


# CHRISTIAN CYNOSURE



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NO. 1.

## HE PROFITS MOST WHO SERVES BEST

It isn't the cut of the clothes that you wear,  
Nor the stuff out of which they are made;  
Though selected with taste and fastidious care;  
And it isn't the price that you paid.  
It isn't the size of the pile in your bank,  
Nor the number of acres you own;  
It isn't the question of prestige or rank,  
Nor a question of fame or renown.  
It isn't the servants who come at your call;  
And it isn't the things you possess—  
Whether many, or little, or nothing at all;  
It is SERVICE that measures success.

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# CHRISTIAN CYNOSURE

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REV. A. H. LEAMAN, Editor

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## CONTENTS

He Profits Most Who Serves Best— Poem .....	Cover
Annual Business Meeting.....	3
Important Statement .....	3
Letting Our Light Shine.....	3
No Use for Christ, by Rev. J. B. Van den Hoek .....	4
Service Through Sacrifice, by A. H. Lea- man .....	4
A Recent Masonic Funeral, by B. M. Holt	6
The Bible and the Lodge, by Rev. H. P. Uhlig .....	6
Out of Bondage, by S. F. Proctor, a Se- ceding Mason .....	9
Orange Lodge Officers Fined.....	11
America and World Liquor Problem, by E. H. Cherrington.....	13
The Secret Empire the Final Anti- Christian Power, by Rev. J. P. Aurelius, D. D. ....	14
Elks' Special Services.....	16
"Nuffin Left But Jist De Cob".....	17
Opportunity .....	17
Sermons We See—Poem, by Edgar A. Guest .....	18

Personal Testimony .....	19
The State and Oath-Bound Lodges, Rev. J. M. Foster.....	20
Masonic Chips, by B. M. Holt.....	22
Exploring Made Easy.....	24
A Message From Egypt.....	24
Prayer and Power.....	24
Assurance of Salvation.....	25
News From Workers:	
Letter from Elder I. J. Rosenberger....	25
Life Annuity Bonds.....	25
Contributions .....	25
Letters from Friends.....	26
Eastern Secretary's Report, by Rev. W. B. Stoddard .....	27
Lizzie Woods' Letter, by Mrs. L. W. Roberson .....	30

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

—Acts 4:12

# CHRISTIAN CYNOSURE

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

—John 18:20

## ANNUAL BUSINESS MEETING.

The Annual Business Meeting of the National Christian Association for the election of officers for the ensuing year, the hearing of annual reports, and the transaction of other important business, will be held in its building, first floor Auditorium, 850 West Madison Street, Chicago, on Monday, May 28th, 1923, at 1:30 o'clock in the afternoon. Take Madison Street cars and get off at Peoria Street.

Corporate, Life and Associate Members, as well as delegates from churches have their day and opportunity to decide upon the course of the Association and the best way in which it may serve the Cause of Christ and His churches during the coming year, 1923-1924.

**JOHN F. HEEMSTRA,**  
President.  
**HERMAN MOES,**  
Rec. Secy.

## IMPORTANT STATEMENT.

A business man who controls large manufacturing interests, went on a trip recently to sound out business conditions. He visited twelve leading financial men in different cities. Each one of them spoke of the seriousness of moral conditions, and concluded with a statement like this: "Nothing but a revival of true and vital religion will remedy this situation."

When men give the same earnest thought to the work of God's Kingdom, that they do to their own business, there will be a marked improvement. This is being recognized by the leading men of our nation, who are urging more regular Bible reading.

