor and then President of Adger College, South Carolina, in which State he was also presidential elector on the Prohibition ticket. The licensed saloon, the oath-bound secret lodge and the Sunday secular paper he regards as the three most insidious foes of God and Home and Native Land. His wife is an enthusiastic worker in the ranks of the W. C. T. U., being superintendent of their hospital work in the Third District. We are glad to furnish a cut of Dr. Brodfuehrer on our first page.

CHRISTIAN CHIVALRY.

PRESIDENT C. A. BLANCHARD.

"Christian chivalry was never known until the Christ was paramount in the earth. Templar knighthood had its birth at the foot of the cross. In tracing the footprints of this King of Eternity, pilgrims have found the pattern of all true, valiant and knightly life. From his cross we date anew the history of humanity. The ethics of templar knighthood are sacrifice and consecration to the service of God and man. The melody of the cross which was attuned to human cries and petitions was taken up by the valiant knights on the Jerusalem roads, and has been repeated by templar knighthood ever since. Following the example of the chivalry "Of the Man of Galilee," Masonry rests upon an everlasting foundation. Lives thus directed, going to the foot of some Calvary, hearts are bathed in love and gratitude; frequenting the vale of retirement, lives are made full of calm resolution; going to the hill of some Olivet and weeping over some wicked Jerusalem, hearts are made to weep with His. Thus templarism bears all the tokens of the One over whose shrine the angels sang carols nineteen hundred years ago, and whose footsteps made the earth tremble from Calvary's brow to the remotest island of the sea."

The above quotation is from an address made by Dr. Jas. S. Montgomery, Grand Prelate of the Grand Commandery of Ohio Knights Templar in St. Paul's M. E. Church, Toledo, Ohio. It was on the occasion of the dedication of a testimonial window from Toledo Commandery to him as pastor of the church. It is a fair sample of the bombastic, muddled thinking of the men who have been filled up with the idolatries of lodgism. Knights Templar are men of all sorts, very few of them members of Christian churches, many of them drunkards, profane swearers and Sabbath breakers. On the occasions of their conclaves, places of infamous resort are crowded with men in the uniforms of the Commanderies. That was true in Chicago and in Pittsburg; no doubt in other places, but of these two we have knowledge. This

minister who gets his bread from the Christian Church, tells a large audience that Jesus Christ, the humble carpenter of Nazareth, whose seamless robe was gambled for at the foot of the cross, is the example of these lodge men who put on their uniforms, their feathered hats, their swords and go swaggering about the country on Sabbath-breaking trains, which carry car loads of wine.

It is not strange that our Christian churches are in the deplorable condition in which they are at present, when men are permitted to occupy their pulpits and at the same time hold fellowship with such abominations. There is scarcely a principle of the Christian religion which freemasonry does not explicitly contradict; in its vain and foolish ceremonies, in its blood-thirsty, murderous oaths, in its grandiloquent titles, in its partial chastity, honesty and benevolence, in its implied rebellion against lawful civil authority, in its antagonism to the interest of the home, in all its constitution and workings, it is the antipode and antagonist of Christianity. In the churches of our day of all denominations, unitarianism and universalism are becoming fairly rampant. Men are drawing salaries from these churches, professing to teach the faith of the Bible and then unsettling the belief of the people in the inspiration of the Bible, the divinity of the Lord Jesus Christ, the necessity of a sacrifice for sin, and the eternal punishment of the lost.

They cannot get support from unitarian, universalist, spiritualistic, and ethical societies, so they remain in orthodox pulpits and preach their heresies at the expense of people who believe the truth. When, once in a while they are called to account, they whine and cry "religious persecution," "odium theologicum," etc. It is probable that most of these preachers do not know where the doctrines which they are preaching came from, but these doctrines are the doctrines of lodgism, they are taught in every secret society in the land to-day, and the result is a decay of faith and a progress of materialism which are simply frightful to contemplate. Persons who wish the churches to be true and the ministry to be sincere Christians ought to antagonize with all their power the lodge systems which are corrupting and destroying both.

Wheaton, Ill.

THE PRINCIPLE OF CONCEALMENT.

REV. H. H. HINMAN.

The impulse that leads to concealment is common to both man and the brute creation. It is relatively strongest in beasts of prey. Herbivorous animals possess it in a smaller degree, the cat, the fox, the snake and the opossum are examples of an instinctive secrecy as used both in aggression and defense. In barbarous life this faculty is most largely developed as it is most constantly exercised. To steal upon his victim and destroy him, to elude pursuit, to hide all traces of his crime and to endure without sign of pain any torture that men can inflict, are the glory of the savage. He greatly excels his civilized brother in all arts of concealment. Just as men advance in true Christian enlightenment the occasions for concealment steadily diminish. Privacies there will always be; we have not yet outgrown the necessity of curtains, locks and bars, but our homes are largely open to the public eye; frankness, simplicity and transparency of character are more and more the characteristics, not simply of Christianity, but of Christian civilization. The glory of the apostles of our Lord was that in "simplicity and godly sincerity we had our conversation with those that believe." II. Corinthians 2: 12. He who took a little child and said, "Of such are the kingdom of heaven," manifested a life of most perfect transparency. He alone of all men could truly say, "In secret have I said nothing."

In that still surviving relic of savagery, the military system and the spirit and practice of war, we find the most marked characteristic of the principle of concealment. An army is a secret society on a large scale. In all war, the most important condition of success is the most careful strategy. This has indeed been called the Soul of War. All plans and operations must be carefully concealed, not only from the enemy, but from the rank and file who are to execute

them. Strategy is but another name for concealment and deception. The greatest warriors have been the greatest strategists—the men most skillful in the barbarism of lying. The declaration of war may be open, but all of its operations are the concealed counsels of the commanding officers. A conspiracy is a secret combination having for its object some purpose not easy of accomplishment by open methods. Is it perhaps too much to say that every secret society is a conspiracy, but certainly it is true that every conspiracy is a secret society. The methods are the same, and it is against these methods that the moral sense of mankind makes its protest.

We gain a fuller conception of the nature of secret methods by contrast with God's plans; for "God is light, and in him there is no darkness at all. "If we say we have fellowship with him and walk in darkness we lie and do not tell the truth." Jesus said to his disciples: "Ye are the light of the world, a city set on a hill cannot be hid, neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine among men that they may see your good works and glorify your Father that is in heaven." "He that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God." The folly of secret methods for the accomplishment of wise purposes is seen in his further admonition, "Beware of the leaven of the Pharisees, which is hypocrisy, for that there is nothing covered that shall not be revealed, and hid that shall not be made manifest; therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear closets shall be proclaimed on the house-tops." The last commandment that he gave before he ascended was, "Go ye into all the world and proclaim these glad tidings to every creature." A condition of our salvation is that we proclaim to others the blessed truth that we have learned. In this, Christianity is in marked contrast with organized secrecy. "For with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation." If such is the nature and tendency of concealment, it follows that, other things being equal, the lower the status of moral development, the more numerous and influential will be the secret organizations. This was made abundantly evident in the prevalence of the Ancient Mysteries and their intimate association with pagan worship.

Oberlin, Ohio.

THE LODGE AND CHURCH.

A friend sends us a report of a good point made by Bro. P. B. Williams in one of his lectures. He said: "The candidate for initiation into a secret lodge is promised that there was nothing in the initiation or obligation that he was about to take that would in any way conflict with his relation to the church. Yet there is nothing conflicts with the church today more than secret societies. Nearly everywhere I go, I meet Masonic preachers, and Odd Fellow preachers, and K. of P. preachers, who say to me: 'Brother Williams, the lodges are draining my church.' They say that everywhere, and it is a fact that the lodges are draining the churches of the land. Ex-Gov. John P. St. John spoke to a New England congregation of eight hundred. Seven hundred and eighty-seven were men and thirteen women. It was in the penitentiary. The next night he attended a prayer meeting in one of the most popular churches of that city, and there were forty-seven present. Forty were women and seven were men. If he had attended the Masonic lodge the next night he would have found all men there, but he renounced Freemasonry years ago, and he would not be found in a Masonic lodge. That shows where the men are—they are in the lodges, as a rule. It is a fact that seven-tenths of the church work is carried on by the women. It will be in that ratio, I judge, on the other shore. The little girl had heard her pastor preach from the text, 'They neither marry nor are given in marriage,' and when the family reached home one member asked, 'Did not our pastor say that in heaven they neither marry nor are given in marriage?' and the little one spoke up and said, 'Of torse they don't marry in heaven, for there would not be men enough to go around.' The men

will be in the Grand Lodge above, to be sure.

"One of the severest rebukes I have heard given to the Odd Fellows was given a few years ago by an M. E. pastor. He was holding a revival, but could not turn a wheel; the spirit did not seem to be present and the work stopped abruptly. At last, one night he said: 'I know what the matter is; there are too many men here who are depending upon their three links to take them to heaven. Next Tuesday night is your lodge night meeting in this town, and everyone of you who are members of that lodge and members of this church will be found in the lodge room in preference to this church.' The minister was a three-link man himself, and don't you suppose he knew what he was talking about? I could not illustrate the relation of the secret lodge system to the church any better than to take the case of the crocodile and the little ermine down in Florida. This little animal would have no more effect upon the tough hide of the crocodile than boiled peas would have on Gibraltar, but he waits until the crocodile opens his mouth, and then he jumps down his throat and eats out its vitals; and that is what the secret lodge system is doing and has been doing to the churches of our land. The lodge has pounced down the throat of the church and is eating out its vitals. I mean that the spiritual life blood of the church is being sapped by its secret lodge relation, and this is too plain to deny. They have actually gone so far as to introduce a new plan of salvation in the churches. The modern plan is that all you have to do is to hold up your hand and join the church and you are a Christian; or sign a postal card and join the church and you are a Christian. That is the method of many of the churches of to-day, and you know it. I say, shame on such methods, for it is filling the churches of our land with unsaved men and women, whose hearts are wicked, and whose minds are carnal, and we are told that the carnal mind is enmity against God. These carnally minded church members are making their demands upon the church, and as a result, grab sack parties and ice cream socials and church fairs are used to raise money for church uses, but I say to you that God's plan is direct giving; giving, expecting to receive nothing again, and money that has to be wrenched out of people by ice cream or cake or pie, or wax dolls or jim cracks of any kind, God does not want and he cannot use it to His glory. I say that fearlessly. Something does conflict, then, with the church, and I charge it to the secret lodges."

Our Symposium.

W. C. T. U. AND SECRET SOCIETIES.

IMPORTANCE OF THE QUESTION.

MRS. NORA E. KELLOGG.

"What has the W. C. T. U. to do with secret societies?" The question was asked in a crowded convention near the close of a four days' session, and the President, with a weary smile and a gesture all her own, said: "I don't know; I never went in to see." The question, with its associations, has returned vividly to mind until an answer must be given. Two classes of women need the reply. Those who have been snared into the little side secret orders and who cling to them for the sake of the tinsel and glitter, the social hour and the semblance of power with which the officers are clothed for a brief time, and, no less, the multitude of earnest workers in the Master's vineyard who have "never been in to see," who are inclined to think there is no relation whatever, any more than what baby shall have for breakfast has to do with the question in regard to the management of the Philippine Islands.

Every Christian woman, whether a member of the Woman's Christian Temperance Union or not, ought to inform herself in regard to secret societies so far as to know why they exist, and their general effect upon those connected with them, and on society at large. It would be as impossible to ascertain the exact number of secret societies now existing as to count a swarm of bees as it issued from the hive. They are legion, and even the most cruel and wicked of them, so far as they give publicity to their plans and objects, claim to be benevolent and useful. In the year 1890 there were 1,088

lodges in the city of Chicago alone. The number has, of course, been greatly augmented in the last decade, and from statistics given it may be easily shown that hundreds of millions of dollars are annually swallowed up by secret lodges in this and other countries. The wives and mothers and teachers of the rising generation ought to understand the meaning of this dark movement and to have an idea as to what is accomplished by this enormous outlay of money.

