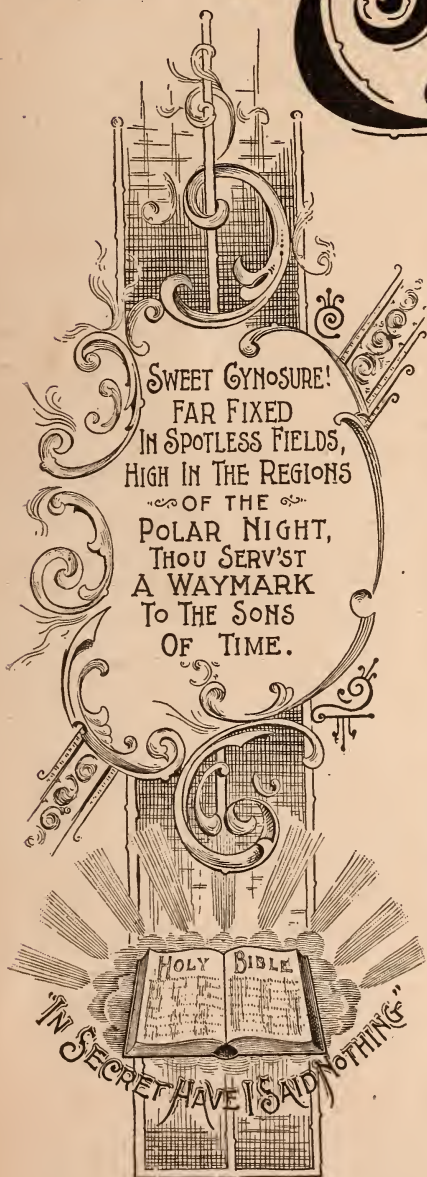


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Christian Gynosure.

CHICAGO, DECEMBER, 1897.



REV. T. B. ARNOLD.

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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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We omit the Ely Williams discussion this month, as for some reason the copy has failed to reach us.

Great improvement in The Cynosure is contemplated during the coming year. Will not every friend of the cause try to add at least one to our list?

Come, brethren of all classes, and add your names to our Cynosure list, and we will instruct you how by signs and grips and ways that are dark and selfish some of our citizens get the advantage of you. "Come, thou, with us and we will do you good."

"The truth shall make you free," is illustrated when men by means of anti-secret literature have their eyes opened to the dark, selfish and despotic power of the lodge, and rise up in their might and throw off its galling fetters as they did those of the slave power forty years ago.

Past Master Ronayne writes: "Tell your readers that I cannot speak to each one of them separately, but if I could I would. Ask them as a favor to the Lord Jesus and in testimony for Him to lend their Cynosures to their neighbors. In that way the Cynosure will do good and writers for the paper will be encouraged."

The Christian Nation says: "We noted with regret that, soon after his inauguration, the President was initiated into the order of the Mystic Shrine, the ancient Arabic order of mingled heathenism, Mohammedanism, Judaism and Christianity. We wonder at times that so much of mere worldly life is mixed with so much ritual, yet ever and anon, the high dignitaries turn up at some solemn service, making patent to all men that Masons meet on a level with a company which does not include Christ. They make up in pomp of ceremony what they lack in religious principle."

Perhaps no man has done more by voice and pen to build up the great Free Methodist Church than Rev. Thomas Brayton Arnold, the subject of our portrait this month. He has also been for a number of years one of our most trusted and devoted Board of Directors. For years he was editor and publisher of the Free Methodist. He once wrote: "The entire term of conducting the paper, with occasional exceptions, has been a period of financial straits, but the Lord has graciously helped and no financial disaster has overtaken us. We do not attribute it to our sagacity, but to Divine aid. Many times in financial straits have I left my desk and gone to some of our book storerooms and there implored Divine guidance and interposition, and have received answers of peace."

AN ANTI-SECRET SERMON.

BY REV. T. J. ALLEN, STERLING, KAN.

"O my soul, come not thou into their secret; unto their assembly mine honor be not thou united." Gen. xlix. 5-6.

As our little city has been treated during the past week to a demonstration by one of the most popular orders of the day, the Modern Woodmen, I have thought this a fitting occasion to take up the melancholy cry of good old father Jacob and sound a note of warning concerning one of the most popular evils and at the same time one of the greatest menaces to the safety of the republic, viz., secret, oath-bound orders. They have paraded our streets, their bands have given out sweet strains of music; they have entertained our people with dancing and have set forth in eloquent words the benefits to be enjoyed in their order. After such a log-rolling we may expect to see the camp full of those who are anxious to get, if not something for nothing, at least much for little.

Some of these orders are anxious to pose as modern, others as very ancient. One in particular professes to go back for its origin as far as Solomon's Temple; but here we have an account of a secret association or combination as old as the days of the crippled sire Jacob, and if any wish to go still farther back they may find the first case on record, a few chapters earlier in this same book, when the twelve Patriarchs were boys and condemned one of their own number to death. The aged father had been completely deceived in the former case, but now he sounds the note of warning against such secret wickedness. So following his example to-day, we warn against all such associations for the following reasons:

(1) Because of the ensnaring influence of secrecy itself. Though not necessarily sinful, yet it is dangerous and ensnaring. If the cause is a good one it does not require to be advanced by such methods, and when they are used it is good ground at least for suspicion that the cause itself is not good. As a matter of fact, history and experience both prove that in advancing a good cause openness has always proved better than secrecy. Nor is it claimed that all secret associations are equally bad and deserving of reprobation,

but that the veil of secrecy has a charm for the unwary which it is the duty of the church of Christ to warn faithfully against. What would be thought even by those who are so ready to spend their money in these institutions of darkness, if the church of our Lord were to propose to impart light and wisdom to the uninitiated for the paltry sum of fifteen to twenty-five dollars, having an indefinite number of degrees and increasing the price as the series advances? Would there not be a universal outcry of deception and fraud, and would not secrecy soon lose its charm in such a case as this? And yet that is what is practiced every day upon the willing dupes of the lodge system.

(2) We warn against these associations because of the sacrilegious and oftentimes blasphemous character of the oaths and ceremonies of initiation. These associations being neither civil or ecclesiastical courts, all oaths administered by them are extrajudicial and hence not binding, and the very best way to keep them is to break them. This feature of these oaths was so fully exposed in the times immediately following the Morgan murder and trial that some of the States of our Union passed laws declaring them extrajudicial, and hence not binding. Besides, they require that a man forswear himself by plighting his sacred honor to keep, he knows not what until it is revealed. Then, too, in many cases the form of initiation is so debasing that a man is at once debauched of his manhood, his moral faculties corrupted so that he is made a willing subject for what may follow in the work of the craft.

(3) Because of the sinful associations to which they lead. How few of them are careful to observe temperance principles and practices! Nay, rather, are not their conclaves usually bacchanalian revelries? And as to the Sabbath, is it not true that with many of them this is their great day of travel going and returning? When the G. A. R. met a few years ago in the city of Pittsburg were not the good old Sabbath laws of that great commonwealth trodden under foot and the staid old conservative city, with its usual Sabbath quiet, turned over to its visitors, the officers of the municipality not even pretending to control the city? And when the special cars left our city for

the reunion at Buffalo recently, did they leave early in the week so as to complete their journey before the Sabbath? Nay, did they not plan their trip by leaving on the last day of the week so as to travel upon the Lord's day?

(4) We warn against these associations because as a rule they are Christless. Where Jesus is not openly rejected He is silently excluded. They make no pretensions to be governed by His law or His gospel. Prayers in his name are contrary to the genius of these institutions, where infidels, Jews, Mohammedans and others are all supposed to meet on an equality and where nothing is allowed that in any way would interfere with a man's politics or his religion. Christians may and do belong to these associations, but as a rule when they enter they must leave their Savior outside the door.

(5) They are constantly swallowing up the money that should go for other and better purposes. Think of the vast sums of money spent in this way in the numberless lodges throughout our vast country by both white and black. Those churches which rigidly exclude Baal worshippers from their communions may not be able to capture the rich and the mighty, but their people will be all the more able to consecrate their entire substance to the Lord and to his cause so that they will be able to carry on more work and do better service for the Master. In this we cannot serve two masters.

(6) They are contrary to the genius of our institutions under a free, popular, republican form of government. Under such a government as ours all are supposed to be free and equal, but where men are banded together in these secret, oath-bound associations, all do not and cannot have equal rights and advantages before the law and in advancement to honor in the government. Whether expressed in the oath or not, these associations do favor their own members in courts of justice, in social and pecuniary benefits and in promotion to office in the administration of the affairs of government.

Because they take the place of the church of Christ and hence are one of Satan's greatest devices for keeping people out of the church altogether. They may deny this, but it is claimed by some at least of the largest and most danger-

ous of them that they teach all that it is necessary for a man to know, believe and practice in this world or in the world to come, and that if a man only lives up to their standard of morality that is all he needs for this life or the next. The mutual help and aid they give each other passes for charity and their code of morals for religion and when people once become entangled with these bonds they are as a rule of but little service thereafter in the church. When both are tolerated in any communion there is a house divided against itself and hence it cannot stand. Now, what should be done in regard to this matter?

(1) Study the nature and character of these institutions. Expose them by turning the light of divine truth upon their darkness. Read and circulate the abundant literature upon this subject, especially *The Christian Cynosure*, the organ of the Anti-Secret Association, whose aim is to overthrow all these works of darkness.

(2) Stay away not only from the lodge itself, but also from all parades, processions and demonstrations whenever our presence could in any way be construed into an approbation of any such association. We are here as elsewhere to avoid the appearance of evil.

(3) Let the churches rigidly exclude all such from her communion and the battle will soon be won.

(4) Let the State withdraw charters from all such associations, refuse to grant any more, declare all such illegal and no longer cherish institutions that in the day of trouble may prove her ruin. The only way the State can control them is by disallowing them altogether.

YOKED WITH UNBELIEVERS.

BY PAST MASTER E. RONAYNE, OF KEYSTONE LODGE, CHICAGO.

In a previous article I called attention to the fact that the Masonic fraternity is composed of three classes—Jews, who hate Christ; infidels, who reject Christ, and church members, who are professedly disciples of Christ, and who are made up of preachers, deacons, elders, Sunday school superintendents, etc. These three classes are yoked together and are bound one to the other by fearful oaths and the

most revolting death penalties of which it is possible for the mind of a fiend even to conceive.