## LETTING OUR LIGHT SHINE.

The reason we should let our light

shine is that others may be benefited. The most beautiful life is the one that is lived for others. Selfishness dwarfs the character and darkens the life. The Christ life is always unselfish. While the sinner lives for himself alone, the Christian lives to bless as many as possible. In helping others he advertises the Christian religion and magnifies the Lord Jesus. It affords great satisfaction to the soul to contemplate kindnesses done to poor humanity while passing along the journey of life. Jesus Christ is the great light of the world and we are to hold Him up before the gaze of others. Many will never see His light only as they see it in the lives of His followers. Dr. Burrell in commenting on John 8:12 wrote the following in the *Christian Herald*:

It is said that when Bartholdi had completed his statue of "Liberty Enlightening the World," he was greatly perplexed as to where he should place it. In his own Paris, under the shadow of the guillotine? No, not there! In London, within sight of Tower Hill? No, not there! In Berlin, the great military center? No, not there! In St. Petersburg, within hearing of the knout? No, not there! In Alexandria, with the dust of the Pharaohs blowing over it? No, not there! But at the gateway of the New World, in a land of freedom with all its history before it.

The church of our country is under bonds not only to realize that artist's dream, but to go further. It is for those who are loyal to the traditions of this Christian land and hopeful of its Christian destiny to lift the Cross on high where all may see it. If we are to become a blessing to other nations it must be by magnifying the infinite love of Him who said, "I am the Light of the world."

—Free Methodist, April 5, 1923.

## NO USE FOR THE CHRIST.

BY REV. J. B. VAN DEN HOEK.

If a man is always a hungering and thirsting for honor of men, and titles bestowed upon a mortal by other mortals, he must be far removed from the Kingdom of Heaven, which we are to seek first.

If the Christ alone can save the boot-black or the monarch; if it is true that we are all by nature lost in sin; if it can not be gainsaid that the proud and haughty can not enter the pearly gate, unless they get down on their knees and have their stony heart removed, then, if all this be true—and it is—how can just a common man of flesh and bones permit himself to have a dozen or more titles, which the Saints would abhor, bestowed upon him?

Certainly there is **no use for the Christ** to save, if **we are that big!** The Devil would be adored. The Anti-christ will ask homage, when he shall sit as a god "in the temple of God."

Is it not the sign of perdition when a man, who is neither King nor Saint, is desirous of this adoration; yea, often paying large sums of money and seeking by all kinds of avenues to be called "**Grand King of the Grand Chapter of Royal Arch Masons,**" plus all the rest of "garlands and crowns."

There are some of God's own elect children undoubtedly in these lodges.

Dare ye take all this honor of men, ye President and Member of Congress, ye Governors of our States and Generals of our armies, ye Ministers of the Gospel and Seminary Professors? Would to God that you should perceive that you trample the Christ in the dust, by your hunger for the honor and gold of this dark planet of ours! **It's Either Christ or Masonry with All Its**

### Daughters.

You say: "I do not attend the lodge meetings, parties, dances; a faithful Christian could not bear to be with them on these occasions!" All well, you must either sever your connections or be counted with them!

Yes, if you really love the Lord and King of the Church, you will break away. Do it now.

Now, then, if you are really "born

again," if you have experienced conversion, what do you think of this prominent Mason, Mr. T. W. Hugo, who died Feb. 27, 1923, at Duluth, Minn.?

Does this man need the "New Jerusalem"? Great work he has done for Masonry: will heaven accept it? Will Jesus, the King, say: "Well done, Mr. Hugo?"

If not, then his labors have been in vain. There is no *third* road. We either build gold and precious stones, or wood and straw. The fire-test will be applied!

### SERVICE THROUGH SACRIFICE.

When the rising tide of Young China was revolting in arms against the old, corrupt monarchy of Old China, young Chinese Christian students organized societies which they called "Willing to Die Associations." They so urgently believed in the righteousness of the republican cause that they were literally willing to die for its success. They foreswore comfort, personal success, honors, and even life itself, for that in which they believed and **THEY SUCCEEDED.** Institutions which had flourished three thousand years were overturned and the ideals of freedom, in place of being merely speculative, became practical factors in the lives of three hundred millions of people.

Do we not need a "Willing to die Association" spirit to conquer in our efforts to free men?

Every member of our Association is needed to conquer in the grand purpose of the Cross.

Think what a mighty force for righteousness would go through our country if every man and woman had a vision of our work, and would be willing to lay aside personal convenience, self-interest, and luke-warmness, and go all lengths in the service for Christ.