But what has the W. C. T. U. to do with secret societies? What has that swift overland train, heavily freighted with human lives, to do with the frowning cliffs, which stand like giant sentinels to guard the entrance to yonder canyon? Nothing. The engineer, with his hand on the throttle valve, merely notices them as if they were milestones to mark the way. The conductor sees in them only monuments of the labor of the pioneers, who, by skillful engineering, overcame every difficulty of mountain, river and chasm and laid the track bed in this mountain gorge; while to the traveler seated in the luxurious palace car these huge overhanging masses of earth seem to be God's handiwork, adding beauty and sublimity to the wild scenery of which they form a part. But a change has come. The engineer looks for the accustomed way mark, and it is gone He looks again and hastily puts on the brake and reverses his engine as he realizes that the avalanche has fallen and thousands of tons of debris bar his progress!

The enemy had come in like a flood. The cry of hungry children and the dumb agony of wives, worse than widowed, of mothers, worse than childless, by reason of the liquor traffic, had gone up to heaven, and the spirit of the Lord lifted up this standard against him. To-day the secret lodge, which at the first almost seemed to be entirely distinct and aside from the Woman's Christian Temperance Union, lies athwart our path and antagonizes every effort which we make for God and home and good government.

The Masonic lodge, which is recognized as in some sense the mother and type of the lesser orders, expresses its estimate of woman in the following oath: "Furthermore, I promise and swear that I will not be present at or assist in the initiating, passing or raising of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such." But some one will say the Eastern Star reverses all this. The Eastern Star, however, is not Masonry; it is merely a blind; another work of darkness invented by men, composed of women, but to which men have access. One boast of Freemasonry is that it never changes; and to-day all over the world this oath is administered in which women are classed with children, men who have outlived their mental strength, atheists, madmen and fools. Oddfellowship, and even the temperance orders, so-called, at first were closed to women. It was not until Christ had given her a strength and dignity which these dark orders could neither rival nor withstand, that Satan, seeing the power that would be put forth by her against these secret strongholds, started these women's lodges to lure her in and degrade her.

The W. C. T. U. is not only a woman's society; it is professedly Christian. How, then, do secret societies stand in relation to Christ and Christianity? Jesus claims to be the only door of hope for lost men. An adhering Mason aims, "by a uniform tenor of virtuous conduct," to receive, when his alloted course of life has passed, the inappreciable reward from his Celestial Grand Master, of "Well done, thou good and faithful servant." (Mackey's Lex., pages 450, 451.) Excepting a very few secret societies of recent date every lodge has its altar, its religious creed and its offer of salvation after death, either expressed or clearly implied. The candidate for admission to the Masonic lodge is asked first: "Do you believe in God?" The same faith is required of one entering a Good Templar's lodge; and the burial services, in which Masons are assured that their departed brother is gone to the "Grand Lodge above," and the Woodman bids farewell to his brother until they shall meet again in that bright land where flowers never fade and the trees are always green; these teach a way of salvation through lodge practices which is false; and since Christ is the only way of salvation, "neither is there salvation in any other," the lodge faith is anti-

Christian and eternally fatal to everyone who accepts it.

But the W. C. T. U. is especially devoted to temperance work. What, then, is the record of secret societies in regard to temperance? The practice of representative assemblies of secret orders is notorious. When the great Masonic conclave met in Chicago every saloon in the city was decorated as a token of welcome, and one of the city dailies stated that a larger demand was made on the Milwaukee and other breweries in preparation for that event than had ever been made before. In Boston, Denver and other cities where these conclaves have been held the amount of liquor consumed has always occasioned comment. When the Grand Army met in Columbus, Ohio, recently the carousing was disgraceful. The delegation from California took with them to that meeting 40,000 bottles of wine. But bad as their example is, a worse feature of the case is that by oath every member of the Masonic order is bound to screen his saloon-keeping brother from justice for every infringement of the law, except in case of murder or treason. The result is, since sheriff, judge, or juryman, or all three, frequently belong to the lodge, "justice is turned away backward," while many a home to-day mourns the loss of husband, son or brother who began a downward course in a secret society from which he never turned back. Nor does the record of the secret temperance orders help the case. The late Hon. Neal Dow said in his address before the National W. C. T. U. convention in October, 1888: "I belong to a good many temperance organizations: I belong to the Good Templars, and, in fact, practically we do not do very much: that is to say, we do not vote that way. * * * Politicians are not afraid of us."

Miss Frances E. Willard, in a letter to the late Mrs. President J. Blanchard, said: "We hope that what little secrecy there is in the temperance orders will soon be removed." And in two of her annual addresses she mentioned secret societies as inimical to our cause. But it is urged there are good men in these societies. True, too true! And there are good men, a multitude of them, who dare not vote against the liquor business. Take all good men out of secret societies and let all good men vote right and the lodge and saloon would go to their own place. The good, but mistaken, men and women in secret societies are, like Lot in Sodom, all that hinders their doom! Once more, the W. C. T. U. seeks to unite all Christians in support of good and against evil. But secret societies promote distrust and estrangement by pledging those who have common interest to secrecy from each other. "He that doeth truth cometh to the light." Is this true? How do men go to work who wish to build a church, to repair roads or improve the city in any way. How does the church work? How do missionary societies work? "He that doeth evil hateth the light." Is this true? Do the police of our cities go to the daily papers to find what robberies are contemplated, what murders are being planned, what plots are being made against good government? Does the procurer for those dark places which thrive with liquor saloons, go to his intended victim and say to her, "Come with me and I will take you to the door of hell and shut you in forever?" No! Jesus was and is the truth, and this word is true, "He that doeth evil hateth the light, neither cometh to the light lest his deeds should be made manifest."

All very true, some good woman says; "but we cannot afford to identify ourselves with that cause just now." "When I have a convenient season I will call for thee," said Felix, and he "left Paul bound."

"Once to every man and nation comes
the moment to decide,
In the strife of truth with falsehood, for
the good or evil side:
Some great cause, God's new Messiah,
offering each the bloom or blight,
Parts the goats upon the left hand, and
the sheep upon the right.
And the choice goes by forever 'twixt
that darkness and that light."

The liquor business, during the civil war of 1861-5, took refuge behind the school interests and the patriotic feelings of the people and generously (?) offered to fill the government's depleted treasury. Men knew not what they did when in their extremity they seized the proffered help; but when the war cloud lifted they

found themselves bound before this mightier foe that had entrenched itself in the very treasury of the United States. A voice came to the Christian women of our land: "The Master is come and calleth for thee;" and flinging to the winds their fears they went forth under the guidance of God's Holy Spirit, and all that has been accomplished by the W. C. T. U. not in our country only, but in the world is the result. The work that he thus began God is still carrying on. The Prohibition party, anti-saloon leagues, young people's Christian temperance unions, and other societies that might be named, are joining the ranks, and to the eye of faith the downfall of the liquor traffic seems near. But what shall the Christian women do now? Shall we settle down to worship the memory of Miss Willard and spend our time recounting what she and the brave women of 1873 did? Shall we spend our energies raising money to carry on the society which was the result of the then present need? Shall we earn for ourselves the curse, the bitter curse of Meroz, "because they came not to the help of the Lord, to the help of the Lord against the mighty?" or shall the W. C. T. U. of to-day take up the truth that is now crushed? Shall it espouse the cause of Christ against the false religions of the world as they are being practiced in secret lodges and by losing its life for Christ's sake, who "ever spake openly to the world," and who left this charge, "If any man serve me, let him follow me"—find new life and energy and the blessedness, "the spirit of glory and of God," which rest upon those who suffer reproach for Christ?

Wheaton, Ill.

"Why could not we cast him out?" The church to-day might cast out the demon of the rum and the opium traffic, of gambling, prize fights and adultery, of Sabbath-breaking, race wars and labor troubles, if she had faith. The faith that removed the Allegheny Mountains and the Alps by tunneling them can remove Mohammedanism, heathenism, Romanism, Jesuitry and the secret lodge by the spirit through the truth.—Rev. J. M. Foster.

WANTED—THE WOMAN WHO THINKS.

ELIZABETH E. FLAGG.

If there is one thing in the round of human inconsistencies that more than another fills me with astonishment it is when I hear a White Ribbon woman say she "has no interest in the subject of secret societies," pro or con. I feel like saying, My dear madam, what a pity that wise old heathen of pre-Christian times who said, "I am a man and therefore nothing is alien to me that concerns man," could not read you a lesson—you who stand under the white electric light of our modern civilization which, is this very day fulfilling the word of prophecy by "searching out every secret thing, whether it be good or whether it be evil." And you are not especially "concerned!" Here are the lodges, with their millions of members, taking in every free white male over twenty-one. Aside from the influence which must go out from them, making either for or against your cause, they hold the balance of power as votes. It is not of immense importance whether they are building up what you are trying to pull down, or pulling down what you are trying to build up? Not concerned to know whether the lodge is or is not of the seed of the serpent, to be taken to your bosom and warmed by your smiles or warred against with the vigilance of a never-ceasing enmity?

In my own State—I know not how it is in others—no saloon can be established within four hundred feet of a church. And it is the church, not the saloon, which insists on this line of separation; but when did the lodge ever ask the law to step in with a four-hundred-foot pole to make the saloon keep its distance? You try to put out these baleful fires of Moloch burning at every street corner, and wonder that they only blaze higher and hotter. You are not "concerned" to step behind the scenes and see how the secret lodges of our land are all the while pouring oil on the flames.

Even on the low and selfish personal plane it is amazing that the average White-Ribboner should be content to remain ignorant of and consequently indifferent to this question, which really

touches her from the standpoint of her own individual life, far more closely and more vitally than the saloon. The chance that she has a father, a husband or a brother in some secret society is at least a score against one that he is even a moderate drinker. Where she has one friend or acquaintance who frequents the saloon she has dozens that frequent the lodge.

But it is the glory of the W. C. T. U. that it has taken on its shoulders the sorrows and wrongs, not of themselves, not of their own land, but the whole wide world. In theory, at least, through the forty different departments of W. C. T. U. work, every White-Ribboner says most emphatically, "I am a woman, and nothing is alien to me that concerns humanity." The amazing inconsistency is when in practice she denies this, and says of this whole tremendous system of secret false worships that is nightly training graduates for the saloon, "I am not concerned therein."

But though I thus speak, beloved, well do I know that of all women on earth, there are none who, taken in the mass, can show that sixth sense which can scent a moral evil afar off, so highly developed as the W. C. T. U. This is the gift that even in the Garden of Eden neutralized the curse of Eve's bitter heritage. And because the White-Ribboners have for a quarter of a century been training this fine intuitive sense that discerns between good and evil, to its highest point of delicate acuteness, in no organization of women is there to be found a more enlightened perception of the evils wrought by secretism on the church, the state and the family, or a more uncompromising opposition thereto. Said Napoleon, speaking of Madame de Stael, "This woman teaches people to think who never thought before, or who had forgotten how to think."

With all the cohorts of France at his back, one plain little woman had power to terrorize this imperial despot to whom "a thousand swords were less alarming than one fan." By all the dazzle of his military glory, the beat of war drums and scream of his eagles at Jena and Austerlitz, he had tried to keep the people from thinking. And she undid his work. That was the unforgivable thing. She made them think. So the autocrats of the secret empire try with grand parades and flying banners, with music and banquet and dance, to keep the people from thinking. And they have succeeded too well. But it was to teach the people to think that God raised up the W. C. T. U. The woman who is "not concerned" to know whether the lodge is good or evil, whether it helps or hinders humanity in its upward march, ought to tear the white ribbon from her breast, for that stands for no hoodwink over the eyes of social glasses and conventionalities, but the clear vision of a seeress—of the woman who thinks herself and makes other people think.

Refused the ballot, one weapon is still yours, the mightiest, the most august force that is in the world to-day—that of thought. If the people don't think it is yours to make them think; if they have let demagogues and a venal press do their thinking for them till they have forgotten how, it is yours to teach them that most important of the "lost arts." If they don't see the hidden wires by which saloon and lodge play into each other's hands, it is yours with your anointed vision to make them see.