Intelligent men and women of the present day, in looking back upon the history of the Spanish inquisition, the auto-da-fé and the Virgin's kiss of the Romish system, are fairly appalled at the murderous ingenuity displayed in the invention of these terrible instruments of torture, but yet, when compared with the death penalties and the inhuman tortures upon which the Masonic system is based, they almost fade into harmless, insignificance, and what is strange and singular concerning the whole matter is that when the oaths and death penalties of Freemasonry are fully and truly set forth before the public gaze the revelations of even seceding Masons themselves are not credited, because men and women cannot bring themselves to believe that professing Christians and respectable members of society, men holding most honorable positions in commercial, legal and political circles, could be guilty of such atrocious conduct as to bind themselves under the illegal and horrible oaths and the revolting and barbarous death penalties of Freemasonry. And yet such is the case, no matter how adhering Masons may deny it or how ignorance or prejudice may reject the truth.

But there is another curious circumstance connected with this matter. In discussing this phase of the Masonic system a Freemason will say, possibly a preacher or presiding elder, "Well, if as you assert the Masons assume these oaths and bind themselves under such terrible penalties of torture and death, what is the reason they never inflict these penalties?" I answer because they dare not. Why does not the Church of Rome in Spain and Portugal, Italy and Austria inflict any more the abominable tortures of the Inquisition, or the horrible death embrace of the Virgin's Kiss? Because an enlightened public sentiment positively forbids the infliction of such brutal and inhuman torture and just so it is in regard to Freemasonry. The Church of Rome has never changed and neither has Masonry. Infallibility in Romanism absolutely forbids any change whatever, and it is one of the ancient landmarks handed down from the early Masonic fathers of 1723 that "it is not in the power of any

man or body of men to make any innovation in the body of Masonry."

No. Freemasonry is unchanged and unchangeable. Both systems, both Romanism and Masonry have resorted to torture and assassination in the past, even under the color of law, but they dare not do such things in this enlightened day and age of the world. The question is not, Does Freemasonry inflict its brutal death penalties now, but does it bind its members under illegal oaths and swear each one of them to a mode of death so horrible and inhuman that the most blood-thirsty savage would shrink with fear from the infliction of such blood-curdling torture upon the body of his victim? I say it does, and I defy contradiction in regard to this matter.

Every man initiated into the Masonic system, whether he be President Bill McKinley, of Washington, the Right Rev. Bishop Judas, of some Methodist conference, or Mr. Bill McFadden, the whisky-bloated, blear-eyed rum seller of the levee district here in Chicago, must kneel before the Masonic altar with a hoodwink over his eyes, a rope around his neck or around his body, his clothing off except an old drawers, his arms, breast and knees bare, and there and in that condition take what Masonry calls "a solemn and binding oath" administered by an infidel or whisky-soaked worshipful master that he will never reveal what has been already revealed over and over again, even before he was born. That he will answer and obey every sign and summons sent or given to him by a Masonic lodge or some wild-eyed brother Master Mason; that he will conform to and abide by all the laws, rules and regulations of Masonry when he comes to know them, whether "right or wrong;" that he will not steal from, cheat, or defraud—anybody—no, but a Masonic lodge or a brother Master Mason. Thus he swears to be partially honest, or, in other words, he indirectly swears to be dishonest.

That he will keep all the crimes of his brother Master Mason as secret and inviolable as his own except two—murder and treason—and these two left to his own option, and thus again he swears to become an accessory after the fact. No wonder we have so much stealing and dishonesty in high places. Then again he swears that he will not commit adultery

with—no woman—no, but with a “Master Mason’s wife, mother, sister or daughter,” providing he knows them to be such. This is surely swearing to a partial morality, or, in other words, he indirectly swears to be immoral. That he will not assist in conferring the Masonic degrees upon and consequently that he will do all he can to withhold Masonic charity from women, except Masons’ widows, from all old men, from all young men under age, from all free-thinkers, and from all imbeciles, and by so doing he again indirectly swears to be uncharitable; that is, providing Masonic charity to be a reality, which it is not. And, lastly, he swears that should he see the grand hailing sign of distress given by a Masonic criminal in a court room or elsewhere, that he will “immediately fly to his assistance should there be a greater probability of saving the Masonic criminal’s life than of losing his own.” This will make it plain at once why so many criminals in high places go unwhipped of justice and establishes again the fact that the candidate swears to become once more an accessory after the crime is committed.

I have given above only a part of the Master Mason’s oath, and while I have not adhered literally to the verbiage used in the lodge, yet I have given every section substantially as it is, putting upon it no other construction than that which every English reader would put upon it, and which alone it can possibly bear. And now I would respectfully ask of any reader into whose hands this may come, What do you think of Freemasonry and what do you think of the men who swear such an oath as above given? I don’t ask, neither do I care, whether there be good men in Masonry, but I do ask whether Masonry itself be good? Heaven is surely a most delightfully good and holy place, and yet we are credibly assured by all the churches that the very devil himself, who has brought about all the sin, and misery, and crime, and death, from the creation of the human race down to the present time, was once a bright celestial, being in the very presence of God’s glory. Will any person be so silly as to assert that Heaven cannot be such a glorious and happy place because it is alleged that the devil came out of it? And yet that would be just about as sensible

as to assert that Freemasonry must be a good and glorious institution simply because a comparatively few good men go into it and stay there. Good men kept slaves some years ago; was therefore slavery a good institution? The question is not as to the character of men, good or bad, but as to the horrible oaths and the inhuman butchery of the Masonic system.
104 Milton avenue, Chicago.

ANTI-MASONIC SENTIMENT.

PROF. SIMPSON ELY.

My discussion with Prof. Williams has led to some revelations which to me are very gratifying. It has also led to some that are very painful. There is a much stronger anti-secret sentiment among my brethren, and especially among my fellow-preachers, than I had dared to hope for. I have many letters pigeon-holed that have been drawn out from my brethren because of the discussion. Nearly all of these enthusiastically indorse my positions. Many of the letters are from Masons, and they say my positions are well taken. In a future article I hope to give extracts from these letters to The Cynosure readers.

I recently attended our National Missionary conventions at Indianapolis. I did not know what kind of reception would be accorded me, on account of my articles against Masonry; but, to my very agreeable surprise, I have never received more hearty congratulations and “God bless you’s” than came to me from my Christian brethren and sisters. Many lodge members congratulated me. Many assured me that my work had already resulted in great good in their communities. Some Masons told me they had been led through my articles to renounce the lodge.

At the close of the first evening session a Mason came to me and said: “I have carefully read your discussion with Prof. Williams. Your positions are all well taken. You have told the truth. The surprising thing is that you should know so much about Masonry, having never been a Mason. I renounced Masonry last week. Here is a large gold ring I want to present you. It was given to me by the lodge the night I took the fourteenth degree in Scottish Rite Ma-

soury. I want you to have it, and I will send you my Masonic diploma, and such other things as you may want. I am done with Masonry." With this remark he took the ring from his finger and put it upon mine. I wear it now as I write this article. Upon the inside of the ring is his name and the Latin motto, "Virtus junxit mors non separabit" (Virtue joins or unites; death does not separate).

Prof. Williams wanted our discussion to be in the columns of the *Christian Evangelist*, published in St. Louis. The senior editor, J. H. Garrison, would not permit it. J. J. Haley, of Kentucky, is one of the editors of that paper. I met him at Indianapolis, and he said to me: "Wife and I have read your discussion with a great deal of interest, and we have come to the conclusion that the lodges are the greatest curse of this age."

In a letter just received from Mrs. Haley she tells me of a number of prominent Masons who have quit the lodge. At my suggestion she sent to Secretary Philips for anti-secret literature and she says they are accomplishing great good.

Many requests have come to me to publish the discussion in more permanent form. I may do so. If I should do this I will add a few pages of Masonic testimony. One Mason, whom I well know, sends me an impeachment of Masonry from inside the lodge that has almost as many counts as mine contains. Heaven be praised for the growing anti-secret sentiment!

Kirksville, Mo.

DANGER FROM SECRET ORGANIZATIONS.

Among the devices of the devil for maintaining and strengthening his hold upon mankind no one is more effective than secret-oath-bound societies. In the development of this policy of secret associations, he has skillfully planned to bring every class under its control. He has orders whose leading characteristics are religious, while in others the prominent feature is political, or industrial, or protective, or social. Along with the prominent feature one or more of the others are generally blended. And, besides this, every attractive and fascinating element is arranged and combined with consummate art.

There is a recognition of a divinity, a form of religion, costly temples, and a show of worship; there is the appearance of great goodness of aim in the proposed better securing of brotherhood, fellowship, mutual help and charity; there are high-sounding titles, showy regalia, public and pompous parade, imposing convocations, and sumptuous banquets. But the divinity recognized is not necessarily the true God, the religion at best is mongrel and false, the gorgeous temples are often the chambers of cruelty and conspiracy, and the worship is a loathsome abomination in the sight of God. The boasted claim of superior goodness is not supported by the facts; the brotherhood, while no truer than Christ enjoined, unlike His, is confined to the oath-bound fraternity—all outside this narrow circle are regarded as strangers and foreigners; the fellowship, being often with the immoral and vicious, is not so likely to be uplifting and purifying, as it is to be degrading and demoralizing, and the mutual help and charity are only the refinement of selfishness.

The number, extent and influence of secret societies are well stated in an article by a prominent Freemason in the May number of the *North American Review*. In this, he shows that there are in the United States over fifty distinct secret orders, with over 70,000 lodges, and 5,500,000 members. This does not include members of the various labor organizations, and 500,000 members of secret military orders, as the G. A. R., and those connected with college secret fraternities. These numbers will not include as many persons, since one man is often a member of two or more societies, but it is safe to say that in all there are fully 6,000,000 persons in this country held in the coils of secretism.

At the close of the war of the rebellion the principle of secret associations came into great favor, many new orders were originated. For the past twenty years the increase of membership has been extraordinarily great, and the already enormous secret power in this nation is still being annually augmented at the rate of nearly 300,000 members. This writer, in referring to the matter of selfishness in the lodge, makes this frank admission: "The broad, rich acres of man's selfishness are nowhere more carefully fertil-

ized, tended, tilled and reaped than in the lodge-room."

After stating that, "for mere personal gratification, aside from any real or imaginary benefits, the members of the various secret organizations in the United States spend annually in costly banquets, elaborate uniforms, and other wholly unnecessary expenses connected with the fraternities, not less than \$250,000,000," he adds, "it would all but revolutionize a large section of American society if the wives and daughters of the households of the men who belong to these organizations should insist on their right to spend for their own adornment, or for their own personal pleasure, dollar for dollar spent by husband or brother for initiation fees and dues, uniforms and regalia, swords, plumes, banners and banquets." In further reference to the hindrance to home happiness growing out of connection with secret societies, this author makes this strong statement: "One does not trifle with truth in saying that no human gauge can measure the sorrow that comes to some families through the too close attention of husband and father to the lodge-room."