It is not possible to achieve great things for God unless we are ready to sacrifice and be wholly consecrated to the work at hand.

A. H. LEAMAN.

Our birth is nothing but our death begun, as tapers waste the moment they take fire.—Young.

### A RECENT MASONIC FUNERAL.

[Extracts from a letter to Mr. A. W. Huge, Traveling Auditor for the Advance-Rumely Thresher Company of United States of America, read before the Walther League Society, La Porte, Indiana.—Editor.]

"The former Royal Potentate of North American Masonry, Mr. Treet, has passed away.

"To say the least, the funeral was much the finest we have ever witnessed in Fargo, North Dakota. The city police cleared our streets of all automobiles for many blocks, in readiness for the Masonic parade, to start from the Masonic Temple. The whole city, so to speak, was given over to the Masons.

"At the funeral were special singers—soloists, quartets and choirs. The Masonic drum corps together with the brass bands added luster to the scene. 'Abide with Me' was beautifully rendered, dying away in piano strains as though a thousand miles away. The Temple was specially decorated.

"Human nature could hardly resist the suggestion to *wish* such a grand funeral also for each and all of us.

"Then Rev. Dr. Robertson, Presbyterian, gave the sermon, in due and Masonic form. He is quite a booster for Masonry, himself a Shriner and hence wearer of the Mohammedan badge. He said all the fine things about Masonry he could, and if our English dictionary had provided more words with which he could have eulogized the order he no doubt would have increased his encomiums and panegyrics. It took him only twenty minutes to get the Royal Potentate safe into heaven, and so thorough was he in his statements (in spite of his hard feelings towards our local Jews) that he offended no Mason with sectarian doctrines, but stuck to the teachings of his Masonry and in some way or other just deposited the spirit dead one in heaven, just as easy as you or I could put a book on the shelf. **And he did not as much as mention the name of Jesus Christ either**, but was Masonically correct in every respect (Rom. 1:28).

"Then the funeral was turned over to the officers of the lodge, and just about then the eyes of the Junior Warden fell on me, and he then read from the ritual: 'That man who violates his Masonic obli-

gation, for him no one shall ever shed a tear.' Poor me!

"Then the Chaplain prayed: 'Our Father who art in heaven,' but in place of continuing in the words of Christ, **he substituted words of his own.** Towards the close of the ceremonies they lifted the 'Rose Cross' towards heaven, kissed it, and appealed to God to help them not to speak evil of the dead one. I suppose they feared they might meet his ghost in the crossroads some dark night.

"**Three times** they prayed for the dead one, which makes rather strong reading in consideration of the fact that no one pokes more fun at the superstitions of the Catholic and his purgatory than these very Masons.

"And they even called upon **the dead body** to answer. Three times the Master approached the coffin and looked the corpse in the face and said, in a slow and solemn tone: 'Brother, brother, answereth thou not?' After three vain attempts he turned to his brethren and exclaimed: 'Our brother answereth not.' Then he appealed to God, stretched forth his arms towards heaven, and called upon the Most High to help them in their dire needs. But, alas, he got no answer there!

"The ceremonies and pomp at the temple closed in these words: 'He, whom virtue unites with death, cannot suffer.'

"Then we proceeded to the grave. The bands walked (two miles) to the cemetery and played all the way. Twenty-two royal guards carried the flowers and yet there were many left on the stage. No king or prince ever had a grander 'send-off.' Our boys who fought and fell at the hands of our country's fierce enemies in the late war, in sealed boxes from France for interment at this same graveyard, did not receive a thousandth part of the pomp accorded this high Mason. Know ye the power of Masonry!

"Yes, a Mason has again died. He is gone—buried. Masonry says he is now safe in heaven **because he was a good Mason and a good man.**

"What sayeth the Bible about such things, and which shall we believe, the lies of Masonry or the Word of God?"

"Not what these hands have done,  
Can save the guilty soul;  
Not what this toiling flesh has borne  
Can make my spirit whole.