More than Napoleon hated and feared Madame de Stael do the Napoleons of the lodge and the saloon hate and fear the woman who thinks. To them she is more terrible than an army with banners, for thought is not Mauser rifles nor Gatling guns. It is dynamite. Well may they beware of that woman. She has her hand on the button. She is teaching people to think. Well may they dread, not their Waterloo, but their Armageddon.

28 Rockland street, Roxbury, Mass.

MARRIAGE RELATION PERVERTED.

The excellent address of Mrs. Sadie B. Noffsinger before the Johnstown, Pa., convention, Feb. 28, was published in full in the Gospel Messenger of March 18. The address showed how the lodge defied Almighty God in the institution of the marriage relation. The following is the larger part of this address:

"I like to think of marriage as a union after the similitude of the Godhead. The comparison carries with it the thought of co-operation. Very beautifully Christ

expressed this relationship in the significant words: "I in thee and thou in me." A oneness of spirit,—this is the characteristic of the Godhead. Evidently such is the 'likeness' referred to in the language: 'In his own image created he them.' Only a little lower than the angels; and in this divine equipment they were given their mission: to populate the world and subdue it. A mission dependent altogether upon a partnership of the sexes,—a partnership without which there could be no human interests, because there could be no human life. Therefore, whatever interferes with this most sacred of human relations must necessarily be a force abortive, violent, and condemned of God.

"It is a fact that the lodge is a bridgeless abyss between the husband and the wife,—an abyss which she, in her helplessness, cannot cross to him, and which he, because of his sworn allegiance to an institution which brands woman an outcast beyond its pale, dare not cross again to her. He chooses the companionship of godless men rather than the companionship of his wife, than whom there could be none closer; their purpose is no longer one purpose, their interest one interest. The image of God has been trodden under foot, and in the highest and broadest sense they have ceased to be one flesh. Truly, there is a forsaking which sleeps upon the same couch and eats at the same table. That husband may accompany his wife upon the street, he may purchase her calico or her silk, perchance, but if he be a true lodgeman he can not be a true husband; and though they keep step literally, his heart is far from her.

"Therefore the lodge system is an abortive system, because it makes liars of men and wrecks of women. First, because it makes liars of men. Every man who appreciates the solemnity of the marriage ritual, 'Forsaking all others and cleaving unto her until death do us part,' knows truly that when he takes upon himself the obligations of Freemasonry, that vow is made null and void from that day forth and forevermore. No man can be true and faithful to his wife while his heart is closed against her; and the grossest insult that any man can thrust upon his wife is to openly deny to her that joy of sympathy and comradeship, without which marriage is a mockery and a thralldom. Therefore every husband who enters the lodge institution must learn to be untrue to the purest and the best instinct within the heart of man; and he who knowingly perjures himself in the marriage vow, not only learns to be untrue, but is a liar from the beginning. I repeat, for I feel that the statement is worthy of repetition, that any man who has taken upon himself the vow of secrecy, and without renouncing it stands at God's holy altar and vows to be true and faithful until death to the woman who gives her life into his keeping, is a perjurer and not worthy of honest woman's love.

"Second, it makes wrecks of women. Woman is so constituted that she must love some one, and if by reason of neglect and lack of sympathy, or because her husband's heart is continually locked against her, she also learn,—learn to unlove,—there are many open hearts for her to flee to. I do not say that this is right, nor do I offer any plea for such, because we know the love of Christ is able to deliver all who put their trust in him. I only state it as a sad, existing fact, and you know it to be such. Thus it only remains to be seen which is the stronger element—the divine or human love—within the heart of that unfortunate woman between whom and her husband the bond of confidence and sympathy has been ruptured by the lodge system or any other agency of evil.

"Then these women's clubs, those centers of the universal scorn of man—and I would to God that they might speedily be blotted out—I ask of you whence they come? If I may give one lady's definition as an answer, they were organized in order that the women might get even with the men. Antagonistic spirit which anon makes war between the sexes! Was this God's purpose when he said: 'Let us make man in our own image?' Oh, wrecks of women! Oh, legions of unfaithful men! ye are not what your God intended you to be.

"A force most violent it is because it is a force decidedly unnatural. The natural tendency of the sexes, laying aside the shackles of custom and corrupt teaching, is affinity of action in whatever concerns the human race. The natural ten-

dency of the lodge—and neither custom nor teaching has changed its aspect to any great respect—is a separation of the sexes, a most destructive element against all laws of affinity. 'Not, however, concerning vital points,' some lodgeman hastens to explain; and even argues that the vow of secrecy which bars the husband from the wife really means little after all,—nothing, whatever, for her to fret herself about. If this be true, if after years of accusations from reformers and expounders, the lodge's stronghold is not on vital points; if it indeed be so that all the 'business' of those late hours away from home are of no consequence whatever; if, beyond a doubt, and as sum total, the secret workings of the lodge are so trifling as not at all to concern the careful thought of woman, whom God created to be man's helpmeet in the mission of life,—in the name of reason I appeal to you: Why do men allow an institution so frivolous and unworthy to stand an insurmountable and fatal barrier between them and their wives?

"Yet the barrier stands, and this fact brings us to the conclusive argument that it is condemned of God. It is condemned of him, if for no other reason, because it defies him in the institution of the marriage relation. I say if for no other, yet there are many reasons, conspicuous among which is that we are not to yoke ourselves with unbelievers; such, for instance, as the Jew who denies Christ as the Savior of the world, and the heathen who knows not God at all. We are to have no fellowship with the unfruitful works of darkness. And you know that walking after the lusts of the world has ever been regarded by God as spiritual adultery. If this significant language applies to the lodge, whose secret workings certainly are so completely under the bushel as, at least, not to be worthy of the similitude, 'a city on a hill,' or as a parallel to the works of him who is light and in whom there is no darkness at all, —I say if this language applies to the lodge, then what a plight we would find our worshipful masters and honorable lodgemen in! I do not say, in so many words, that they return from the lodge sessions, to the embrace of their wives, adulterers. I only ask them, in grave earnestness, to read Psa. 50: 16-19; Hosea 7: 4; Psa. 73: 27; Ezek. 43: 7-9; Hos. 5: 3, and 6: 10. Christ, our pattern and guide in all things, has positively declared: 'In secret have I said nothing.' No man hides his light under a bushel. If there were any light or benevolence in the lodge, it would not only illuminate and benefit a few chosen ones, who pay well for the blessing in dollars and cents, but would shine out to all men and keep them far from the reproachful condemnation: 'Men love darkness rather than light, because their deeds are evil.'

"But lest I digress from my given topic, I will come close to the point by resuming the argument that the lodge defies Almighty God. It defies him in the institution of the marriage relation. If you thing this language rather strong, or require proof for it, I will again refer you to the definition of marriage in the beginning,—a co-operation of the sexes in all that concerns mankind. As the sexes must co-operate in the issuing of human life, even so, in order to meet the design of God, they must co-operate in the arrangement of human destiny. Because the command given to the wedded twain in the garden of Eden was not only to populate the world, but to subdue it as well, neither was the work given to the man alone, nor to the woman alone; but to both as helpers. Even so, for they had been created in the image of the Godhead: 'That all men,' says Christ, 'should honor the Son, even as they honor the Father;' and he further declares that 'he that honoreth not the Son, honoreth not the Father.' From this emphatic language we infer that the kinship of the Godhead is closely allied; and if marriage is a symbol of the Godhead, the lodge certainly brings one member of that institution into sad dishonor and world-wide disrepute, in that it brands the wife as ineligible to membership, thereby honoring the husband, whereas God created them in all ways equal. Therefore it defies him in his design of co-operation, and thereby condemns itself.

"Plainer proof could not be desired as to the iniquity of the lodge in itself; and it might well settle the question of its being an instrument of righteousness whereby the world may be subdued. It is a circumstance pregnant with marked ill-boding, when a man in any cause

places himself in that attitude wherein his legal partner or 'helpmeet' dare not come in touch with him. Thus does the lodge write its history in its own actions; and that history is opposition to the God of heaven and earth.

"Yet, though God hath long been grieved, he is a long-suffering God, slow to anger and plenteous in mercy. Therefore, to our friends, the lodgemen, we would say: Even though it be a shame to so much as mention the things which have been done in secret, in the language of Paul it were well to 'forget the things which are behind and press forward toward the mark of our high calling in Christ Jesus.' Let us acknowledge God as an all-wise being who understood his purpose in creating us; let us renounce the decrees of custom, and with unblemished conscience become converted to the orthodox doctrine of co-operation; let us take God at his word, and believe that, after all, marriage is our mission, and that through marriage alone we can subdue the world.

"With due honor and great gladness, receive your helpmeet, my brethren, even as Adam did; and because of your inborn love for her resolve that she shall no longer be a subordinate,—no longer a kitchen attachment, after the manner of the Rebekahs, but declare that henceforth shall her name be woman. She was created your equal and your helpmeet,—bone of your bone and flesh of your flesh. 'Whatsoever, therefore, God hath joined together, let not man put asunder.'"

ANTI-SECRECY SHOULD BE A DEPARTMENT OF W. C. T. U. WORK.

The Woman's Christian Temperance Union is recognized in every civilized land as a mighty power against evil. Its leaders were called of God, and though they have sometimes failed to see as clearly as they might, the best way of working, and have been severely criticised by some for lack of business judgment, they were impelled to work for God, and He has used the organization to accomplish great things for the upbuilding of all that is best "in the home, in the government, and in the nation." Their object, at first, was to suppress the manufacture and sale of intoxicating liquors and the use of tobacco, and to reform drunkards. Very soon, however, it was found that they must go deeper and deal with the fountains of vice, such as ignorance, heredity, social impurity, and corrupt government. One by one departments of work were organized, as occasion demanded for each fundamental evil, until Frances Willard could truly say: "To help forward the coming of Christ into all departments of life is, in its last analysis, the purpose and aim of the W. C. T. U."

One of the greatest fountains of evil in our times has seemed to escape the watchful notice of this guardian of the welfare of humanity for Christ's sake. Indeed, while it has been nobly working to stop other fountains, this one has been growing, and now menaces the Christian citizenship of our grand republic, with ruin. Secret orders are the strongest ally of the liquor traffic and kindred evils at the present time in all nations. Good men are forced by their oaths to shield the bad in all kinds of harmful business, and to aid plans, often treasonable, for exalting wicked men to positions of power and trust.

Should not, then, the "devout and honorable women" of the W. C. T. U. organize a department for the education of the young and old concerning the un-Christian and un-American influence of these orders? We believe that they must, or see the organization become weak and useless. Such a step would be just in line with their past good record, and with their prayerful, loving, Christian work, and with the "everlasting strength" of God, they might soon free our land from impending doom. It is true that these orders shamefully burlesque the Holy Scriptures in many of their ceremonies and practice false religion, which blinds men to the truth, keeping them from Christ and His church. In this way they rob the cause of humanity of thousands of dollars annually, which they spend for costly regalia, imposing scenes of public display, or in more private rioting and drunkenness, and other evils which the W. C. T. U. is striving to abolish. Frances Willard said: "Our W. C. T. U. is sure to fit us for the duties of patriots." Is it not the duty of patriots in our noble

republic to promote good and trample evil in the dust? Must they not secure an equal chance for every citizen to win honorable position and honest wealth and protection for all? The secret orders destroy all such possibility, by shielding criminals, and by showing favoritism to their members, while they admit a comparatively small part and the least needy of our population to their orders. It seems that the hour has come when the Woman's Christian Temperance Union should attain their "one steadfast aim, even the regnancy of Christ; in fact, in the hearts of men." (Frances Willard.) There is but one way by which we may attain this unspeakably blessed aim and that is by abiding in Christ, and unfalteringly, step by step, going forward as he commands, leaving results with him. Mrs. C. B. Kennedy.

Wheaton, Ill.