Again, the influence of secret societies may well be feared in the State. Their oaths show them to be well fitted to shield criminals, and prevent the administration of justice. The highest Masonic authority has declared that the obligation to render aid in imminent peril is not cancelled by even such crimes as murder and treason. The principle of submission and obedience, involving the surrender of private judgment, renders a Mason who fully respects his Masonic obligations an element of danger in society, whether he be a judge, jurymen or witness. It is noteworthy that the lamentable increase of crime, and failure in the execution of the law in our land, is simultaneous with the abnormal increase in the number and membership of secret societies. There is much in the nature and working of secret associations to lead to the conviction that there is a close connection between the recent wide development of the principle of these organizations and the alarming increase of unpunished outrage and crime.

But the gravest charge against secret societies is found in the fact that because of the peculiar fascination and powerful

attraction of the lodge, it has a strong tendency to induce men to accept it as their church, and make its standards and laws their guide of right conduct. Hence, secret societies are dread rivals of the church of Christ. Here may be found in good part the explanation of the fact that Christian churches are filled so largely with women and children. When the attraction of a lodge is so great that a church member will abandon his church, rather than the lodge, it is easy to see how men will remain outside of the church, while at the same time they are striving to reach the greatest number of degrees in secretism.—Paper read by Dr. A. J. McFarland before the R. P. Synod, at Beaver Falls, Pa., May 29, 1897.

LODGE EDUCATES FOR WAR.

[Part of an address by Rev. J. P. Stoddard, at a Peace Convention in Mystic, Conn.]

When a hidden hand is laid upon the arm of justice, rogues rejoice, and honest men may well be thoughtful. But when the tyrant tramples upon the marriage vow, sets at defiance the laws of both God and man by which the two are joined, and dishonors the motherhood of a nation, he strikes with deadly effect. When any clan or order separates those whom God has united in holy wedlock, by an oath of concealment, that order commits an act of ferocious vandalism upon the home more terrible in its consequences than the tomahawk and scalping-knife on the border line of civilization. When thousands of those cliques and clans combine their influence they become a power to wreck homes, incite feuds, array factions in hostile bands and precipitate them into deadly conflict, more sanguinary than all the horrors of savage massacre.

The knife quickly ends the sufferings of the lamb. But the prolonged agony of the neglected wife and mother, who can estimate, as she awaits the coming of her heart's earthly idol from his lodge? And when the weary hours have passed, and the husband appears, she timidly asks, "What has kept you so long from home and your children to-night? I have been so lonely, and so anxious about you. It used to be different when you spent the evenings with us, before you became a Knight of Pythias, an Oddfel-

low and a Mason, and now I hear that you have joined the Red Men."

Coolly the husband replies: "So you have been fretting about me, have you? Haven't you got plenty of food and coal to cook it? You ought to have been in bed long ago. And as to telling you what I have been doing, that is the very thing that I swore not to do. You may just as well hush your sobs, and dry your tears, for I tell you once for all I am not going to perjure myself, just to please a woman. I was dubbed a Sir Knight of the 'Eagle and Pelican' to-night, and to-morrow night I am to be made 'Chief Sachem' of our 'wigwam;' and do you suppose that with a sword in one hand and a tomahawk in the other, and a scalping-knife in my belt, I am going to be cowed down by your peevisish sentimentality? Not I, madam. Bright prospects beckon me on. I shall soon be a 'Sublime Prince of the Royal Secret' and then an Arabian 'Shriner' worshipping with the disciples of Allah, and quaff the sparkling elixir drawn from the sacred cow of our noble ancestors. And you, woman-like, you ask me to surrender all this? And for what? For domestic tranquility, forsooth. It's too much to pay. The goods are not worth the price. You may sing, 'Home, sweet home; there is no place like home,' if you like; but that's too prosy for a 'Sir Knight.' We revel in pleasure, free from the conventionalities or restraints of home. Luxuries are spread upon our festive board, and beauties that would ravish the hearts of kings, minister with grace and glee as the hours fly swiftly by. Talk not to me of the dull, monotonous round of humdrum domestic tranquility. That will do for women and old men in their dotage, for the mind begotten without ambition. But I am Jove-born—a Sir Knight, a Patriarch Militant, a Chancellor Commander and a Big Injun of the Mohegan Tribe, and my aspirations shall never be bound by a woman's apron string."

What an insult to chastity is such a feted, lascivious, bacchanalian, nocturnal orgy when contrasted with the pure, sweet, sacred home of a well-ordered family! What an outrage upon the devotion of an affectionate wife and mother! What is the suffering of the lamb under the butcher's hand compared with the anguish of that crushed and bleeding heart,

and what dire forebodings of evil to that home lurk in those malignant oaths of separation!

Do any of you say this picture is over-drawn? Would that it were, and that extreme cases were less frequent. Tone it down if you will. Grant that the milk of human kindness has not turned to the venom of asps, and the glow of affection been wholly quenched by the tainted atmosphere and blasphemous oaths of the lodge, still the grim spectre of a house divided against itself remains. Whatever fidelity or unity adorns the household is in spite of that lodge covenant which sunders those whom God's sacred law of wedlock binds in the most intimate relation of the human race. Were it possible for a Mason to become as selfish, as arrogant and as heartless as the system to which he belongs the gulf of separation between the man and his wife would be as impassable as that between the rich man and Lazarus beyond the grave.

Excuse, palliate, whitewash this unclean spectre as best you can; cover its deformity with the broadest charity, and you have still an enemy of the home, a disturber of peace, a fruitful source of contention and an active agent of the devil. When you have done your utmost to make this hideous visage an angel of peace and good-will among men, then multiply your finished work by 2,035,000, the number of Pythians, Oddfellows and Freemasons in the United States, and you have a suggestion of the heart-burnings, the rivalries, the jealousies, the contentions and the bitter anguish contributed by the secret orders, to fire the passions, nourish the hatred and precipitate deadly conflict among the people.

If this work of packing and herding and swearing the masses into factions and clans goes on, how long will it take to produce in such divided homes and distorted society a generation of men and women, too, "fit instruments for treason, strategem and spoils?" When will ambitious, unscrupulous men, accustomed to the salutations of Masters, Generals, Princes, Kings and Sovereigns in the Secret Empire be unable to find some pretext for real war, and the dupes and underlings, habituated to taxation, despotic rule, and military surveillance, will all the more readily bow under the same yoke outside their nocturnal secret haunts?

If this work of the Secret Empire goes unchallenged, when will this grand peace movement witness a perfect state of society wherein the "will of God is done on earth as it is done in heaven?"

That day, the day of the Lord, His great day, tarries, but it is clearly foreshadowed on the prophetic calendar. The Prince of Peace is ordering the world's campaign and arming the nations with the sword of the Spirit, which is His own blessed Word. To lands shrouded in darkness and death He sends light and life, and now, when the enemy has come in, like a flood, to deluge the civilized nations in blood, He is lifting a standard against him. Among the agencies which Christ the King has chosen for the great work of subduing the kingdoms unto Himself is the "Universal Peace Union," with its national, state and minor tributaries. Its commission is to destroy the foxes that spoil the vines, to show the antagonism between war and the gospel, and to uproot and cast out those diabolical instruments which lead to conflict and bloodshed, as Michael and his angels ejected the dragon from heaven "by the Blood of the Lamb and the word of their testimony," this making the terrestrial and the celestial one united, harmonious family, abiding in unbroken, eternal peace.

SECRECY AND CITIZENSHIP.

REV. H. H. HINMAN.

Three prize essays, edited and supplied by the New England Christian Association, Boston, Mass.

This recent volume of 137 pages that has recently appeared is an admirable presentation of the chosen theme, and ought to be widely read and pondered. Though a good degree of candor and modesty of statement characterizes all of these essays, yet it is quite probable that some honest Freemasons and Oddfellows will take exceptions to some statements made and positions assumed. In the estimation of many Freemasons this, the leading secret society, was never intended to be used for the perversion of justice. They have never so used it, nor approved of such use. To them the assurance given them in the lodge that the obligations they were about to as-

sume were not in any wise to interfere with any civil or religious obligation was understood in its literal import, they being the judges. Not considering that to concede the right of private judgment would be to make the Masonic covenant but a rope of sand, they have gone on to lead respectable lives and believe and teach that their obligations to the lodge were in entire harmony with their obligations to their Maker.

No one questions that such constitute a not inconsiderable portion of the Masonic order. Nevertheless it is unquestionably true that Freemasonry, in the language of President Madison, is not only "susceptible of great abuses, outweighing any advantages to society," but is in its nature well calculated to be the instrument of fraud and the protector of iniquity. That it has been, and is still, used to thwart the ends of justice is too obvious for denial. The case of Mr. Jackson, of Hartford, Conn., who was expelled from the lodge because he obeyed his civil rather than his Masonic obligations is quite in point. We sometimes hear the plea that this is equally true of religion, that it is sometimes perverted to evil purposes and made a cloak for the protection of iniquity. But the cases are widely different. There is nothing in the Christian religion that even seems to countenance iniquity. Its covenants all bind us, both in general terms and in all particulars, to the highest ideals of justice and mercy. It condemns nothing so much as dissimulation and also hypocrisy. Not so with Masonry. Its oaths and penalties are shocking. Its pledge of secrecy implies dissimulation and its covenants are, at least, susceptible of an interpretation quite out of harmony with absolute justice and purity. The Master Mason's oath, in which he promises to conceal all the secrets of a brother Mason "when communicated to him as such," and that he will not be criminally intimate with his near female kindred, "he knowing them to be such," is sufficient proof of this statement.

The vicious element in all these orders is their organized secrecy. Secrecy is an element of power, which can be used with little or no responsibility to the law or to public opinion. All grants of irresponsible power are both liable and likely to be used selfishly, and hence cannot be

safely entrusted to even the best of men. Absolute monarchies are not necessarily despotisms, but are likely to be so. Slavery was not always used to oppress the weak, but was often so used, and hence was in its nature a crime against humanity. Now, since men unite in secret orders for the main reason that they thereby obtain advantages which the uninitiated do not enjoy, they are therefore (in the language of Daniel Webster) "a source of anxiety and just alarm and ought to be suppressed by law."