Not what I feel or do  
 Can give me peace with God;  
 Not all my prayers, and sighs, and tears,  
 Can bear my awful load.

"Thy grace alone, O God,  
 To me can pardon speak;  
 Thy power alone, O Son of God,  
 Can this sore bondage break;  
 No other work save Thine,  
 No meaner blood will do;  
 No strength, save that which is divine,  
 Can bear me safely through.

"I bless the Christ of God;  
 I rest on love divine,  
 And with unfaltering lip and heart,  
 I call this Saviour mine.  
 'Tis He that saveth me,  
 And freely pardon gives,  
 I love because **He loveth me**;  
 I live, because **He lives!**

B. M. HOLT.

Fargo, N. Dak.

## THE BIBLE AND THE LODGE.

### A Comparison.

The Bible claims to be the unerring source of all truth and saving knowledge. "All Scripture is given by inspiration of God," "it is able to make thee wise unto salvation through faith which is in Christ Jesus," (2 Tim. 3, 15-17). Jesus says, "The Scripture cannot be broken," (John 10, 34). In Isaiah 8, 20, we read: "To the Law and to the Testimony! If they shall not speak according to this Word, it is because there is no light in them." Deut. 4, 2: "Ye shall not add unto the Word which I command unto you, neither shall ye diminish ought from it." "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of Me," John 5, 39. "Thy Word is a lamp unto my feet and a light unto my path," Ps. 119, 105. A Christian will therefore say The Bible, the whole Bible, and nothing but the Bible!

What says the Lodge? Webb's "Monitor" says page 16: "A few private lodges append to the application a pledge to the effect that the applicant believes the Holy Scriptures to be of divine import, etc. All this is irregular and unmasonic." Chase's "Digest of Masonic Law" says page 209: "The Jews, the Chinese, the Turks, each reject either the New Testament, or the Old, or both; yet we see no reason why they should not be made

Masons." In his book, "Treatise on Freemasonry," Prof. Theo. Graebner says: "When the Grand Lodge of New York a few years ago celebrated the cancellation of its debt one of the speakers said: 'As Freemasons we are taught that the entire truth is not contained in a single Book,' the Bible, 'but that it, like portions of a broken image, is found in all parts of the world in the various religions. These portions may be gathered, partly from the sentences of Brahma, partly from the writings of Confucius, partly (!) from the Jewish prophets, partly (!) from the followers of Him who was born at Bethlehem, and united into a harmonious whole. Until this has been done, no man can be certain that he has the Truth.'" Mark his statement that only part of the truth is found in the Bible, while Jesus says: "I am the Truth." Contrast with the uncertainty of the above quoted Masonic orator the confident and positive statement and advice of Peter: "We have a more sure Word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the daystar rise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Peter 1, 19-21.

As regarding the source of knowledge and truth, we find that the Bible says that it is the truth and the source of alone saving knowledge, while Masonry asserts that it has the whole truth, having pieced it together from the Bible, the Koran of Mohammed, the writings of the Chinaman Confucius, etc. Does Masonry differ from the Bible? Verily, Mackey, its writer, speaks truly stating on page 641 of his Encyclopedia: "Freemasonry is not a Christian institution."

### The Idea of God.

There is one God. The God of the Bible is the Lord, Father, Son, and Holy Spirit, not three Gods, but one in three persons, a Unity in Trinity and Trinity in Unity. Masonry worships a God, a Grand Architect of the Universe. The claim is made that it matters not how the individual happens to fancy this Be-

ing and how God is worshiped. But if it is true that all worship is acceptable to God as long as it is seriously and reverently given, then there is not such a thing as idolatry; then the First Commandment is meaningless: "Thou shalt not have other Gods before Me," for if it be perfectly proper and permissible nowadays to worship God under any name we might happen to select, then it was so proper in the Old Testament, for God never changes; then were the heathen nations of Canaan not wrong in worshiping Baalim; then Elijah's zeal for Jehovah against the prophets of Baal a piece of fanatic bigotry; then was Isaiah and with him were other inspired prophets fools for speaking against the worship of the heathen; Paul in Romans is a dupe; Moses an errorist; for all these divinely inspired men labored under the impression that Israel sinned when it chose to worship the Grand Architect in a manner different from that of the Holy Writings. But Masonry says it matters not under which name and in which form God is worshiped, as long as one is serious and believes that there is a God. We find Masonry again to differ with the Bible. The Bible is "narrow," Masonry so "broad-minded," that Matthew 7, 14:15 applies.