ALLIED TO ALL TRUE REFORMS.

The word to be emphasized in the Woman's Christian Temperance Union is the word Christian; and this organization stands related closely to every other reform movement that has for its purpose the uplifting of humanity and bringing the world nearer to Christ. "All true reforms," wrote John Milton, "are born of God and look small in the eyes of the world, because so far from it, but large in the eyes of God, because so near to Him." In the century in which we live the anti-slavery reformers suffered persecution, which, as we look back upon it, seems almost incredible to have occurred in Christian civilization; but as a result three million slaves received their freedom. But even this event, the greatest recorded on the pages of Amrican history, did not usher in the millennium.

When the final shout of victory shall ring out over the land, a pean of praise will reach it from the Woman's Christian Temperance Union over the abolition of the liquor traffic; even then will we not rejoice in the millennial glory, but when all reforms realize the fulfillment of their hopes, then will the Christ come. So I repeat the Woman's Christian Temperance Union is closely allied to all true reforms, and must at length see eye to eye on all the great questions of the day, social and religious.

One of the greatest hindrances to our work is the complicity of so many of our members with lodges and clubs, which are only worldly in their object and purpose. The admonition, "come out from among them and be ye separate," falls on ears made dull and heavy by the ceaseless din of the world. To the "club and lodge woman" the call for work in the W. C. T. U. comes last, and then she may respond, if not too much exhausted with banqueting and card-parties. When I write these words I think of the days of our "small things" in the hamlet of Hillsboro, Ohio; of the godly women as they knelt in the sawdust of the saloon and poured out their hearts to God. Can we imagine one of those saints belonging to the Eastern Star, the Rebekahs, the Maccabees, or Royal Neighbors?

How largely, think you, do the secret organizations affect our legislation in our efforts to enforce laws in W. C. T. U. work? Has it ever occurred to you that we have another force beside the two old parties, and which is in alliance with them, to which is due the defeat of any bill that may in any way affect directly or indirectly the stronghold of the saloon power? I heard a mother say to her son, as together they stood by the casket that contained the loved form of the husband and father: "My son, I look forward to the day when you will be old enough to join the lodge your father belonged to." Misguided mother, to wish her son, because of an insurance, and the display of a lodge funeral finally, to belong to an organization which has for its fundamental basis simply fraternity; and what does such fraternity mean? Too often it means a fraternity where a young man takes his first drink, which arouses a latent appetite that brings sorrow and heartaches to his mother; and which blights his manhood and damns his soul. Such is too often the transition and the inevitable ending of fraternity. May God hasten the day when His children will be fully satisfied with the fraternity and fellowship of his father's home and his father's household.

Mrs. Darling Hall.

Aurora, Ill.

LODGE OVERTHROWS OUR WORK.

Mrs. Jennie L. Fulton, of Idana, Clay County, Kan., who is a W. C. T. U. superintendent of Christian Citizenship, writes: "For God and Home and Native Land is our motto. The W. C. T. U. stands for the protection of the home. This fact is sufficient to require us to know the nature and effect which the lodge has upon our husbands and sons, and lead us to examine these institutions with this purpose. Margaret Fuller once wrote: 'No institution can be good which does not tend to improve the individual.' Jesus says: 'By their fruits ye shall know them.' Where is their boasted charity? What help is the lodge to us mentally, morally or spiritually? Echo answers, None. Instead we hear of heart-broken wives and mothers, whose husbands, now filling drunkards' graves, took their first glass of liquor at a Masonic lodge meeting. Is Masonry a good thing tried by this test?

"At a Knight Templar conclave held in Columbus, Ohio, $2,000 was spent for a single supper and ball. It was held in the Park Rink and the belle of the evening was a woman of notorious character. At the Knight Templar Conclave in Pittsburg last season, the saloons held high carnival. Cars of fine wines and liquors were shipped from California, specially for the members, while impurity, feasting and dancing held full sway. The hearts and consciences of Christian people were insulted, while such conduct affected all our sacred instituitons. What is the effect of the lodge upon our church gatherings, Christian Endeavor and Sabbath school? There is no preparation for them by saloonists. These are the things which attract our husbands and brothers away from the home and exert such baneful influences upon them.

"But the lodge affects our citizenship, and we as an organization are working for Christian citizenship. The secret workings of evil men in the lodge overthrow the true end and aims of governments, which should be to protect its citizens; to make and execute just laws and to punish criminals. But this is destroyed by self-seeking, designing men. Why are county commissioners and excise boards so often composed of Masons, standing in such fraternal relations to the rum power, and are sworn on one side to prosecute and on the other to defend? It is a standing fling against us here in Kansas that prohibition doesn't prohibit, and that whisky is sold in many of our large cities. And the official whose duty it is to prevent such violation of the law lifts not a finger.

"A minister was once urging the necessity of prosecuting an atrocious saloon in a certain city, and the lawyer to whom he applied asked: 'Are you not a Mason?' To which the minister replied: "I am.' 'Well,' returned the attorney, 'the keeper of that saloon is a Mason, and you had better let him alone." Nothing more was done, and the saloon went on with its fearful work. In the department of Christian Citizenship a great work is needed. Many do not realize the nature of this 'secret power' at work in our midst. Oh, that our eyes might be opened to see that it is obstructing every reform in the interest of humanity. The anti-secret reform certainly should be made one of the main departments of W. C. T. U. work. I wish you God-speed in every effort to open the eyes of the women of our land to see the magnitude of this evil."

A CALL WITH THE TRUE RING.

Some time ago the New York Voice issued a "Ringing Call" to the churches, urging Christians not to wait for somebody else to move, but let each one "get a move on themselves," and stir up those next to them. It tried to awaken enthusiasm by speaking of "This call in the hands of 40,000 ministers;" "how it echoed of universal activity;" "how the banners were hung out;" "how the echoes were waked;" "letters by the bushel," etc. But the call said nothing about repentance. It did not mention a single wrong to be put away. There are many of us who believe that the church of Rome is the scarlet woman of Revelation, drunken with the blood of the saints; but the ringing call made no mention of her; and our beloved prince of evangelists, D. L. Moody, tells us that he has no time to combat or testify against this monstrous evil and danger. There are very many who believe the

whisky traffic is the gigantic curse of curses, and yet the Voice tells us in its issue of Dec. 10, 1897, that even Mr. Moody is opposed to prohibition and the Prohibition party. Statistics tell us that this nation spends $600,000,000 yearly for tobacco, and one of our W. C. T. U. departments is a systematic warfare against tobacco and narcotics, while the popular Rev. Sam Jones is an habitual smoker and defender of the practice.

There are a large number of us who believe that the whole secret lodge system is wrong; that it is a trick of the devil to destroy the spirituality of the church and get men to climb to heaven some other way than by the way of the cross. Christ said, "No man cometh unto the Father but by me," and yet it is morally certain that the lodges will not have this man Christ Jesus to reign over them, but are yoked together with unbelievers. The papers say there are 4,500 lodges in Chicago. If all the cities have a like proportion, what must the harvest be? Our own little home town of some 400 inhabitants only boasts of thirteen or fourteen of these secret dens of darkness. If all the little towns have a like proportion, whither are we drifting? It is a fact that in most cities a man has hardly any chance to get work if he does not belong to a lodge. "And no man might buy or sell, save he that hath the mark or the name of the beast, or the number of his name." Rev. 13: 17. And yet Sam Jones and countless other preachers have the mark of this beast on their foreheads, and their grip in their right hand. If this "Ringing Call" will set those in high places to purifying themselves, socially, religiously, and politically, it will be well; if not, it is empty sound. Repent and put away evil from among you. Mrs. Cyrus Buell.

Sheridan, Oregon.

AN ENEMY OF THE FAMILY.

I will relate an experience with which I am personally acquainted. Oh, how I wish I was not! A husband was asked to join the Masons, and knowing that his wife was much opposed to the lodge, he concealed from her his intention. But she found his application paper, and pleaded with him not to do so. But she noticed the Masons were often holding private interviews with him. When he went to the lodge, it was the first time in his married life he went out at night without telling his wife where he was going. She begged and entreated him not to go, but her pleadings were of no avail. The Masons would say to him: "Oh, never mind her! She will soon get over it!" But she never did get over it, and never will while he remains in the lodge. He went on and took the third degree. His conduct toward her ever since has been one of deception. Before he joined the lodge he was honest, loving and faithful; no better husband could have been found. Now it seems that a demon has entered that home and destroyed its happiness. The husband is almost an infidel, and tells his wife that it is none of her business what he does. The family has not prospered since he became a Mason, and the wife is suffering untold agony. I do not see how any organization like the W. C. T. U., standing for the protection of the home, can be indifferent to the question of secret societies.

Mrs. Ida Meloy.

Erie, Pa.

THEIR AIMS ALMOST SIMILAR.

I am glad to know that in your next issue you are to show the relation of the W. C. T. U. to the anti-secret work. I think the aims of these two divisions of God's army run very closely together. I cannot see how a true friend of reform can attempt to resist the influence of the saloon without antagonizing the lodge. It is certainly by means of the lodge that the saloon has shielded itself in politics and also escapes its just deserts at the hands of the law.

I do not see how anyone can claim that the lodge in any way aids the temperance reform? But, on the contrary, it is strongly opposed to temperance, and I believe is its greatest enemy. No honest person will doubt this who looks at any community where the lodge spirit prevails.

In a beautiful town in New York State the Free Masons have grown very strong during the past few years. The proprietor of a licensed hotel, who himself stands behind the bar and sells

liquor, is chaplain of the lodge, and I could mention many young men, who, a few years ago, were promising and estimable young men, but are now on the road to ruin—victims of drink and other vices. I believe the lodge is responsible for their ruin and will be held accountable before God for the destruction of many souls. In the same town nearly every store is open on the Sabbath, which used to be a day for religious worship. This is the natural result which follows the introduction of Masonry into any community. As one who is in hearty sympathy with the cause of temperance I bid you God-speed in fighting the lodge.

Margaret B. Russell.

New Alexandria, Pa.

HOW THEY STAND RELATED.

The anti-secret reform does not stand related to our W. C. T. U., so far as adopting it as one of our departments of work, but I think our attitude to that reform is one of sympathy, co-operation and helpfulness—as far as a great number of our individual members are concerned. I do not think we should include this reform as one of our departments, and I am glad for an opportunity to explain why. I wish every member of the W. C. T. U. was even as I am, strong for the anti-secret reform. I believe the "do everything" policy adopted by our organization has created the feeling in many quarters that we are "poaching on their preserves," and has aroused opposition, or caused indifference where we expected sympathy and support. "This one thing I do," I believe to be a good motto, and seems to be adopted by the anti-secret organization with success. However, if our W. C. T. U. ever does enlarge its work, I hope this reform will be the next one included. I am not so afraid of going backward that I would get off the train when it is simply switching to get on the right track. Personally, I do what I advise every W. C. T. U. woman to do —pay for the Cynosure in advance, speak with no uncertain sound whenever an opportunity presents itself, send out anti-secret literature, get as far as may be women on the committees, especially resolutions committees, who will embody these sentiments, and declare our principles. The department of Mothers' Meetings, Heredity, Hygiene and Purity are particularly opportune to impress or interest the mothers along this line. While they are repining at the slaughter of the "Innocents," the college hazing and lodge initiation await them. Rizpah must not relax her vigilance, if she would keep the buzzards and jackals from picking the bones of her sons.

Mrs. H. E. Loveless.

Wheaton, Ill.

THE LODGE AND THE SALOON.

A gentleman with whom I am acquainted as an earnest temperance worker and a reformed man, I learned was a high Mason of thirty-two degrees. I asked of his lodge connection, and he said he had not been for a long time with them. I asked him what was the matter with our temperance prosecutions, if Freemasonry did not have great influence in defeating us? If the judge and the jury and the lawyers are Masons, with the saloonkeeper, what can we do about it? He replied, "You can't do much." He told me that the saloonkeeper was master of the lodge he used to attend, because the saloon interest was ahead of every other among the membership in the lodge.