Nevertheless I regard the influence of secret societies on the civil relations of mankind, though an element of great danger, as relatively of small importance when compared with their influence over the religious nature of mankind. It seems to me a mistake that these able essays were restricted in their scope, and did not include a fuller consideration of the relation of secrecy to Christianity. Secret societies have existed from the most remote antiquity, and have always had an important religious element. Anciently they were simply "the secret worship of the Pagan gods," and modern Freemasonry, which was patterned after the old sun worship, is modern Baalism. It is confessedly a "religious institution," with its altars, its prayers, its priests, and its promises of salvation. As a religious system it is unlike Christianity, as its Satanic author is unlike the Savior of men.

The effect of secret societies on the character of professed Christians has been most deplorable. It has so blunted their moral sensibilities that they say and do things in the lodge which would never be tolerated if done openly, and this iniquity they are taught to conceal by all the arts of dissimulation and the effrontery of falsehood. Great multitudes of men are misled by their example, and accept a system of pagan ceremonies and a partial and perverted morality as their ground of hope for salvation. Such a system is the deadly enemy of the gospel of Christ and as such merits most earnest condemnation of all.

Beloit, Ala.

Secret society members are organized on the principle of taking unfair advantage of their fellows; therefore they are traitors to both church and state.

AN ENEMY OF THE HOME.

[Part of an address by Rev. P. B. Williams at Columbus, Ohio.]

Secret societies also conflict with a man's relations to his family in another very important matter; it takes the money away from the family and pours it into the lodge treasury, and I want to say, my friends, that the lodge treasuries are among the greatest gold bugs and monopolies of this land. They have the nation's wealth hoarded by the million. After the drain caused by the liquor traffic, the next greatest drain on the toiling masses of this land is the secret societies. They are draining the people of their hard earnings, and every once in a while you will see an account where some grand lodge treasurer has absconded with the funds. In the last fifteen years more than 1,500 of these so-called fraternal and mutual benefit societies have gone into the hands of receivers; in the past year more than 100 have gone to the wall, and yet I find men and women, too, almost climbing over each other to get into other societies that are just as sure to go down as their predecessors. Why so? Because they are on the wrong basic principle. The principle of these mutual insurance fraternities is that when you once fail to pay you forfeit all that you have paid. This is an unlawful business, for it is getting something for nothing, a thing that every State prohibits, and so nearly every State in the Union has prohibited mutual life insurance being carried on—I mean openly.

When I was stationed at Zanesville, Ind., the general manager of the People's Mutual Benefit Association, of Westerville, Ohio, said to me: "You cannot act as our agent in the State of Indiana, because the State of Indiana prohibits our business from being carried on within the State; but," he said, "if you find any one there that wants insurance with us you can act as his agent and write him up, and we will issue the policy. You see how they whip the devil around the stump, as we say, and yet we have organized secret societies, carrying on the very business that the State says shall not be carried on, because they depend upon what they call lapsed policies to carry on their business. You do away with the lapsed policy business in mutual in-

insurance and you will destroy every mutual insurance society in the land. There is loss and gain in all business, to be sure, but I pity a business that depends upon loss to sustain it, but that is mutual life insurance—it depends upon loss to sustain it.

I am radically opposed to the whole business. I believe that a man ought to take care of himself—I mean so far as managing his own affairs is concerned, but it is patent to any man that none of these mutual insurance societies will insure you unless they are sure to make a slice for themselves, but you can make it all for yourselves if you will handle your own money; so I say it is better for a man and better for his family to handle his money for himself. I heard of a case to-day where a man was a pensioner, drawing a pension, and he had to make affidavit, which he had to prove by witnesses, that he was greatly disabled, in order to draw a pension, but after he had secured the pension he went to a physician and secured the physician's certificate to the effect that he was perfectly sound, and took out a policy for three thousand dollars, and then died, and did not get his insurance, and the thing caused considerable stir, to be sure, and it is a question in the minds of thinking people where that fellow went when he died. That is what we call "crookedness," and there is a lot of crookedness in these societies.

I cannot pass without noticing one thing in this connection, and that is those men that depend upon these societies and fraternities are not what we would call independent men. If you approach a man wearing a badge, and you cannot spell out the initials on his badge, just spell it p-a-u-p-e-r; for what is the difference between these lodge men and the men out at our county farms? The men at the county farms say, "Gentlemen of the county, we are not capable of taking care of ourselves; won't you take care of us?" And the county farms care for them. What do these fraternal lodge men less than that, for they say, "Gentlemen, we are not capable of taking care of ourselves; won't you take care of us, please?" The difference is that one fellow pays a little for it, and the other doesn't pay anything unless he has something to pay.

Secret societies conflict with a man's relation to his family. When I spoke at Harper, Kan., one year ago last May, a gentleman, as he went from the church, said to a gentleman, "Tell that minister that he hit me right where I live, because I paid four dollars in the A. O. U. W. last week, and two of my children have no shoes to wear. It drains the family, and takes the money that the family ought to have." Out in Portland, Ore., a gentleman said to his sick wife, "I think I had better send my lodge dues by Sister G., for I do not think you will be well enough for me to go to lodge to-night." and she said, "Yes, send my dues, too." And they succeeded in raking up two dollars to send to the lodge. In thirty minutes after the lady had gone to the lodge, the physician called, and prescribed beef broth for one of the children who was sick, and then they hustled around to find money to buy some beef for broth, and after robbing the children's banks, 11 cents was all they could scare up. Two dollars for the lodge, and 11 cents for a sick family. I say it does interfere with the family in this respect.

An Irishman was arrested for improvidence, and he came before the judge, and the judge said: "Pat, you are a hard-working man; how does it come you are here on this charge?" "Why," says Pat, "I belong to seven secret societies." I tell you, ladies and gentlemen, that these organizations take the money that they have no right to take. And the lodge dues are not all by any means. Many of these secret societies have costly regalias and costly uniform and paraphernalia, which makes a constant drain on the membership and consequently upon the family as well. Every time I see these plumed knights, with their burnished spears and swords, and costly uniform, parading the streets of our city (and I see them almost every week), they remind me of the old fellow that sold coal for a living, and one morning his servant came in, and he said:

"John, is it very cold this morning?"

And John said:

"Yes, master, it is very cold this morning." The man said:

"John, is it cold enough to make one's fingers tingle as they walk down the street?"

"Yes, master, it is cold enough for that, sir."

"Well, John, put up the price of coal to cents per bushel. God pity the poor!"

And so when I see these gentlemen of the fraternities parading the streets in their costly regalia, and burnished swords and spears, I think they say to me that these uniforms cost \$75 or \$150 for a little display. "God pity the poor." The poor cannot get into these secret societies, and unless the church of Jesus Christ or some system of organized charity looks after the helpless poor, the helpless poor must suffer. If these secret societies were charitable and benevolent, pray tell me why they are not found off yonder in the slums of our great cities helping the unfortunate, or why they are not found in the foreign missionary fields, doing aggressive work for God. I will tell you why—because in the slums of our cities and in the foreign missionary fields they do not find men with some visible means of support, and they wait until the church of Jesus Christ goes out and brings the people up to a basis where they will have some visible means of support.

TEN ANTI-LODGE POINTS.

BY REV. W. O. BUTLER.

Ten reasons why I cannot affiliate with the Masonic Lodge and be a Christian:

1. Because all my actions should be open to the world. Says my Savior: "In secret have I said nothing."

2. Because I cannot consistently bind myself to keep the secrets of a criminal.

3. Because it is degrading to take some of the brethren in my arms, in the ceremony of opening and closing the lodge. I have met men there whom I could not meet on terms of equality on the street.

4. Because I am commanded to be not unequally yoked together with unbelievers.

5. Because my motives were not to glorify God in joining the order. Curiosity, and the desire to gain the co-operation of others in my own personal affairs, were the factors.

6. Because I believe it to be wrong to personate a murder or to kneel (knowingly) while a mock prayer is offered.

7. Because the repetitions of opening and closing the lodge are monotonous and meaningless; it is time wasted which could be spent in the gaining of useful knowledge. Recreation, to be profitable, must be pleasurable.

8. Because I can not bind myself with an oath to meet upon a level, or have all things in common, with men who are not followers of Christ, much less those who do not believe in him as a Savior and who mock and deride both him and his followers.

9. Because I can not voluntarily place myself under the penalty of death without having violated any law of the land. Some may say the penalties mean nothing. If meaningless it is worse than childish to repeat them. If binding, it is a crime to visit them upon the offenders.

10. Because by affiliation I tacitly claim there are no others to care for my sick. I am bound to distinguish between Masons and their families, when there should be no such distinction.

CAN WE BELIEVE GEORGE WASHINGTON?

A man can break even a legal oath under certain circumstances. For illustration, note this extract from the oath which Washington swore as Colonel of the Virginia militia to his most sovereign lord, King George:

"And I do solemnly, in the presence of God, and of His only Son, Jesus Christ, our Redeemer, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words of this oath, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted by the Pope or any authority from the See of Rome, or any persons whatsoever; and without thinking that I am or can be acquitted before God or man, or absolved of this declaration or any part thereof, although the Pope, or any other person or persons, or any authority whatsoever, shall dispense with or annul the same, or declare that it was null and void from the beginning."

This oath was a lawful and constitutional one, while the Masonic oath is both illegal and unconstitutional. Then, again, the oath of allegiance which Wash-

ington took was lawfully ordained or prescribed, lawfully administered, and lawfully taken or received by him; while the oath of allegiance taken by the Masonic candidate is not only administered and assumed without any warrant or color of law whatever, but in fact everything connected with it, and the several duties it imposes, as has been often shown, are in direct conflict with both the law of God and the law of man.

Now, was George Washington justified in deliberately violating this lawful and constitutional oath, while the Masonic candidate is a "perjured villain" if he violates the outraged and illegal imposture, which is very often administered to him by some infidel or dram-drinker in a lodge of Masons? And if the Masonic candidate becomes perjured for violating the oath of the lodge, how is it that George Washington was not perjured for violating the oath of George III.?

John Helfrich.

The Freemason is horrified by being led, stripped and blindfolded, by a rope about his neck, till knocked down as Hiram Abiff. The Odd Fellow is led blindfolded in chains, the hoodwink is dropped, and he confronted with a grinning human skeleton. The same terrorism is practiced by other scenic methods in the Mormon Endowment House, and the same effects are produced in a small way in every little temperance lodge by the night-mystery and mock solemn lectures and obligations. Thus says Odd Fellow Gresh: "All the ancient rites began in sorrow and gloom, but end in light and joy." This is the devil's caricature of salvation by Christ, through repentance and faith, leading through sorrow for sin to "joy in the Holy Ghost." Indeed, this is that "Divine institution which Gresh says Odd Fellowship was" copied from (page 92). And in its nature and effects it resembles salvation as whoredom resembles marriage—one leading to hell, the other to heaven. Hence idolatry is branded as soul-adultery throughout the Bible. Christ is the bridegroom in the Scriptures, the devil in the lodge. Christians, in worship, are sanctified by the Holy Ghost; lodge-men are mesmerized by demons.—Jonathan Blanchard.