No, there is but one God, and He is worshiped and approached only through Jesus Christ. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent," John 17, 3. He is "the Father of our Lord Jesus Christ," 1 Cor. 1, 3. "All men should honor the Son even as they honor the Father; he that honoreth not the Son, honoreth not the Father which sent Him," John 5, 23. "Who is a liar but he that denieth that Jesus is the Christ? Whosoever denieth the Son, the same hath not the Father," 1 John 2:22, 23. "Whosoever abideth not in the doctrine of Christ, hath no God," 2 John 9. You must accept Jesus as God's Son or you are an unbeliever in the Scriptural sense.

#### Jesus, the Only Savior.

To accept Jesus means not only to agree that there lived in times far back a person by that name and that person was a good man and a wise teacher, and that He saved us by showing us how to

live. It means something emphatically different. We must accept Jesus as the Son of God, 1 John 5:20, and the Savior who saved us through His blood, for "without the shedding of blood there is no remission," Hebr. 9, 22. By dying on the cross He actually paid with His blood the price and penalty of our sins; He for all; actually and not merely symbolically he washed away the sins of the whole world; and whosoever believes this has it; thus Jesus opened the gates of Paradise which had been closed to all through the fall of Adam, for "in Adam all fell." This vicarious atonement, that "He died for all," which some disrespectfully call the "slaughter-house theory," is after all the one thing that can save us. Thus we read: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved," Acts 4, 12.

Masonry professes to save souls. But is it through the way just stated, through the name of Jesus? No. You may believe that or you may not believe that is the excuse given us; actually and officially Jesus is set aside. Mackey correctly says: "Masonry is not Christianity." "A Mason who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin," Mackey's *Lexicon*, p. 16. He needs not Jesus; he simply lives according to Masonic precepts and claims heaven as being holy. Sickel's "Monitor" says page 161: "The lessons which the Entered Apprentice receives are intended to cleanse the heart." The Bible says, "The blood of Jesus Christ, the Son of God, cleanses us from all sin." Thus is Jesus and His salvation declared to be superfluous. It is as if Peter raised his accusing finger specifically against the Masons when he says Acts 4, 11: "This," Jesus, "is the stone which was set at naught of you builders which is become the head of the corner."

Thus could we go on. Many are the differences between the Lodge and the Bible, but the one just noted is, after all, the one which decides. The Lodge's idea is to base the hope of heaven upon your life "by the level and on the square," which means heaven to be gained as a reward for works, while the Bible says "wise unto salvation through faith which

is in Christ Jesus," 2 Tim. 3, 15; Gal. 2, 16, "by works of the law shall no flesh be justified," and Eph. 2, 9, "for by grace ye are saved through faith; and that not of yourselves; it is the gift of God, not of works lest any man should boast," Rom. 11, 6, plainly shows that one thing excludes the other: "If by grace, then it is no more of works, otherwise grace is no more grace; but if it be of works, then it is no more of grace, otherwise work is no more work."

Strictly speaking, there are but two religions; one is the religion "saved through the blood of Jesus," by faith, by God's grace; the other is "saved through earnest endeavor, righteous living," by works; and under this religion we may group the endless variations of opinions and forms of workrighteousness of every other religion. And this being the essence of Lodgism, we cannot condone it.

The Lodge worship, therefore, is an abomination unto the True God, for Jesus being set aside, it is idolatry. "I am the Way, and the Truth, and the Life, no man cometh to the Father by by Me," says Jesus, John 14, 6. All the oaths, therefore, are extremely blasphemous, its prayers unheard, not being made "in My name," John 16, 23, that is, with Christ's endorsement.