"I can never forget," he said, "one case as long as I shall live. There was a man who had always been a temperance man, who wanted to join us. He had a pleasant home and maintained it well. Many of us in the lodge were drinking men. When we initiated him, we told him the initiation was not good for anything unless it was wet down. He refused for a long time to join us in this, but finally, by persuasion and jeers, we got him into the saloon near by. That man was made drunk for the first time in his life, and I helped to take him home to his horrified wife. He stuck to his lodge and to his drinking, and soon ran through health and goods. He died, and when he was buried we passed resolutions, taking him to the gates of paradise!

"There was another man who did not drink, and he would not join the lodge with us. He was much opposed to Masonry; but we got the better of him, and got him into a saloon and enticed him

with good company until we got some influence over him. Finally, by coaxing and flattery, and daring him to take the degree, we worked upon his vanity and pride, and got him into the lodge. He was a regular attendant at church, but when he joined us he soon stopped that, and not long after died a drunkard." These are but a few instances which show how these secret orders are fortified by the saloon, and if you would put down the one you must shut up the other.—Mrs. L. H. Plumb.

THE W. C. T. U. SHOULD BE INTERESTED.

To my mind some of the reasons why the W. C. T. U. should be interested in the anti-secret reform are, 1, They are a Christian organization, and the lodge is Christless; 2, They are interested in the building up of Christian character among the men and women of our country, while the great influence of the lodge is to undermine and destroy Christian character. 3, The W. C. T. U. is enlisted for the suppression of the liquor traffic; but this traffic is the stronghold of the lodge. In proof of this we have only to refer to lodge meetings and conclaves, where liquor flows so freely; and to the fact that saloonkeepers, liquor dealers and brewers, together with such men as Lawrence of Boston, the noted wholesale distiller, are prominent in the lodge. 4. The W. C. T. U. are agitating for a better observance of the Sabbath, while the lodge is the great abettor of Sabbath desecration by its funerals, conclaves, parades and picnic excursions on the Lord's Day. 5. The lodge often comes between husband and wife, robbing the wife of her husband's love, fellowship, time and money, and by anti-Christian oaths often administered by ungodly men, binding him in closer relations to his lodge members than to his wife and family.

Mrs. R. A. McCoy.

Mansfield, Ohio.

You can fairly challenge the entire Masonic fraternity of the city of Chicago to produce half a dozen truly good men from among the whole.—Master's Carpet.

POINTS OF ANTAGONISM BETWEEN THE W. C. T. U. AND THE LODGE.

That the secret lodge and the W. C. T. U. cannot harmonize, and that the latter must not only maintain separation from but must wage war upon secret societies, is evident from the following considerations:

1. The Woman's Christian Temperance Union is based upon Christianity, and is Christian in its principles and practices. "Freemasonry," says Mackey's Masonic Cyclopedia, "is not Christianity;" and according to Chase's "Digest of Masonic Law," "Masonry has nothing whatever to do with the Bible; it is not founded upon the Bible. If it was, it would not be Masonry," pages 207, 208. This bars the W. C. T. U., as it does all true churches of Christ, from fellowship with Masonry and Masons.

2. The W. C. T. U. was founded as a Christian institution for the promotion of Temperance and the reformation of the intemperate. Seceding Masons inform us that Freemasonry is, in practice, a great promoter of intemperance, and numbers among its members saloonkeepers, brewers, distillers, and whisky-drinkers. How, by any stretch of Christian charity, can the W. C. T. U. fellowship with such a fraternity?

3. The W. C. T. U. is made up of disciples of our Lord Jesus Christ. Masonry and Oddfellowship command that the name of Jesus Christ shall not be used in their lodges, and the highest Masonic authority in France refuses to let even the name of God be mentioned in any of its ceremonies. Can the W. C. T. U. tolerate, much less harmonize with, such shameful infidelity?

4. The W. C. T. U. is an earnest and sincere advocate of universal purity of heart and life. Masonry finds it necessary to swear its members to refrain from cheating or mauling each other, and from seducing the female relatives of a Master Mason; but these moral restraints do not apply, Masonically, to any other men and women. See Master Mason's obligation. The obligations of Masonry, although it claims to be a moral institution, have no binding force outside of its own membership, and nowhere forbids any other infraction of the Ten Commandments. The

W. C. T. U. cannot harmonize with this school of morality.

5. The W. C. T. U., following the teachings of the Lord Jesus Christ, speaks plainly and freely of its principles and operations. By swearing its members to "never reveal" its pernicious secrets to their wives and families, Masonry becomes the enemy of social and domestic confidence; and to thus secure its jewel of secrecy, employs the same methods of silence, prevarication and falsehood that always belong to organized criminality. Can the W. C. T. U. harmonize with such sons of Belial?

6. The W. C. T. U. is a promoter and advocate of Sabbath sanctity and observance. Masonry and other secret societies frequently devote the Sabbath to parades, special lodge meetings for secular purposes, and out-door picnics. Among these may be prominently mentioned Free Masons, Odd Fellows, and the various labor unions; while it is notorious that the Grand Army of the Republic habitually travels en masse to its annual and other conclaves on the Sabbath; and it is doubtful whether any other secret society scruples to use the Lord's day for "the good of the order," whenever it chooses. Surely the W. C. T. U. cannot harmonize with these Sabbath breakers.

7. And now we come to the crowning work of Satan in the most extensive and influential of our secret societies—the Society of Jesus, or the Jesuits, and Freemasonry. Can we find anywhere anything more diabolical than a solemn obligation taken by any organized body of men which requires each and all of them to conceal the crimes of each other, and to assist the guilty one, by bribery and perjury, in escaping the just penalty of his criminality? See the exposure of Jesuitism by Archbishop De Pradt of France, and the obligation of the Royal Arch Mason, in Doesburg's exposition. No, the W. C. T. U. can never tolerate nor excuse such wickedness.

It is unnecessary further to enumerate the sins of the secret societies as a warning to the W. C. T. U. to have no fellowship with them or to endorse their works of darkness. Enough has been revealed to show their evil character; and when investigations are made as to their boasted performance of good works, we find their "benefits" based upon selfishness and arrogance! Money freely paid into the treasuries of these so-called "charitable" institutions is spent with a liberal hand for the maintenance, aggrandizement and revellings of their respective organizations, and doled out in pitiful sums to needy members, and only to those who by the closest economy have been able to keep their regular lodge dues paid up in full. The member who is "short" in this respect has no claim upon his fraternity, although he may have paid them hundreds of dollars, and may go down to penury and destitution as a reward for long years of faithfulness to such a "whited sepulchre." The W. C. T. U. should study this subject in the full light of the exposures made of these evil secret societies by Rev. Chas. G. Finney, Rev. David Bernard, and such other competent witnesses as have spoken from their experiences. In the mouth of two or three witnesses—yes, dozens of them—these truths have been firmly established.

H. M. Hugunin.

Chicago, Ill.

Either it is the business of women, so far as it reaches them and their homes only, or else it is their business in the broadest way—this whole traffic in rum. If the latter, then confederates as well as principals, with collaterals and incidentals, come into the range of their business. It is their business when a triennial conclave of Templars encamp upon a city and soaks the streets with rum.

It is their business when visiting Masons bring in liquor by the car load. When the drinking forces of a place are immensely re-enforced, places to drink are multiplied and saloons are boomed, it is the business of women. Resistance to the enforcement of liquor laws comes into the range of things that are the women's business. Swearing decent men into confederacy, under penalty, with liquor dealers and bartenders, is business to interest women. Masonry provides a vast amount of business for women.

If you have Masonic friends among the ministers, will you not mail them this Cynosure with the Open Letter marked?

Our Open Letter.

TO OUR W. C. T. U. COMRADES.

Dear Sisters: We have long felt that as your work and ours both aim at home protection, by attempting to remove the greatest enemies of the home, there should be a close fellowship, and more recognition and co-operation between our organizations. You will readily see that the secret lodge strikes at the happiness of the home by imposing obligations of secrecy which separate husband and wife, and which take the father or son away from home night after night, and vititate their characters by associations with impure and intemperate men. But in this letter we wish to call your attention to the many victims who are either killed outright or maimed for life by initiatives into these secret lodges. After the writer had preached on this subject at Woodland, Ill., a sad woman waited for him at the door of the church and related how her husband had received injuries during his initiation into a Modern Woodman lodge, from which she feared he would never recover. We knew a W. C. T. U. secretary in Indiana whose husband was a suffering invalid for life because of injuries received during an initiation into a secret lodge. Have such cases not been alarmingly prevalent of late, not only of men being crippled for life but of being killed outright?

Only a few days ago we visited in this city a heartbroken widow and two fatherless children. Their case was one peculiarly distressing. A few weeks ago their home was one of the happiest in Chicago. The father, Aaron Samuelson, had a good and permanent situation. He was unusually devoted to his home and family, and rarely spent his evenings away from home. He had always enjoyed good health and a well-balanced mind. He had strong moral convictions, and a keenly sensitive conscience. But alas! in an evil hour, through the persistent solicitation of friends, he was induced to join a Knights of Pythias lodge. Spending his evenings away from home was a new and strange experience, and especially terrifying were the initiatory ceremonies. Taking advantage of his entire ignorance of lodge initiations, they put him through the most frightful ordeal of side degrees and horse play. Coming home after taking the third degree, his wife noticed a marked change in his mind. He was full of fearful forebodings and apprehension of some terrible penalty to be inflicted upon him. He cautioned his wife to keep the doors and windows securely fastened at night. Chancellor Commander Brunten, of the lodge, began to visit him often, holding secret interviews, parts of which his wife overheard. Evidently they were endeavoring to terrify him from divulging their secret work by threatening the infliction of awful penalties.

A week after his initiation Mr. Samuelson went to the police station requesting their protection for his home and family. He was in such a state of mental excitement and fear that they locked him up and sent for his wife. He soon became a raving maniac, and was sent to the detention hospital, where, during seven days, he was kept strapped to a couch to prevent him from doing injury to himself and attendants, and on Feb. 24 death mercifully released him from his mental agony. His wife said that during all those dreadful days he seemed haunted with the terrors of his initiation, and in his delirium kept crying out: "Oh, I have sworn my soul to hell! But I believe in God! I want to go to heaven, and I want my wife and children to go with me!" Again he would say: "Oh, it is terrible that I am bound by those fearful oaths!" "And now they want to kill me because I want to leave them!" "They will help me only as long as I pay my dues, and then they will kill me!" Again he would cry in terror, "Oh, they had me dead in that box! Oh, it was terrible! Oh, that awful bell!" Frequently he would cry: "O that coffin! O that coffin!" Just before his death God mercifully restored his reason, and, in great peace and composure of mind, he bade his wife farewell, saying that he was going home to be with Jesus. What makes the case the more distressing is that some of the lodge members deny that his initiation had anything to do with his insanity and death, and impugn his char-

acter by claiming that his reason was dethroned by the memory of some crime in his past life.

Dear sisters, if you had been in that home as we rose from our knees after committing the stricken family to the tender, loving sympathy of the Great Comforter; if you had heard that broken-hearted mother amidst tears, and sobs, relate her sad experience; if you had seen those two fatherless children sitting with tearful eyes, who never again would know the joy of running out to meet and receive a father's loving kiss; you would have realized as never before the great wrongs inflicted by the secret lodge upon homes all over our land. This destruction of life is not to be compared with the ruinous soul blight caused by their profane oaths and false religious ceremonies performed nightly in ten thousand lodge-rooms, with their Christless altars, and rituals and prayers. That such a heathen religion should be tolerated in our professed Christian land must surely be more insulting to heaven than any false religion in heathen lands. Is it any wonder that some of our foreign missionaries are beginning to return contributions to aid in special reforms designed to save our country from a worse heathenism than any they find in those dark lands? O no! we need not go back into the twilight of antiquity in Samaria to find the altars of Baal; they are all around us in the very glare of popular evangelization; not on hill tops and on mountains, and in groves, as in ancient Israel; but in secret lodges, in upper chambers in every city and town. Is that Christianity not sadly defective that raises a great hue and cry about sending missionaries to foreign lands, while it raises no testimony against this modern heathenism causing the dry rot in our churches, and absorbing their time, money, interest and talent, until they are becoming like fields of weevil-eaten wheat?