REFORM NEWS.

FROM GENERAL SECRETARY PHILLIPS

My labors in New York were in Syracuse, Utica, Schuylers Lake, Fly Creek, Todd Town, Hartwick Seminary, and Cooperstown. I was called back to Chicago by telegram announcing that important legal matters affecting the association demanded my attention. Since then I have visited Southern Wisconsin and Northwestern Illinois. I should be glad to name the many friends who have kindly received me and assisted in the work, if space permitted. Two parties executed papers, which will give the association a number of thousands of dollars when their will shall have been probated. Many years will pass, we trust, however, before such an event occurs. I have also been notified of a bequest of \$5,000 by Mrs. Joanna Bliss, late of Worcester, Mass., for many years a strong friend of the National Christian Association. This bequest, however, will not be available for some years on account of an annuity provision in it.

I wish that all could be impressed with the fact, as I have been in my late campaigns on the field, of the good effect of tract distribution from house to house, where it is followed up for several years in succession. It will not destroy the lodges any more than the exposure of the Jesuits destroys Jesuitism, but the evil is greatly lessened, the people become intelligent on the subject, many are saved and lodge membership in the community is taken at its real value. This fact is very strongly exemplified in a portion of Otsego County, N. Y., where house to house work has been done for several years.

I had an interesting time at the Epworth League convention which met in Utica, and also at the Presbyterian synod of Northern New York, which met at the same place. Rev. Dr. Berry, editor of the Epworth Herald, was very faithful in warning the Epworth League of New York against dancing, but his heart failed him when he was asked whether they ought to join secret societies, and he declined to answer. The course of both the Methodists and Presbyterians is in sharp contrast with the brave position of the thirty Swedish Congregational congregations which met about the same time, in

New Haven, Conn. They adopted a very explicit and condemnatory resolution against the churches fellowshiping members of any secret society.

After my return I visited Mt. Morris, Illinois, by invitation and made arrangements for a convention to be held the 13th and 14th of this month. Among the speakers will be our President, Rev. Samuel H. Swartz, and Rev. I. Bennett Trout, President C. A. Blanchard and others. I was very cordially received by the professors of the Brethren College, and also by Mr. George Windle. It is hoped that there will be a good delegation from Mt. Carroll, Lanark, Rochelle, Polo and other places in the immediate vicinity. Let us hear by letter from those who can not attend. The success of the Southern convention was especially due to Brother R. W. Chestnut, but greatly helped by the stereopticon views, which we have recently secured for Brother Bonham. Though it was his first effort the judgment of those present was favorable, as is shown by the fact that the leaders of our work in that section are arranging for Brother Bonham to visit their places in the near future.

Our college and missionary agent, Rev. S. F. Porter, writes from Berea, Ky., where he gave an address in the college chapel before the students and faculty and later visited one or more churches in the country.

One of the encouraging facts in the foreign work is that friends, though unknown to each other, are yet co-workers with each other in lifting up the standard against the encroachments of lodgery. The London papers contain protests against the Masonic service in St. Paul's Cathedral on the two hundredth anniversary of its reopening. Only Free Masons are to be admitted. This great Masonic service, which ought to be a general Christian service, occurs on the second of December. Our brother, W. S. Fowler, writes encouragingly of his colporteur work in London. He not only distributes tracts, but speaks freely and sees some good results. He asks especially for the prayers of Christians. I have also received a letter from South Africa, where the good Mrs. Bridgman is carrying forward the testimony.

The average issue of the Cynosure for the past six months has been 4,333.

There are 772 subscribers in arrears. If these friends would pay up at once every obligation of the association could be met. We hope, friends, that you will see to it that these little amounts, which in the aggregate are so much, will be among your Thanksgiving offerings for the mercies of this year. Please notice that subscribers receive a postal card receipt, and are not to be governed at present by the printed tab on the Cynosure. One who has taken the Cynosure for twenty years writes: "I have concluded you are fighting a giant evil which you will never subdue." Hence he discontinues his Cynosure. We hope that he will recover from his despondency and re-enlist. Luther's wife once put on mourning apparel, and when questioned by the despondent Luther she answered that she thought that God must be dead, or lie, Luther, would not have been so cast down and discouraged. Cheer up, friends; put on the whole armor, and take the shield of faith and "stand." As sure as there is a God so sure will lodgery, like Pharaoh and his army, be destroyed. But you who are in arrears—listen: don't say, "You are fighting a giant evil," but say "We," and send supplies at once to this office.

The receipts for October and November were from Mrs. K. Biggers, Prof. H. A. Fischer, each \$3; Prof. D. A. Straw, \$5.23; Dr. E. C. Guild, \$2; Messrs. F. D. Ewell, N. Countryman, Thomas Shaff, J. S. White, Ira Mettler, each \$1; Mrs. A. A. Wolcott, 25 cents; Mr. Traver, 50 cents; E. Brace, \$1.50; Geo. B. Hopkins, Chester K. Green, each \$25; estate of L. L. Reynolds, \$275; W. O. Norval, \$4.50; Jas. L. Reber, a Friend, J. Holman, I. Bancroft, each \$10; Eld. J. Griffin, \$4; Mrs. H. Pallister, \$5.50; Prof. C. M. Lowe, J. W. Suidter, Jno. Lusk, Eld. Isaac Hyatt, a Friend, each \$5. Collections, per M. A. Gault, in October in Illinois: Marissa, 85 cents; Sparta, \$1.25; Coulterville, \$5.15; Miss M. Coulter, 25 cents; Mrs. N. Calvert, 50 cents; self, \$5. In Wisconsin, Dover, \$4. In November: In Wisconsin, Vernon, \$25; Elkhorn, \$1.50; F. Bartholomew, \$2; Wm. McNeil, J. P. Rood, each \$1; W. B. Ells, 50 cents; Rev. C. H. Auerswald, \$1.50.

With sincere thanks on behalf of the National Christian Association,

Wm. I. Phillips.

THE PHILADELPHIA CONVENTION.

The report of the Philadelphia anti-secret convention comes just as we go to press, so we can give only a partial report. It met at 2 p. m., Nov. 22, in the First Reformed Presbyterian Church, Dr. T. P. Stevenson pastor, and who welcomed the convention with an able address which was followed with an eloquent response from Rev. J. C. McFeeters, of the Second R. P. Church. The first evening session was occupied with powerful addresses by Rev. James Parker, Ph. D., and Dr. H. H. George.

The next morning session was occupied with testimonies, question-box, and a chart talk by Rev. J. P. Stoddard, of Boston. It was opened with prayer and devotional exercises by the Rev. J. C. McFeeters. The following officers were elected for the ensuing year: President, the Rev. A. S. Shelly; Vice President, the Rev. Thomas F. Wright; Secretary, the Rev. R. H. Shaw, Newcastle, Pa.; Treasurer, the Rev. Edward P. Sellew. The fourth session opened with the Rev. A. S. Shelly in the chair. The most important feature was the reading of resolutions, followed with a "seceders' service." The latter was conducted by the Rev. R. H. Shaw, assisted by the Rev. Thomas Wilhide, the Rev. William Sherman and others. The speakers were formerly members of secret societies and testified that they interfere with the Christian religion by loading the soul with antagonistic principles.

Prayer and praise service opened the evening session, which was held in the upper auditorium of the church, with a large attendance. The local organization submitted its report, which was highly encouraging and showed that the interest taken in the work of reform is widespread.

An address on "War in America" was delivered by the Rev. J. P. Stoddard, which was followed by an address on Secret Societies by Rev. P. B. Williams. He showed that members of secret societies become indifferent to religion, and the reason women cannot become members of such organizations is because the men are ashamed to submit them to the ordeal which accompanies the initiation exercises. Societies of this character, he said, are not fit bodies for Christians to

belong to, as they are merely deceptive and farcical.

FROM REV. P. B. WILLIAMS.

He Speaks at the Philadelphia Convention.
Philadelphia, Pa., Nov. 24, 1897.

Dear Cynosure—I had good meetings in November thus far. At Fowlersville, Mich., both in the U. B. and Free Methodist Churches, we had large audiences and good interest. At Cohoctah, Mich., we had a crowded house. At Petersburg Rev. C. L. Snyder obtained the city hall for our meeting. The congregation was interesting and the enemy of souls was stirred.

At Milan, Mich., it rained and our audience was small, but there was a good interest and they want me to return. On the following Sabbath I preached for the pastor at West Toledo M. E. Church. My next appointment was near Rimer, Putnam County, Ohio. It was a stormy night, but the house was well filled, and very good interest. The next night I had a fine congregation near Rockford, Ohio, Rev. W. Strete pastor. Saturday night I spoke in the city hall at Delphos, Ohio. Quite a number of lodge men were present. Mayor Baxter attempted to defend the orders, but, like other lodge advocates, could succeed better in maligning character.

The low down-newspaper report of the meeting denounced my address on Secret Societies and represented me as untruthful, and then highly commended my discourse on Sabbath evening and closed with an earnest exhortation for me to quit lecturing and go back to preaching the gospel.

I came to Philadelphia next to help in the state convention. I found Rev. W. B. Stoddard at his post of duty, pushing the battle to the gates of the enemy. There are many friends and workers in our cause in this city and vicinity. Rev. J. P. Stoddard is here, and still retains his vigor and seems as young as ever. He deals mighty sledge-hammer blows at the false worship of secret societies. Drs. Stevenson, McFeeters, George and Dill are some of the Covenanter ministers present who add strength to the convention. Rev. Webster and others, of the U. P. Church; Revs. Shaw, Tombllyn and others, of the Free Methodist; Revs.

Myers and Gotswal, of the German Baptist; Rev. Willhide, of the Independent Mission; Dr. Farr, of the German Reformed Church; Rev. Shelby, of the Mennonites; Edwin P. Sellew and others, of the Friends; Rev. J. C. Cassel, of the Brethren's Church, and others in the ministry and laity added great strength to the work.

Mrs. Hattie E. Powers had charge of the literature, and is letting light shine on secret societies in this city. All in all, the convention was a grand success. A local society is to be formed here tomorrow afternoon. I will spend some time here in Pennsylvania, helping the Eastern agent before returning to my parish in Ohio and Michigan. My expenses thus far for November are \$42.84. Receipts, \$43.34. P. B. Williams.

FROM REV. W. B. STODDARD.

Philadelphia, Pa., Nov. 26, 1897.

Dear Cynosure—My work for the past month has been largely preparing for the convention. Meetings were held in sympathizing missions and churches. Part of an afternoon was given to a discussion of the lodge before some ninety students of the Lutheran Seminary at Mt. Airy. The questions asked showed the students were awake and anxious to know the facts.

That there has been marked and substantial progress in our work here during the past few years is very manifest. The convention was well attended, all things considered. God inclined many to us who took the places of some accustomed to come. The later sessions of the convention were especially blessed with the presence of the Holy Spirit. Many seceders testified. Some belonging to lodges expressed a determination to break away.

I may not write of all the excellent addresses. We were especially glad that our dear brother Williams could be with us. His addresses were inspiring and helpful. Dr. H. H. George stood by us as he always does. The National Reform Convention coming here next month bids fair to be large and far-reaching. My father brought an inspiration and blessing that could only come from long years of study and service.

The meeting that followed yesterday

(Thanksgiving) afternoon for organization was well attended. A constitution was adopted, committees appointed, and about seventy persons received into membership. The constitution will doubtless be sent The Cynosure. This local association is to be auxiliary to the National. Many prayers will be offered in its behalf. May it bless and enlighten and help forward Christ's Kingdom in this great center of influence and power.

W. B. Stoddard.

FROM REV. W. FENTON.

St. Paul, Minn., Nov. 22, 1897.

Dear Cynosure—Guttenberg is an ancient river town on the banks of the Mississippi River, in Iowa, once famous, or, rather, like Milwaukee, infamous by reason of lager beer. Now it has a Romish church, a Lutheran church and a very feeble Methodist church. The lodges are in the ascendancy, although the Lutheran pastor is strenuously opposed to them. After supplying them with a few anti-Masonic tracts, Dubuque was the next place visited. Here Rev. H. Luz subscribed for The Cynosure and bought the ritual of the Modern Woodmen of America. A public announcement was made for me to speak in his church on Sabbath evening, but before that time arrived an emissary of Satan said "No!" and the appointment was set aside.

On Saturday an address was delivered to the students of Wartburg Theological Seminary, and they were disappointed at the annulling of the appointment to speak on Sabbath evening.

The faculty of the German Presbyterian Seminary voted not to have the subject of Secret Societies brought before the students. But the students, being at play on the campus, were supplied with anti-Masonic literature. While talking to them they were called away by the Seminary bell to attend to their duties inside, at which they expressed their regrets that they could not hear more about secret societies.

The great curse of Dubuque is Romanism and Secretism, the Protestant churches being thoroughly defiled with lodgery. A Mason of high degree, reviling Christianity, said that he is a personal friend of Col. R. G. Ingersoll and that Ingersoll is a high degree Mason. Can

some reader of The Cynosure verify that and tell us how many degrees of Masonry Ingersoll has taken?

Clinton, Lyons and Fulton were the next towns visited. At Clinton Rev. F. L. Grundtvig subscribed for The Cynosure and made appointment for me to speak in his church on Sabbath evening, which appointment was most cordially carried out by the pastor. After speaking at the ministers' meeting in Clinton, at least three of the ministers being Masons, one of the Masons said to me, "If you stay here a week and lecture on this subject you will be the means of many joining the Masons." He also said, "If I were obliged to leave either Masonry or my denomination (Methodist) I should leave the denomination, or any other Christian denomination, rather than give up Masonry."

After spending about a week in this devil's hotbed of the Secret Empire—these three towns—it seemed easy to imagine how Moses felt when, upon seeing that Aaron had made the people naked to their shame in that Masonic worship, with the calf for their god, which is precisely the same worship in spirit as the modern lodges have, he cast the tables out of his hands and broke them beneath the Mount. It was a Christ-like love that made Moses do that. It was such love to God that he prayed: "* * * Yet now, if Thou wilt forgive their sin; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." But let the Freemasons, Oddfellows, M. W. A., etc., tremble at God's answer to Moses: "Whosoever hath sinned against Me, him will I blot out of my book."

W. Fenton.

"Johnnie," said the Sabbath school teacher, to a six-year-old scholar, "tell us all you know about the devil."

"All I know is that he can't run as fast as my pa can."

"How do you know that?" inquired the teacher.

"Because I heard pa say that when he comes home late at night from the lodge he always catches the devil. I reckon I'll be able to catch him, too, when I get as big as pa and join the lodge."

"I am afraid you will," remarked the teacher, with a sigh.

SOUTHERN ILLINOIS CONVENTION.

Coulterville, Ill., Nov. 11, 1897.

Editor Cynosure—The convention met in the Covenanter Church on Wednesday evening, Nov. 10, at 7:30 o'clock, and was opened with devotional exercises led by the pastor, Rev. E. G. Elsey. Rev. R. W. McBride, of Marissa, Ill., was chosen chairman. In the absence of Rev. W. R. Bonham, who was to deliver the opening address, on "Heathen Mythology." Rev. R. W. Chesnut, of Marissa, occupied the time on the same subject, addressing a very appreciative audience. Rev. R. E. Wilkin, of Tilden, then led in prayer.

Thursday morning at 10 a. m. the devotional exercises were led by Rev. R. W. McBride. Rev. D. S. Faris, of Sparta, addressed the convention on "Secretism." He was followed by Rev. W. R. Bonham, who gave an interesting address. The president and secretary, and Rev. J. C. Elliott and John M. Sloane also gave short addresses. Thursday afternoon Rev. R. W. McBride spoke on "The Christian Religion and the Modern Woodmen." His excellent address was followed by one from Rev. R. W. Chesnut on "College Secret Societies and Their Influence."

After an interesting discussion the following resolutions were adopted:

1. As followers of Christ, our only Lord and Master, we are opposed to all societies in which an oath, pledge or promise to conceal things not yet made known is exacted of the candidate, because in this there is the surrender of the right of private judgment and of Christian liberty, and making men lords of our conscience contrary to that scripture, "Call no man your master on earth."

2. We are opposed to these societies because they give unfair advantages to their members in business, politics, and even in the sanctuary of God.

3. We oppose them because they lead to the perversion of justice between man and man in civil cases, and screen the guilty in criminal cases.

4. Because in many instances they give rise to lawlessness, riot and murder in the settlement of disputes that ought to be settled by the peaceful methods of civil law.

5. We oppose the labor societies be-

cause of their interference with the rights of employers and non-union men, dictating to all the conditions and terms of labor.

6. We are opposed to all secret societies because they bring together in close association good and bad, heathen and Christian, and by a partial morality set aside the law of God; whereas the Bible says, "Come out from among them and be ye separate, and have no fellowship with the unfruitful workers of darkness."

Thursday evening a large audience was present to hear the illustrated lecture by Rev. W. R. Bonham, of Greenville, Ill. His subject was "Ancient and Modern Mythology," and his lecture was well received. We all concluded that "Bro. Bonham is all right." We had a good convention, although it met under great opposition from without and indifference on the part of some who claim to be within.

R. W. Chesnut.

EDMUND RONAYNE IN IOWA.

Washington, Iowa, Nov. 24, 1897.

Editor Cynosure—During the last two weeks Brother E. Ronayne has been lecturing in this part of the State against Secret Societies, and on last Saturday afternoon closed a series of meetings in this city. The meetings here were very successful in every way. Large audiences were present at every session and much interest was manifested. Some of our friends in the lodges favored us with their presence, and now know more of the true nature of their orders than they ever did before. Many young men were present and received light on this subject before the lodge can put the hood-wink of darkness over their eyes. Also many of us who had grown cold and indifferent on this subject were awakened and aroused from our lethargy by Mr. Ronayne's stirring words and will be more bold to testify against this evil in the future.

While Mr. Ronayne endeavors to take away from men their trust in the abominations of the lodge, he always offers them something better, and commends the gospel of God's love. The Bible was his text-book, and he was mighty in the Scriptures, a workman that needeth not to be ashamed.

In his first lecture the speaker "identi-

fied" Masonry with the "sun-worship" of the ancient Egyptians and Canaanites. After hearing that the ritual of Masonry is the same as the "secret mysteries of Osiris and Baal, we asked ourselves in astonishment, Can it be that we still have the worshipers and priests of Baal in our midst? Are the "high places" not taken away from our land? In the next lecture the hollow claims of the lodge to "charity" and "religion" were exposed. It is a religion "without Christ" or redemption by his blood." The "new birth" the lodge professes to give the hoodwinked candidate is not the "regeneration," the "being born again" of the Holy Scriptures. At the last lecture the oaths and horrible death penalties were dwelt upon and the divine exhortation urged on all. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Very truly yours,
W. C. Allen.

EDITORIAL FIELD NOTES.

Our first field work in November was in Waukesha County, Wisconsin, where we addressed four meetings in the Vernon R. P. Church, Rev. Isaiah Faris, pastor, and one in the U. P. Church near by, Rev. H. R. Snyder, pastor. We know of no congregation standing more loyally by the anti-secret reform than the Vernon R. P. Church. Most of its members are Cynosure subscribers, and their contributions at the above meetings were about \$30, and a few months ago when, in company with Bro. Phillips, we held a meeting at Big Bend, a few of these brethren contributed over \$15 to the work.

At Waterford, in Racine County, Bro. T. F. Moyle did what he could for a meeting in the M. E. Church, Rev. Wilson, pastor, but owing to a wet night the attendance was small. We hope to try a meeting here again, as there is a strong congregation of anti-secret German Lutherans at Waterford. We found Rochester, Wis., a good point for meetings, as there is a flourishing academy there of a hundred students, and some good sympathizers with our work. At the English

settlement M. E. Church we addressed a good meeting.

We then visited Dover, Burlington, Elkhorn, Fayetteville, Tibbets, Jacobsville and Milford. Our meetings on Sabbath and Wednesday evening in the Congregational Church, near Fayetteville, Rev. Thomas W. Barbour, pastor, were specially interesting, and were arranged by William Christison, an old-time friend, from Vernon.

At Elkhorn our meeting was the most important of the series. The pastor of the Evangelical Lutheran Church, Rev. C. H. Auerswald, had recently excluded about a dozen of his members because they had joined the Modern Woodmen. This had produced much excitement among the lodge members, who were out in force at our meeting in Wisconsin Hall. Many friends of the cause were also present, some from many miles in the country. Those Evangelical Lutheran churches that have hitherto shut out lodge members are now feeling the pressure, and are crying to us from many quarters, "Come over and help us."