Masonry is nothing but absurdity and wickedness throughout. * * * Its obligations would fain bind my whole being, my heart, my affections, my conscience, my religious convictions, my faith, my parental duty.—Master's Carpet.

Our Question Drawer.

If you do not see what you want ask for it.

Question—When may we expect the publication of Mr. Ronayne's book?—R. A. M.

Answer—His manuscript is now ready for the press, and he is negotiating for its publication.

Question—What can you tell me about the Knights of the Loyal Guard?—J. M. W.

Answer—It is a secret insurance society, organized a little more than four years ago, with headquarters at Flint, Mich., where their paper, the Loyal Guard, is published. It is one of those charitable (?) insurance orders, whose emphatic rule is, that if a member from any cause fails to pay his assessment on a specified date, he stands suspended from membership in the order.

Question—If lodge members do not understand the true nature and principles of their lodges, are they not to be excused on the ground of ignorance?—J. F. C.

Answer—Ignorance doubtless lessens the guilt of the offender, yet it does not avert the consequences. A person taking poison by mistake is ignorant of its nature, but the fatal results are no less sure to follow. The guilt of the ignorant lodge member is in entering an organization and swearing its obligations without knowing their nature.

Question—If the Holy Spirit shall lead us into all truth why have an organization to oppose the lodge or any other evil?—W. S. M.

Answer—You may as well ask why have such an organization as the church? The Holy Spirit works through means. Christ organized his church to maintain and advance his truth. The declaration, "Truth crushed to earth shall rise again," is only true in part, for truth will not, and can not, rise without some one to help it up. If the anti-secret truth is crushed to earth by the lodge, and the church will not help this truth up, then there should

to such an organization as the National Christian Association.

Question—How can an outsider be convinced that your lodge expositions are correct?—R. C. T.

Answer—In about the same way as you determine whether the doctrines or standards of a church are correct. You can first compare our expositions with those of the lodge published in cipher. Again, you can get the testimony of scores of seceders from these lodges who all testify to the truthfulness of these expositions. Men who have sacrificed much for conscience sake in coming out of these lodges are certainly the most reliable witnesses. Then a large number of our exposures are bought by lodge members who use them to post up in the work.

Question—Do the lodges in reality feel the opposition of your association?—J. E.

Answer—The growing and bitter denunciation of our association by lodge organs, the decreasing number of members and good men now entering the lodge, the increasing number in the churches who testify boldly against the lodge, and the rapidly growing number of seceders from secret societies all testify that the lodges are very greatly damaged by the opposition of our association. While it may be shown that lodges are on the increase yet we would inquire how much greater would this evil have been if it were not for the work of our association in warning the people by its conventions, sermons, secular conventions, meetings, and by its circulation of millions of pages of anti-secret literature.

Seceders' Testimonies.

Bro. C. M. Allen, the Present anointed Mail Carrier, I believe publicly severed all connection with Masonry, believing that a system of unjust aggression on the conscience of man like that which originated, nursed and made great under a strict code of restriction as to constitution, and that an oath of allegiance should not be made to other than a sovereign State. I shall exercise the right of free speech and free thought in treating of it despite an oath.

Dr. A. Edwin Smith, of Defiance, Ohio, recently preached a searching sermon on "Face to Face with Truth," which was published in Dr. Pope's Defiance District Methodist, and also in the Western Christian Advocate of Cincinnati. In it Dr. Smith gives this strong testimony:

"I think I am not narrow nor afraid of ghosts. I have no disposition to chase shadows, but I must strike at evils and stand by the cause of Jesus Christ. I have flattered myself that I had the Shakespearean spirit that can find tongues in trees, books in the running brooks, sermons in stones and good in everything. I have found good in lodges, and have belonged to one or two ever since my majority; but they have never been first in my thought or allegiance.

"Now the time has come when it is a question of which shall live, the lodge or the church. This city and every other one is about lodged to death—the death of the churches. Every church in this city is struggling for its life; the buildings are old, unfinished, or going to dilapidation, while the finances are always leaning, and a burden to many weary and disgusted officials. The lodges on the other hand are flourishing, are buying property, giving banquets and loaning money. The only churches in this city that have new, splendid buildings, crowded congregations, and easy finances are those which have their members belonging to secret societies.

"More than thirty lodges and clubs in a population of seven thousand! Think of it! Six or seven nights. The mania so great that even toddlings are organized. Six bodies of the Grand Army! Five or six of Masons! You cannot even get your life insured without joining a lodge with signs, grip, and password, and remaining a night of the week. Men lodges, women lodges, young men and young women—the whole life and talent of the community enlisted.

"And what is it that composes the working forces of these lodges? Church

members. Men and women who should put the kingdom of God first, are putting the lodge first. They pay their dues to it ungrudgingly; the night is not too dark nor the weather too cold to attend; if it comes to a conflict between the meeting of the church and that of the lodge, they go to the lodge; so busy that they cannot give an hour to revival meetings; in ten years never possible to have a full meeting of the board of nine trustees, and yet business can be left with ease to go across the continent to spend a week in some conclave or encampment. * * *

"Brethren, you may deceive yourselves; but God is not deceived. The Christian women that can keep up lodges and let the missionary societies perish in the church, are dishonoring God and his church. The Christian men who labor to induce men by the score to go into the lodges, and do not get one man in a year to go into the church, are dishonoring God and his church. Beware! brethren, lest you hear the 'I never knew you.' Christ must be first and supreme."

Editorial.

AWFUL INITIATION CRIME.

About the 18th of last November Dr. Wm C. Sensibaugh, a dentist of Port Byron, Ill., came near being killed during his initiation into a secret order called the Fraternal Tribunes. While his eyes were bandaged, he was given such shocks from an electric battery that he will be a life-long sufferer from paralysis, provided his life can be saved, which now appears doubtful. The Clinton, Iowa, Herald thus reports his condition:

"The sufferer is under the constant care of Dr. Skinner, of Port Byron, and two male nurses are in attendance day and night. When one of the spells attack him his body suddenly becomes rigid, and his heart and lungs cease action; if the nurses were not on hand he would die in one of these attacks. To restore him to consciousness the nurses seize the patient around the waist, and, lifting him by working the diaphragm up and down, secure artificial respiration. It is most tedious labor for those in attendance, requiring fifteen minutes' exhaustive work before the sufferer opens his eyes like a man in a daze, and he slowly returns to consciousness. The young man's father and mother are heart-broken over the sad affliction that has befallen their boy. Every possible comfort and medical restorative is being supplied. That he has sustained a trouble from which he will be a life-long sufferer is the diagnosis of the physicians, though they hold out the comforting hope that his life may be spared for years yet, if he can be brought out of the present attack. The physicians say he will never be able to perform any manual labor and paralysis will most likely set in and creep over its victim."

The Omaha Sovereign Visitor, a secret society organ, publishes the above from the Herald, and adds: "The Visitor has no use for people who will use wicked means for introducing a candidate, and hopes that those who took part in the affair will be made to understand that it is dangerous to monkey with the ritual. O shame! where is thy blush!"

Is this all the punishment that the lodge would mete out to these criminals who have inflicted an injury worse than death, even a living death, upon a fellow man—simply that they "be made to understand that it is dangerous to monkey with the ritual?" The Elks in Des Moines, Iowa, several years ago monkeyed with the ritual in a similar manner, and destroyed the life of Edward W. Curry, one of the most talented lawyers in the State. The Knights of Pythias in this city two months ago monkeyed with the ritual and dethroned the reason, destroyed the life and filled with anguish and sorrow the home of Aaron Samuelson, one of our highly esteemed citizens. And yet so powerful is the sway of this heathen barbarism in our land, that none of these awful crimes have been punished. We emphatically declare that everyone who participated in these crimes should be compelled to spend the remainder of their lives within the walls of a penitentiary. Every principle of justice and every law human and divine requires this. Why is the penalty not enforced? Because of the fearful domination of the lodge over our courts.

THE PENNSYLVANIA CONVENTION.

This convention met at Johnstown, in Trinity Evangelical Association Church, Feb. 27, 28, 1899. It was called to order by Secretary W. B. Stoddard at 2 p. m., and the devotional exercises were led by Rev. R. J. Gault of New Alexandria. The pastor of the church, Rev. J. W. Richards, gave an earnest address of welcome, which was responded to by the State President, Rev. A. S. Shelly of Bally in an appropriate address. Short talks were then given by Dr. Samuel Collins, Rev. W. B. Stoddard and Rev. R. J. Gault, on the numerical strength of churches and lodges in our land. In the absence of Elder H. B. Brumbaugh, his subject, "Lodge Charity," was the subject of general discussion by the above-mentioned speakers, re-enforced by Bros. M. L. Weaver, John R. Steele, Dr. Overdorff, R. Z. Replogle, J. S. Cleveland, James Holsopple, A. Zingling and others.

A large audience gathered at the evening session, and there was a general outpouring of secret society men. Rev. S. P. Long, President of the Lutheran College at Lima, Ohio, was the main speaker, and his subject "The Reformation of the Twentieth Century." His arguments against secret societies proved to be very interesting, for every secret order in the country is represented in Johnstown. He said that the twentieth century reform means the exposing of all secrecy connected with organizations. The address can be summed up briefly in these statements: The reformation of the twentieth century will be led by unpopular men; the church will never go ahead until some crank arises to push it forward; those who can see 100 years ahead of their generation are called cranks; the reformation of the twentieth century will appeal to undecided men; the twentieth century reformation appeals to men who want the truth. It must determine who God is; it must present a higher type of Christianity; it must follow God because He is God; all human efforts and logic will fail to convince the people, unless inspired by the Holy Spirit.

The next morning session was occupied mostly in the election of officers and reading many cheering letters, a number of which contained liberal contributions. The following State officers were elected: For President, Rev. R. J. Gault; Vice President, Rev. W. E. Schramm, Allegheny; Secretary, Bro. S. S. Blough, Johnstown; Treasurer, Bro. Edwin P. Sellow, Philadelphia. Rev. R. J. Gault then delivered a strong address on "The Lodge and the State." The afternoon session was occupied in an interesting and animated discussion of resolutions in which a large number participated. These resolutions were finally adopted. They enjoined the example of Christ upon all his followers; his instruction to let their light shine; to walk in the light that their deeds might be made manifest; that all secret organizations are evil; that it is our duty to investigate them; that they are anti-republican and inimical to true benevolence; that they promote pride and caste; that churches should warn their members against having fellowship with them, for they blind the mind, benumb the conscience and make men partakers in other men's sins; that the religion of the lodge is especially dangerous in rejecting Christ and claiming to be sufficient for salvation; that we should put forth increased effort to enlighten the public mind and conscience on this subject, and that it is a great cause of encouragement that so many churches continue to testify against this evil; that the Christian Cynosure be commended as a faithful exponent of the cause, and that the thanks of the convention be expressed to the church so generously opening its doors for its sessions and to the several speakers who made the meeting so inspiring and profitable. One of the Johnstown dailies says of the convention: "Opponents of secret organizations struck a hornet's nest of secret society champions when they selected this city as the place for holding their State convention. The feature of the sessions in Trinity Evangelical Church yesterday was the spirited argument ventured in the open parliament. The contest, while at times almost bitter, ended happily, though neither side was willing to admit defeat. The local men held their ground well against the onslaughts of visiting ministers and college men, and to the ordinary observer it seemed that they had slightly the best of it. The convention adjourned last evening, the program of the last session being two addresses—"Should Secret Societies

Lay the Corner Stones of Public Buildings?" by the Rev. W. E. Schramm, pastor of the Allegheny Lutheran Church, and "The Soul-Blight of the Lodge," by the Rev. James Parker, of the Second United States Presbyterian Church of Jersey City. Also a strong address by Mrs. Sadie B. Noffsinger, of Johnstown, Pa.