We wish to acknowledge the kind cooperation and entertainment we received on this trip from the following homes: Mrs. M. B. Wright, Wm. S. Turner and Della Adams, Waukesha; Wm. McNeil, Prospect; Renwick Adams, Guthrie; E. I. Dewey, Dodge's Corners; T. F. Moyle, Waterford; Henry J. Kilpatrick and A. Aspinwall, Rochester; John Crawford and Samuel Wilson, Dover; Wm. Christison and R. McKenzie, Fayetteville, Truman Bartlet, J. P. Rood and W. B. Ells, Tibbets; Rev. J. C. Huffman, Milford; and Rev. C. H. Auerswald, Elkhorn, Wis.

AN INCIDENT.

"Do you not know me?" said a wretched-looking man whom the editor met recently going down Madison street. His countenance was stamped with the brand of Cain, and we failed to recognize him until he introduced himself as an old neighbor in an Iowa town where we resided during our first pastorate twenty years ago. Then his tragic history came vividly to mind. In a fit of passion he had murdered with a hatchet a man whose wife was a United Presbyterian, and who lived in our house after we had

gone to labor in another field. After days of agonizing suffering the husband died in the room we had once occupied as a study. The murderer was tried in Burlington and should have gone to the penitentiary for life, but was acquitted, and on returning home was met at the depot by his brother Oddfellows, who showered upon him a jubilee of congratulations. The attorney who cleared him confessed privately that it was by getting Oddfellows upon the jury.

REV. T. B. ARNOLD.

Our portrait this month is of one of our most valued N. C. A. directors, and still in the zenith of his power and usefulness. Bro. Arnold's useful career may be abridged as follows: Born in West Falls, N. Y., in 1849; came when but a child with his parents to DeKalb County, Illinois; was converted and joined the M. E. Church at the age of fourteen; taught the Bible class at fifteen; was Sabbath school superintendent at seventeen, and left the lodge and joined the Free Methodists shortly after.

He was early called to preach the gospel and was a successful pastor of a number of charges in Illinois and Iowa. When his health failed in 1874 he was called to serve the church in the responsible position of editor and publisher of the Free Methodist, and afterward as head of their publishing house. While he has recently transferred this responsible work to others, yet he still manages a large publishing business. And in recent years he has exerted a far-reaching influence for the Master by establishing a home for orphan children. He still cherishes his old-time relish for the ministry, and often improves opportunities of preaching Christ.

Bro. E. Ronayne fully expected to be in Kansas as we go to press, where arrangements had been made for him to lecture at Lyons, Sterling and other points, but through a slight illness, after his Iowa meetings, he was obliged to return to Chicago. He expects, however, to go to Kansas in the near future, and being now fully recovered he is to visit Livingston, Wis., in a few days. Address him at 104 Milton avenue, Chicago.

PROPER TO TAKE AN OATH.

We believe it is right to take an oath when required by the proper authorities in a civil or church court:

(1) Because God commands it. Exod. xxii., 11; Num. v, 21; Deut. vi, 13; and Ezra x, 5.

(2) The example of God Himself. Psalm cxxxii, 11; Heb. vi, 13.

(3) The example of such Bible Christians as Abraham. Gen. xiv, 22; of Moses, Joshua xiv, 9; David and Jonathan, 1 Sam. xx, 42.

(4) Because Paul commends it. Heb. iv, 16.

(5) Because it strengthens the obligation by appealing to the divine standard and authority of truth.

It is evident, then, that Christ's words, "Swear not at all," must mean only the prohibition of profane or false swearing.

WHEN IS AN OATH PROPER?

The conditions which make an oath justifiable are:

(1) When it is necessary in the interests of truth and justice or in the right administration of government.

(2) When the person taking the oath is a believer in Christ as the author of truth.

(3) When the oath is administered by an officer in one of the divinely ordained organizations of either the family, church or state.

(4) When the oath taken binds to what is right.

(5) When the oath is recognized as a divine institution in which God becomes a party to the contract.

The administration of oaths in lodge rooms is extrajudicial. It is more; it is the worst profanation of a divine ordinance, even as if boys or infidels should go through the mock ceremony of observing the Lord's supper.

Rev. S. R. Wallace, of Brooklyn, N. Y., preached recently in the Presbyterian Church at Stamford, N. Y., and spoke plainly on the anti-secret question. He also testified strongly against the lodge in a recent address to a Christian Endeavor convention at West Kortright, N. Y.

OBJECTIONS TO MODERN WOODMEN.

We have been frequently asked of late to state our objections to the Modern Woodmen. They are, in brief, as follows:

1. Like most of the minor secret orders, the Woodmen order was started and is engineered by Freemasons, and it has so many lineaments of its mother that it can easily be identified.

2. It is organized on the principle of selfishness, by selecting the most able-bodied young men and pledging them to stand by one another to the exclusion of the outside world.

3. It perverts true Bible charity by giving only to its own members whose dues are paid up, and from whom they expect to receive in return.

4. It imposes a strong pledge to keep secrets before the candidate knows what those secrets are. This is in conflict with the Bible principle laid down in Lev. 5:4 5.

5. It terrifies the victim by threatening death on the block, or burning at the stake, or in other ways.

6. It often, by its frightful initiations, degrades and maims the human body, created in the image of God.

7. It profanes the sacred scriptures by quoting them in its foolish ritualistic play.

8. It robs poor families of their hard earnings by its fraudulent insurance.

9. It teaches a partial morality by pledging its members "not to defraud a member in his purse," leaving the impression that he is at liberty to defraud those outside.

10. It usurps the functions of the church and even of the Lord Jesus by declaring in its funeral ceremony that the deceased member, irrespective of his faith in Christ, "shall live in the eternal glories of his Maker."

WAS IT A MASONIC MURDER?**Information Wanted.**

In the second column of the eighth page of The Cynosure of March 13, 1890, the following statement appears:

"If Masons do not kill men outside the lodge any more, they do within. Since this Huntington affair we have learned

by correspondence of the death of Judge White, of Cooperstown, New York. About the year 1863 he told his wife, on leaving home, that he was to be initiated in a Masonic lodge. Late the same night his dead body was brought home. The bearers told the horror-stricken wife that they found him lying senseless on the sidewalk, a short distance from his own door. She did not credit the story and recovered strength to tell them that "He left home to join your lodge, and you have murdered him!" Friends demanded an inquest, and during the inquiry it was proved that during the initiation he was "accidentally killed." Will the friend who gave the above information kindly state of what court or county Mr. White was a judge, and give any further particulars within his knowledge, as this is desired by a friend of the reform and for the benefit of the cause?

W. I. Phillips.

WHAT PROLONGED THE WAR.

The following incident from a Chicago paper, written by J. F. Watrous, is one of many illustrations of Masonic favoritism during the civil war. It was such sworn favoritism which sometimes turned victory into defeat and greatly prolonged the war:

Among the prisoners taken by the Union troops at the time Pickett made his great charge at Gettysburg was a Virginian sergeant. He was a Mason. Captain John A. Kellogg of the Sixth Wisconsin gave him a drink of something reviving from his canteen and put some rations in his empty haversack. Their parting was that of brothers. In December, 1864, when Kellogg was a colonel commanding his regiment, I accompanied him on a ride along the picket line a few miles to the left of Petersburg. By some means, and without knowing it, we got between the picket lines. We were brought to a halt suddenly by the following unmilitary salutation:

"Is that you, Captain Kellogg?"

Looking up, and about two rods to the right, we saw a lieutenant and a dozen men in gray, who had apparently just taken their arms in preparation for serious business.

"That's my name, sir," answered the colonel.

"Beg pardon—Colonel Kellogg. You were a captain at Gettysburg. Allow me to extend congratulations upon your promotion."

It was becoming interesting, intensely so, and both of us were making plans for a shooting match between a dozen Johnny pickets with guns in their hands and two officers who had only revolvers, and they not in hand.

"Guess you don't remember me, colonel."

"I guess that is so," said Kellogg; and he was more nervous than I ever saw him in battle.

"I'm the sergeant you gave a nip from your canteen and whose haversack you filled at Gettysburg. They have made me a lieutenant since then. I'd like to have a visit with you, but the officer of the day is due here. Guess you had better get back to your lines."

"Thank you, lieutenant," said the colonel, saluting; and as we turned to leave the Confederate gave the command, "Shoulder arms! Right dress! Present arms!" Then both of us lifted our hats. There was fraternity for you. I guess Colonel Kellogg and his adjutant can thank Masonry for an escape from a death that would have reflected no honor upon them.

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.—Rev. H. L. Kellogg.

STIR AMONG THE ODD FELLOWS.

The Pittsburg Commercial Gazette says that Charles Colteryahn entered a suit against F. Stucky, that will cause a sensation on the South Side. The action is to recover \$5,000 damages for alleged slander. Both men are members of the Peter Fritz Lodge of Odd Fellows. Attorney Frank Ammon says the action is based upon a certain utterance of Stucky's in the lodge room on October 4 last.

Colteryahn was about to be installed Grand Master of the lodge on the evening of the date named when Stucky protested and said: "He is a liar, embezzler, not honest and not fit for the office." The assertion is said to have caused quite a stir among the Odd Fellows. Colteryahn took his seat as Grand Master, however, and is now seeking vindication.

The Gazette does not state whether the charge made by Stucky was true or false. We know that lodges make liars of men. It might be fitting that such a one be elected Grand Master and that Colteryahn was simply showing the fitness of his brother Odd Fellow to occupy this position.

Mrs. Mary C. Baker, Recording Secretary of the National Christian Association, has gone to make her home in Knoxville, Tenn. The friends and officers of the N. C. A. will ever cherish in grateful remembrance her self-denying labors in the work. For nearly twenty-four years she was constantly employed in the office of the Free Methodist, much of the time as office editor, and a recent issue of that paper publishes a high trib-

ute to the long, faithful and excellent service rendered by Sister Baker.

W. H. Harvey, of this city, is the father of the secret order known as the Patriots of America. Their ritual of over 200 pages is published by the Coin Publishing Co., 362 Washington boulevard, Chicago. The order has its altars and chaplains, and among other foolish things swears its members to "recognize the Divinity of unselfish intelligence, and to cheerfully yield allegiance to the principle that the judgment of a majority of this order if carried out will result in good to all the members thereof."

And this "Fatherhood of God and Brotherhood of Man is to be produced by Odd Fellowship, a society whose name is a burlesque, whose origin a dramshop, its ritual devil worship, and its membership open only to "free white males of 21 years," excluding, by book, "Chinese, Polynesians, Indians, half-breeds and mixed bloods" (Donaldson, page 321), and shutting out all women into contemptible Rebekah's Degree! A universal brotherhood and millennium excluding at least nineteen-twentieths of mankind!—Jonathan Blanchard.

"You have been in the mercantile business," said A. J. Millard, of Little Rock, Ark., to the pastor of the First Baptist Church of that city.

"Yes."

"Did you examine your goods when purchasing of a wholesale dealer?"

"Oh, certainly."

"I hear you think of joining the Knights of Pythias. Would you like to examine the 'goods' before purchasing?"

Bro. Millard then handed him the latest revised ritual of the Knights of Pythias, and also Ronayne's Hand Book of Freemasonry. It is doubtful now if the pastor will join.

A prominent lodge man said to the new pastor: "We have nine lodges in town, and we want to run them in the interest of the church. Can you tell us how we can do so?"

"Certainly, I can," replied the pastor; "just run them out of town."

THE NORTHERN ILLINOIS CONVENTION.

December 13 and 14, 1897.

To Be Held in Seibert Hall, Mt. Morris, Ogle County,

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 Post Office in Chicago 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 (U. B.), 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 (Sve. 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.

Folly, Expense and Danger

OF

Secret Societies.

By CHARLES A. BLANCHARD, President
of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

Beginning Monday evening, at 7:00 o'clock, and continuing through Tuesday and Tuesday evening.

Rev. Samuel H. Swartz, President of the National Christian Association and pastor of the M. E. Church, Aurora, Ill., and Rev. I. Bennett Trout, pastor Brethren Church, Lanark, Ill.; President C. A. Blanchard, of Wheaton College, and other speakers will be present. It is hoped that Mr. Edmond Ronayne will also be present.

Entertainment will be free to visiting friends.

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.

As long as our supply continues, we will present a copy of either of the above books to every one who will send us one new subscriber with his own renewal and only \$2.00.

HOLIDAY QUERY:

Why not make a present of *Between Two Opinions*, by Miss E. E. Flagg? See advertisement on page 253. It is a dollar book reduced to seventy-five cents. 385 pages, 5x7. Gold stamp on back and side. With your renewal, paper one year and the book for \$1.50.

A new edition of *Folly, Expense and Danger of Secret Societies*, with cover, and a fine half-tone portrait of the writer, President C. A. Blanchard, is being issued this month. It will be ready for delivery by the 10th of December. This is a popular address, and will be furnished for free distribution in quantities of ten for 30 cents, or more at the same rate. See advertisement.

Norwegian Pamphlets.

One on "Modern Woodmen," by Rev. T. O. Tolo (Lutheran), and the other "Proceedings" of Minnesota District Conference, Norwegian Lutherans, on Secret Societies. These two pamphlets in the Norwegian language will help along the good cause of opposition to secret societies. These pamphlets are for sale, and are issued by the Lutheran Publishing House, Decorah, Iowa.

Dr. Talmage and Secret Societies.

This is a neat pamphlet of 16 pages, 12mo., containing replies from Dr. Blanchard and Rev. B. T. Roberts to the sermon Dr. Talmage preached in favor of secret societies. The arguments used against the position of Dr. Talmage are unanswerable. This pamphlet ought to be scattered broadcast and thus help to counteract the widespread but pernicious influence of that sermon. Single copy, 5 cents; one dozen, 40 cents; three dozen, \$1.00. Rev. A. Sims, 16 Alma street, Kingston, Ont.

Testimonies, With Portraits.

This booklet of thirty pages contains the statements of prominent Congregational ministers and Associations on the secret lodge system. Postpaid 5 cents each.

COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each.

American Hand Book and Citizens' Manual.

By M. N. BUTLER.

This is a book of 200 pages, 7½ by 5 inches, and is sent postpaid for 25 cents. There are chapters on "Bible and Secretism," "Lodge and Saloon," "All-round Reformers," etc., etc. 25 cents each.

Facts and Photographs.

In this brief booklet are collected the opinions on secret societies of some fifty men devout in piety, profound in scholarship, and eminent in statecraft, also the testimonies of seceders from the lodge, as well as extracts from standard Masonic writers.

Postpaid 5 cents each.

Holden With Cords.

Or the Power of the Secret Empire. A faithful representation in story of the evil influence of Freemasonry, by E. E. Flagg, Author of "Little People," "A Sunny Life," Etc. This is a thrillingly interesting story, accurately true to life, because mainly a narration of historical facts. In cloth, \$1; paper, 50 cents.

Thirteenth Columbia Calendar.

Certainly as the Columbia bicycle leads the cycling world, does the Columbia Pad-Calendar lead the business world. It will be mailed to any address, safely packed in a carton mailing case, upon receipt of five two-cent stamps at the Calendar Department of the Pope Mfg. Co., Hartford, Conn.

During November and December the **Self-Pronouncing S. S. Teachers' Bible** will be given as a premium for one renewal and **four** new annual subscriptions to **The Cynosure**. (See advertisement.)

ARE YOU SOWING ANTI-SECRECY TRACTS?

A pastor wrote last month (November) that he distributed a few "Out of Bondage" which Secretary Phillips had sent him, and one Christian man was himself delivered from Lodge Bondage in consequence.

The National Christian Association has sent out within the last six months without remuneration for free distribution about \$150 worth of tracts at retail rates. They have gone into some thirty different places in Illinois, Wisconsin, New York, Pennsylvania, South Dakota, Tennessee, Minnesota, Missouri, Kansas, Indiana, Georgia, Indian Territory, Michigan and West Virginia. Occasionally a tract falls on rich soil, and we have had reports of splendid harvests. Ten cents will purchase an assortment, and thirty cents one pound.

We have the following in stock at present:

1. The National Christian Association. (A sketch of its history.)
3. Address to American Pastors.
4. Free Masonry in the Family.
5. President C. G. Finney. (On the Duty of Christians.)
7. To the Boys Who Hope to Be Men.
10. A Pastor's Confession.
11. Knight Templar Masonry.
12. Alexander Campbell's Estimate of the Lodges.
14. True and False Templarism.
15. Secrecy and Sin.
16. Selling Dead Horses.
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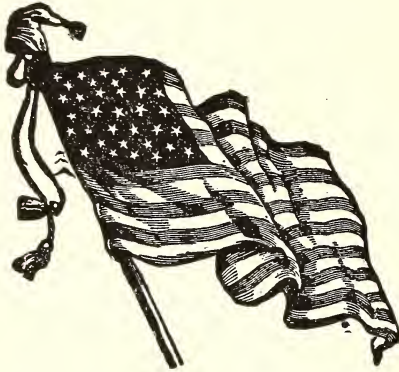
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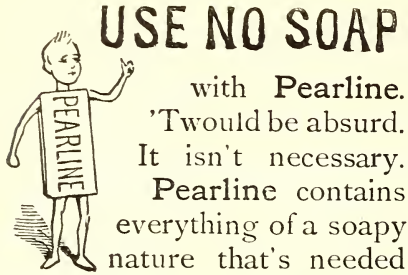
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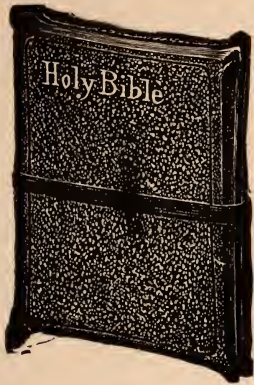
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² ^a Ā'brā'hām begat Ī'saac; and ^e Ī'saac begat Jā'qob; and ^f Jā'qob begat Jū'das and his brethren;

³ And ^g Jū'das begat Phā'rēs and Zā'ra of Thā'mar; and ^h Phā'rēs begat Ēs'rom; and Ēs'rom begat Ā'ram;

⁴ And Ā'ram begat Ā-mīn'a-dab; and Ā-mīn'a-dab begat Nā-ās'son; and Nā-ās'son begat Sāl'mōn;

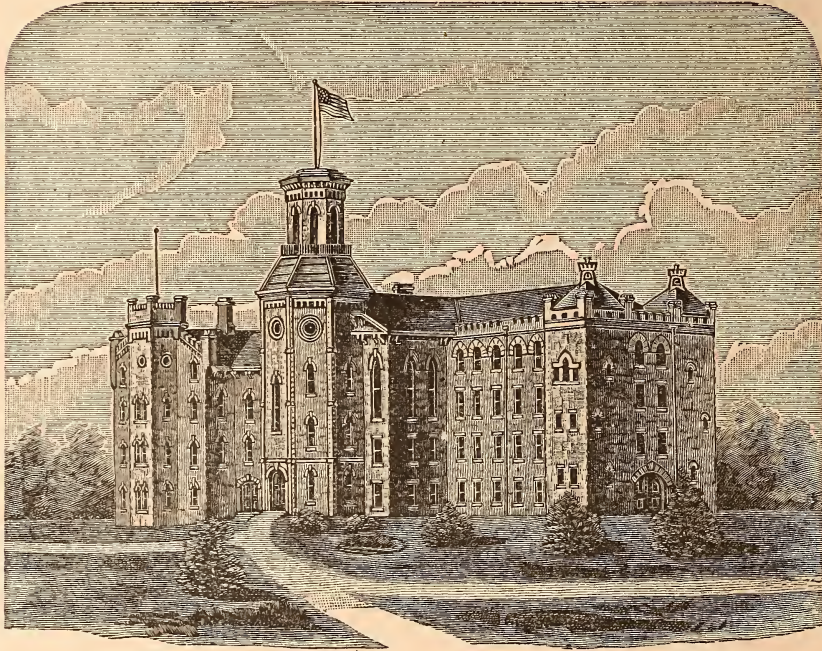
⁵ And Sāl'mōn begat Bō'oz of Rā'

^a Luke 3. 23. ^b Ps. 132. 11. ^c Jer. 23. 5. ^d John 7. 42. ^e Acts 2. 30; 13. 23. ^f Rom. 1. 3. ^g Gen. 12. 3; 22. 13. ^h Gal. 3. 16. ⁱ Gen. 21. 2, 3. ^j Gen. 5. 26. ^k Gen. 29. 35. ^l Gen. 33. 27. ^m Ruth 4. 13. ⁿ 1 Chr. 2. 5, 9. ^o 1 Sam. 16. 1; 17. 12. ^p 2 Sam. 12. 24. ^q 1 Chr. 3. 10. ^r 2 Kin. 20. 21.

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