"The argument waxed especially warm over one report of the resolutions committee, placing the lodge of Masons on a level with the Molly Maguires. This provoked a discussion replete with repartee, during which the chastity of the organization in question was attacked and defended with much spirit. One of the opposition speakers read a passage which, he claimed, was a part of a Master Mason's oath, saying in effect, that the one taking the oath would not commit adultery on any near relative of a brother Mason. This, he claimed, was radically wrong in the first place, since one of the commandments provided especially for it. In the second place, he said, it practically licensed the one thus oath-bound to act as he pleased outside of the limited circle of his obligations to the order. This, of course, met with hearty opposition. One of the local speakers stated emphatically that the clause was a good thing in the order, and it would not be out of place in the church. He was a member of the Church of England, he said, one of the oldest churches in existence, and he witnessed in that, as well as almost all of the later day churches, actions upon the part of ministers whose unchastity might have been prevented had they been oath-bound to observe God's law relative to adultery. The final session was not so spirited, but it was significant in one thing, and that was the large attendance of secret society men, who seemed to be just awakening to the fact that the State convention of the National Christian Association, then nearing its close, meant more than its name implied."

Pres. John Henry Barrows, Oberlin, Ohio:—Your letter of March 9th is received. I am not a Mason. I am not a Knight Templar. I never was a Mason. I never was a Knight Templar. I am not a member of any secret society. I never expect to be.

News of Our Work.

Benjamin Judkins, of San Diego, Cal., writes that a strong public feeling against secret societies has sprung up there, mainly because of their favoritism in the courts.

Evangelist B. Loveless of Wheaton has done some efficient work during the winter in the Chicago suburbs. While preaching at St. Charles he reported thirteen secret lodges in that small town.

Our beloved Bro. S. H. Swartz, President of the National Christian Association, has been unable to occupy his pulpit for several months because of a severe injury resulting from a fall. The prayers and sympathies of our readers will be with him in his affliction. We are thankful that he is now regaining his strength.

We have only recently received notice of the death last October of William Patterson of Pawnee, Neb. He had taken The Cynosure a great many years and his daughter Mattie writes that he enjoyed reading it very much. He was strongly devoted to the anti-secret cause, and died in his eighty-second year, in strong faith his Savior.

Dr. J. E. Roy, Western District Secretary of the American Missionary Association, writes that, "The annual meeting of the N. C. A. comes May 10th, just at a time when I shall be out on a tour through Missouri, Kansas and Iowa, in attendance upon State Associations; and so it will be impossible for me to be present, for which I am sorry."

Bro. Wm. Adams, of Hillsboro, Ore., is now in his 77th year; was in early life a hearer and admirer of Charles G. Finney, and has ever had a deep interest in the anti-secret movement. He has written us repeatedly uring the importance at every election of ascertaining and publishing the secret orders to which all candidates belong. We would be glad indeed if our readers would do this, always taking pains to obtain the most positve proof that their information is reliable.

Bro. H. H. Hinman, who has spent

the winter at Oberlin, Ohio, has enjoyed much better health than usual for that latitude. His son George and wife sailed from San Francisco as missionaries for Fou Chow, China, Dec. 24, where they have arrived in safety. Bro. Hinman's daughter is a successful teacher in the Oberlin public school.

Bro. R. A. McCoy, of Mansfield, Ohio, has been the means of getting one of his neighbors to give up the Knights of Pythias. He says he had been giving him literature and reasoning with him for five years. "Let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Bro. M. N. Butler, with headquarters at Lansing, Kan., and who is Secretary of the Kansas Law and Order Bureau, has been going almost night and day since last September and has a wide newspaper interview. He says that Peffer, who was candidate for Governor, and Williams for Congress, polled a large prohibition vote. The former was one of the fathers of the State Temperance Alliance, now dead as a door nail. The latter is a seceder right out of the lodge.

Catherine Gaddis McCoy, mother of R. A. McCoy, of Mansfield, Ohio, died at her home in Washington, Iowa, Feb. 10, 1899, in her 84th year. She was born in Delaware County, New York, and was a woman of ripe Christian experience, strong convictions, and an ardent friend of the anti-secret reform in which she early enlisted her two sons. She often told them her recollections of the Morgan times. Her father's family physician at that time was a Mason and used to tell them that the Masons murdered Capt. Morgan.

"I am surprised," writes Bro, P. B. Williams, from Lebanon, Wash., "that in this town of 1,200 people there are so many opposed to the lodges. There are sixteen of them here. The M. E. pastor belongs to the usual number, and says that he was a lonesome man before he joined the lodge. So many speak to him now, and he can reach scores of men whom he could not reach before. The question remains, How does he reach them and what good does he do with them? I have lectured in Crapper's schoolhouse, and in a Christian Church in Hood River Valley. In reply to my statement that the name of Christ was not found in Blue Lodge Masonry, Oddfellowship or the Knights of Pythias, a lodge member arose and said that in his Odd Fellows' lodge the Lord's Prayer was repeated every night. But I replied that Christ was not mentioned in the Lord's Prayer; if it was it would not be repeated in the lodge. I lectured at Catlin last evening and speak twice to-day, and then go to Tacoma, Seattle and Sidney."

Soon after the March Cynosure went to press the home of our veteran Brother Ronayne was visited with a sore bereavement in the death of their child, after a sudden illness. The parents have been graciously sustained under the trial, but the death of their babe, loaned them for so short a time, has left an aching void in their hearts. The friends of our reform will not forget them and the many labors and sacrifices they have endured in the anti-secret cause. We hope soon to announce the publication of Bro. Ronayne's book. Dear reader, if you can do nothing more, write him a cheering letter.

Mrs. H. E. Powers' Beacon Light Mission, Keene, N. H.: Three pastors have resigned their charges in this little town within a few weeks, mainly because one little "Beacon Light" flashed its light upon pulpit and pew, revealing the baleful influence of the lodge. The priests of Baal among the flocks have been aroused and signaled the pastors to step down and out. No doubt their places will be filled by Masonic ministers. One church here reports no conversions except when some evangelist comes. The Masons thirty years ago laid its corner stone, an infidel carrying the Bible; and now an infidel teaches the Bible class in its Sabbath school. Dear friends, will you not aid us in keeping the Beacon Light burning?

Bro. P. B. Williams, Lebanon, Wash., I am now assisting Rev. L. J. White, who

had the lodge devil stirred up before I arrived. He is not in sympathy with the oft-repeated declaration, "It will hurt our church; it will diminish our congregation." It is amusing to hear such expressions from men who have scarcely any congregations to diminish. Two seceding Masons, Bros. Senft and Peters, arose in the meeting and gave their experience in the lodge and strong testimony against it. When a poor penitent soul was at the altar seeking salvation, a lodge man arose and gave Bro. Senft a tirade of abuse. The woman at the altar arose and said, "I passed by this church last evening on my way to the lodge, and my heart was all burdened with sin. I feel now that I must give up the lodge before Christ can come into my heart." After making this decision she was soon rejoicing in Christ as her personal Savior. Bro. Senft said, "Since I have found Christ, I would rather place my right arm in the fire and burn it off to my shoulder than to go back to the lodge. I went through Blue Lodge Masonry, but I left it forever, and now I am so blue a Christian that I dare not go back to the lodge."

All Cynosure readers should know of the self-sacrificing work that Mrs. Hattie E. Powers is doing in Keene, N. H., in heavily battering the citadel of the lodge, with little outside assistance. Many who are in heart with her lack the courage of their convictions and withhold their moral and financial support. She illustrates her talks with an anti-Masonic chart, and they are pronounced quite effective eye-openers. Her meetings are yielding good fruit; every day she is visited by anxious seekers for the truth. Timid Christians are growing more courageous and are testifying publicly; her sales of anti-secret books have increased, and some have abandoned the lodge. Her public services are so crowded that a larger hall is needed.

Some time ago she held an anti-secret conference in the Y. M. C. A. Hall, at which Rev. D. B. Gunn of Cambridge, and Bro. Ezra T. McIntyre of Boston came to her help and three public services were held. Sister Powers gave instructive chart talks; Bro. McIntyre gave a thrilling experience as a seceded high degree Mason and Knight Templar, which told effectively upon the audience; while Bro. Gunn made convincing appeals for separation from the lodge and held up Christ as the only Savior. The hearts of the people were stirred and the powers of darkness thoroughly aroused. We earnestly request our New England readers to give Sister Powers' work a place in their prayers and contributions.

Bro. W. B. Stoddard's work for the past month has been in Eastern Pennsylvania, in Philadelphia; in Montgomery, Berks, Bucks and Lehigh Counties. He has visited this field for several years and always finds a welcome. He writes that he observes a substantial growth all along the line. Friends of other years renewed their subscriptions to the Cynosure and many new names were added. Meetings were held at Oaks, Royersford, Reading, Sanderton, Deep Run, and Pipersville. A prayer meeting was attended in the home of Rev. A. S. Shelly, former State President at Bally. Rev. J. T. Wilhide, who, with his efficient wife has charge of the Christian Catholic Church and missions in Philadelphia, had him address one of his meetings and wants him to return at an early date and lecture. Bro. Stoddard hopes also to respond to an invitation to again address the students of the General Synod Lutheran Church in the Seminary at Mt. Ary, Philadelphia. He expects to spend the first two weeks of April in New York and vicinity. His purpose is then to work westward, reaching the annual meeting in May. He will stop at Pittsburg, Columbus, and other points in Pennsylvania and Ohio. And friends desiring lectures when he is enroute can address him at 1111 East Capitol street, Washington, D. C. A doctor in Eastern Pennsylvania, who has just become a subscriber to the Cynosure told Bro. Stoddard that years ago he permitted himself to be led away into the darkness of a German Masonic lodge. The man who traveled East with him was a brewer. In addition to paying the $50 required for initiation in the three degrees, he was asked to buy a keg of beer. He paid $8 for the beer, and was afterwards laughed at by his lodge brethren for being so soft. As he is now walking in the light, he sees the lodge evil, and warns his friends.

CONTENTS

Of The Cynosure for the Past Year.

Masonry—A Discussion..... 3
Secret Societies..... 7
Devil Worship in France..... 8
Created Masons "On Sight"..... 9
Our Symposium—Should the Church Fellowship Lodge Members?..... 10
Editorial—Naaman's Excuse..... 14
Anti-Secret Churches..... 15
Profane Swearing..... 16
Jephtha's Vow..... 16
Our Annual Meeting..... 20
Iowa State Convention..... 20
Obituaries—Wm. Church Bissell and Matthew L. Worcester..... 22
Fraternal Orders—Are They Fraternal?.. 35
Fraternal Insurance..... 41
Symposium—Secret Insurance Societies.. 43
How to Study Masonry..... 47
Board of Directors' Report..... 49
The Annual Meeting..... 52
Reports of Secretaries..... 52
Masonry—A Discussion..... 67
The Conspiracy of Silence..... 71
A Mason "On Sight"..... 72
Good Advice to Workmen..... 73
How the Church May Help the Needy... 73
How to Aid Workingmen..... 74
What Are the Objections to Labor Unions? 75
Slavery of Secret Labor Unions..... 76
Attitude of Labor Unions Toward Non-Union Men..... 77
Evil Effects of Trade Unions..... 77
A Menace to the Country..... 79
Our Symposium—Secret Labor Societies. 80
How the Dues Are Kept Up..... 82
Masonry Wrong in Principle..... 82
A Great Jurist..... 82
Where a Search-Light Is Needed..... 83
"They Rest from Their Labors"..... 83
The Schwenkfelders and the Lodge..... 83
Case of Trades Union Tyranny..... 84
Instigator of Labor Riots..... 84
Remedy for Labor Troubles..... 84
How They Enslave Conscience..... 85
Lodge Enslaved Labor..... 85
Resolutions Adopted at Annual Meeting.. 91
Masonic Discussion Concluded..... 99
Contradictions of Freemasonry.....101
Lodge Oaths Anti-Christian.....102
Questions and Answers on China.....105
Masonic Oaths.....106
Who Is the Masons' God?.....107
Unscriptural Oaths Forbidden.....107
Symposium—Secret Lodge Oaths.....109
What Is an Oath?.....109
Oaths that Are Unscriptural.....110
Wine from a Human Skull.....111
All Knight Templars Drink from This Cup 111
Another Important Witness.....112
Proof that Freemasons Take These Oaths 113
Testimonies from Seceders.....114
Are These Oaths Binding?.....115
How to Get Free from Lodge Oaths.....119
Editorial—Masonry Not Founded on the Bible 120
Shallowness of Masonry.....120
A Hindrance in Pastoral Work.....121
Secret Societies in Europe.....122
An Interesting Letter.....131
Is Our Agitation Wise?.....133
Our Symposium — Secret Societies and Civil Government.....134
Secret Societies in Politics.....139
The Secret Empire in Politics.....141
Masons Laying Corner Stones.....142
Editorial—Necessity for Our Work.....143
What Endangers Freemasonry?.....143
Knights of Pythias.....144
Gen. Weyler Ruled by Freemasonry.....145
Freemasonry in England.....145
Murderous Society in Spain.....145
Captain Kidd a Mason.....146
Lodge Initiation Crimes.....146
Protection Without Taxation.....147
Reaping the Whirlwind.....147
The Holland Reform Church.....148
United Presbyterian Protest.....148
Masonic Discrepancies.....149
Elder John Dorcas.....150
Testimony from Secret Society Men.....165
Our Symposium—The Lodge a Foe of Christianity 166
Masonry Rejects the Bible and Its Author 169
The Church or the Lodge.....171
What Christianity Requires of Lodge Members 173
An Enemy of Christ's Church.....174
Oddfellows Baptize Children.....175
Are Oddfellows Misrepresented?.....175
Baptized Into Oddfellowship.....176
Not a New and Unique Thing.....177
Masonic Baptism.....177
What Christianity Requires of Its Ministers 178
Masonic Corner Stone Laying.....179
Allegheny Ministers Protest.....179
Is Masonry an Enemy of Christianity?...180
The Lodge in Politics.....181

Death of Rev. E. B. Graham....182
The War in Brief....188
Oddfellowship and Morals....195
Masonic Contradictions....196
Ohio Convention Resolutions....198
Our Symposium—Knights Templarism...199
Knights Templar Conclave....199
Knights Templarism....202
An Immoral Institution....206
Editorial—True Morality....207
A Bold Robbery....207
Is Life Insurance Wrong?....208
Died in the Lodge Room....208
Washington Not a Mason....210
Washington and Freemasonry....211
Promotes Anarchy in the State....212
It Justifies Murder....212
Secret Diplomacy....213
Contradictions of Freemasonry....227
Freemasonry—What Has It Done?....229
Symposium—College Fraternities....230
They Destroy Religious Interest....231
Feeders for Higher Orders....231
Shameful Initiation at Westminster....231
Fraternities at Yale....232
Student Murdered at Cornell....232
Monmouth College Fraternities....232
Distressing Instance....233
Barbarous College Fraternities....233
Female Fraternity Outrage....233
California Students' Outrage....233
Frightful Ghost Initiation....234
Boy's Fatal Initiation....234
Shocking Initiation in Missouri....234
Student Hazed to Death....234
Summary of Objections....235
Experience of Bro. Galloway....235
Overrunning the Chicago University....236
Editorial—Should the Government Interfere?....238
Tyranny of Labor Unions....238
Initiation that May Prove Fatal....239
Freemasonry in Turkey....240
Rev. Wm. C. Smith....241
A Presbyterian's Opinion of the Conclave....241
Senator Mason Joins the Lodge....242
Rev. R. A. Torrey as a Teacher....242
Manipulating the Jurors....251
How to Test Masonry....259
They Hinder the Church....260
The Syracuse Convention....262
Renouncing Masonic Oaths....264
Symposium—Bible Against the Lodge....266
Be Not Unequally Yoked....268
Bible Reading....271
A Sad Case....274
Rev. Edward L. Harris....275
Knights Templar Conclave....275
A Successful Evangelist....276
Murder Will Out....277
Rival of Christianity....277
The Cynosure....283
Masonic Imperialism....289
Israel and Secretism....291
The Lodge and Rum....291
Hiram Abiff....292
Secrecy a Failure....294
Our Symposium—Rivals of Christianity..297
Their Multitudinous Ceremonies....297
Shall Lodge Religion Prevail?....297
Buddhism and Romanism....298
Mormonism....298
Christian Science....299
Satanic Worship....299
Buddhism and Theosophy....300
Baalism and Freemasonry....301
The Ancient Mysteries....302
False Worship Undermines Morals....303
False Lodge Display....306
Applying the Remedy....307
Important Question Answered....307
Geo. W. Clark's Death....308
Blunted Moral Sense....321
New England Convention....322
Why I Came Out....324
The Cable Tow....327
The Humbug of the Ages....328
Are They Charitable?....329
Fashionable Religion....330
Offspring of Jesuitry....332
Our Symposium—What to Do About It...333
How to Do Reform Work....334
Our Open Letter....335
Editorial—Frightened by a Coffin....340
Partiality of Freemasonry....340
A Criminal Initiation....341
A Far Sadder Case....341
The Red Men....342
College Initiation Tortures....342
Judge Recognizes the Sign....342
Voices from the Lodge....343
Sarah T. Reed....346
Boys as Oddfellows....346
Have You Made Your Will?....350
Christian Chivalry....353
The Principle of Concealment....354
The Lodge and Church....355
Symposium—What to Do About It....356
Wanted—The Woman Who Thinks....359
Marriage Relation Perverted....360
Should It Be a W. C. T. U. Department?..363
Allied to All True Reforms....365
Lodge Overthrows Our Work....365
A Call with the True Ring....365
An Enemy of the Family....366
Their Aims Almost Similar....366
How They Stand Related....367
The Lodge and the Saloon....367
The W. C. T. U. Should Be Interested....368
Points of Antagonism....368
Our Open Letter....370
Our Question Drawer....371
Seceders' Testimonies....372
Awful Initiation Crime....373
The Pennsylvania Convention....374
News of Our Work....375
Contents for 1898 and 1899....378

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Judge Daniel H. Whitney was Master of the lodge when S. H. 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.

General Washington Opposed to Secret Societies. 10c.
This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

A Word

To Our Co-Workers:

It is plain that the church should be the great reforming and benevolent agency in the world.

During the period when a refusal to do duty on the church's part compels the creation of societies for moral reform, such organizations have a valid claim on the prayers, testimonies and purses of Christians.

All those who are enlightened respecting the vast evils resulting from secret orders should make some offering each year to diffuse information concerning them.

We are not giving for mere temporal relief when we teach men the dangers arising from secretism; we are warning them against a paganism that destroys the soul. Our labor is not to advance some one sect, but to save men from Christ-rejecting lodges, which are destroying all churches and tending to make them retreats for women and children.

The ruin of secret orders would tend to restore our Sabbath, which they use for their railroad travel to conclaves, etc. It would also help to close the saloons which are gay with bunting when a lodge conclave comes to town. We earnestly request all those who love openness, fair-play among men, and, above all, the church of Jesus Christ, to send to the Treasurer, W. I. Phillips, 221 West Madison street, Chicago, Ill., some offering for the work, and also by last will and testament make such a bequest for the future maintenance and enlargement of the work as will be just and right, and honor the Lord Jesus, and hasten the establishment of His kingdom on earth.

Have You Made Your Will?

THE MORAL DIGNITY OF MAKING A WILL.

"Some persons consider the making of a will a trivial matter, to be indefinitely postponed or altogether neglected. Some hold it in superstitious fear, as if life might thereby be shortened. The truth is, a will properly, thoughtfully, devoutly made is one of the most potential and majestic deeds of which personality is capable. Through a will one may project his life, his energies, his purpose concerning the kingdom of God along the endless future.

"Among the greatest things which have characterized the workings of the Infinite God is the making of a will—two wills, indeed; two 'covenants' or 'testaments'—the 'Old Testament,' and that all-explanatory and conclusive codicil to it, the 'New Testament,' our Lord's 'last will and testament;' all its benefits made available on the death of the Testator, our Lord and Savior Jesus Christ, who also, by virtue of his resurrection and present reign at the right hand of the Father, becomes the executor of that will, making effectual Divine Redemption."—Henry C. Mabie, D. D.

HAVE A WILL.

WHY?

A will should be made while you are in sound health of mind and body.

Everyone having property or any rights of inheritance should make a will to save trouble.

You may not be able to give much while you live, but can perhaps help Christ's cause more generously after you are gone.

HOW?

Make the will simple and clear. No complicated or technical language is necessary. The following is a good form:

I, ..., of.....County of.....in the State of ....., of sound and disposing mind and memory, hereby revoking all wills and testamentary dispositions heretofore made by me, do make and declare this to be my last will and testament, namely:

Article I. I appoint.....executor of this instrument, and authorize him to make all deeds and transfers of my real estate necessary to carry out its provisions, and I request the Judge of Probate having jurisdiction in the premises not to require of the said executor sureties on his official bond.

Article II. I direct that all my lawful debts, my funeral and testamentary expenses and expenses of my last sickness, be first paid.

Article III. I give, devise and bequeath—

First to.....

Second to.....

Third to.....

Article IV. I also give and bequeath to the National Christian Association, incorporated under the laws of the State of Illinois and having its principal place of business in Chicago, ... dollars for the purposes of the said Association. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Association, taking his receipt therefor.

Article V. I also give, bequeath and devise to the National Christian Association, incorporated under the laws of the State of Illinois and having its principal place of business in Chicago, one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Association, their successors and assigns forever.

Article VI. All the rest, residue and remainder of my estate, real and personal, of whatever form or character, I give, devise and bequeath to.....

And I, the said....., have hereunto set my hand and seal to this instrument on the.....day of....., 189.., and declare it to be my last will and testament.

(Here sign your name in the presence of three witnesses. Seal. None of the witnesses should be interested in the will.)

Signed, sealed, published and declared by.....as and for his (or her) last will and testament in our presence, and at his (or her) request, and in the presence of him (or her) and of each other, have hereunto subscribed our names as witnesses.

(Here the witnesses sign, giving their residences.)

Put the will in some safe hands, where it will be easily found after you are gone.*

If a will is drawn making a bequest to the National Christian Association, please notify the Treasurer of the Association, so that a record of it may be made.

BETTER THAN A WILL.

If you wish to be your own executor, the National Christian Association will receive at any time such sums as you may wish to give, and pay a reasonable interest during life.

For those who wish their money to go finally to the work of the Association this is one of the best means of securing a safe income during life. The obligation of the National Christian Association is an unquestioned security. There is no trouble about reinvestment. The rate of income is fixed at the time the obligation is given, and never reduced, no matter what may be the financial condition of the stock market or of business enterprises.

Wills are often broken and bequests to missionary societies lost. Give your money to the National Christian Association while you live, and if you need it take an obligation insuring you an income during life.

*In leaving property of any kind it would be better to take legal advice (as in some States the laws vary), and to do this without delay, and while capable of making a will

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Mrs. Laura Haviland's "Life Work," 625 pages (see page description of book in Cynosure of May, 1898.) The history of this remarkable life will be sent to any one sending us two new subscriptions to The Cynosure with two dollars.

The New York Watch, No. B. 18, made by the Ansonia Clock Company, nickel finish, stem wind and stem set. This watch will be sent post-paid for two dollars and fifty cents, but it will be sent to any one free who will send us two new subscribers and one renewal and three dollars.

See description of Bible in Cynosure of January, 1898. This Bible will be sent to any one post-paid who will send us three new subscriptions to The Cynosure. Address

W. I. PHILLIPS, Business Manager,

Cynosure Office, 221 West Madison St., Chicago, Ill.