A superficial person will easily be misguided by the fact that the "work" of the Lodge has so many references to the Scriptures and its phraseology is so frequently the language of the Bible and its symbols biblical. But since Jesus has no place in the Lodge officially or actually, the mere use of biblical phrases means nothing. It is a case of "the wolf in sheep's clothing." True sorrow for sins, acceptance by faith of the redeeming blood of Christ as the only hope of heaven, and then a life of good works which spring not from a desire of squaring our accounts with God but from simple and compelling gratitude to God for Jesus' sacrifice that washed us clean: These things, the three collectively, constitute Christianity as the Bible understands it. Outward decency and generosity as well as the mere acceptance of a supreme Being, as was shown, does not constitute faith, and "without faith it is impossible to please God," "whatsoever is not of faith is sin."

The divine injunction is: "Be not unequally yoked together with unbelievers—Come out from among them and be ye separate and touch not the unclean thing, 2 Cor. 6, 14-18. Mackey says of the Lodge: "It admits men of every creed within its hospitable bosom," "its universality is its boast." If God puts up a fence, it's not for us to level it. God says: "Brethren, mark them that cause divisions and offences contrary to the doctrine which you have learned, and avoid them," Rom. 16, 17. That "avoid them" is the voice of God, and one who recognizes God as his Father is an obedient child, will heed the word, because "his Father wills it thus," that's all; may the denial be large, the sacrifice of worldly prestige and honor be great, and he be considered "narrow," "unsociable," "pharisaical," it matters not; he is content.

Without doubt many members of the Lodge are Christians, but they have no business there; they are in the wrong camp. Their Christian eyesight grew dim or was weak when they were induced to join. Many are there because they either have the wrong idea of the Lodge, or of the Christianity of the Bible, or of both. Hark ye: "Come ye out from among them."

REV. H. P. UHLIG.

—Cedar Rapids, Iowa.

The Winter Term graduation exercises of The Moody Bible Institute, Chicago, were held April 19. The fifty-eight graduates of the Day Classes, together with two hundred and nine graduates from the Correspondence Department, represented forty states of the Union, Canada, Panama, England, Scotland, Denmark, Egypt, India and the Philippines.

The enrollment in the Day Classes is now the largest in the history of the Institute.

The graduation address was given by Rev. R. E. Vale, D. D., pastor of the First Presbyterian Church of Oak Park. By request he repeated an address on "Ambassadors for Christ," which was recently given, with much acceptance, before a body of Christian workers of the Presbyterian Church of Chicago.



## OUT OF BONDAGE.

BY S. F. PROCTOR, A SECEDING MASON.

(Continued from the April, 1923, issue.)

During that fall my wife and I attended a tabernacle meeting at Winnsboro, Tex., conducted by Evangelist Thomas Rodgers and wife. We went on Friday evening and passing through the crowd I nodded to Dr. Leach, and this was the first and last time we ever met, since our talks at Persimmon Grove. While my mind was dwelling on the past the people were having a testimony meeting. There were two very old men who testified. One of them said, "I once was a terrible slave to the whiskey habit but since the Lord has saved me I can sit on a whiskey barrel half a day and not want to drink." The other one said, "I was an awful slave to the tobacco habit but the Lord has saved me from it and has taken away the desire for tobacco."

### We Have Made Lies Our Refuge.

I arose and said, "Praise the Lord, I never was a slave to either the whiskey or the tobacco habit but the Lord did most wonderfully deliver me from this God dishonoring and Christ rejecting institution called Freemasonry, and He laid it upon me to warn others to keep out of it. A man can buy Capt. William Morgan's exposure for twenty-five cents and learn of Masonry more intelligently than if he pays \$30 for it at the lodge, yet the Masons will stand up and deny the truth of Morgan's exposure. They remind me of the men spoken of in Isaiah

Because ye have said we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through it shall not come nigh us; for we have made lies our refuge and under falsehood have we hid ourselves. Judgment will I lay to the line and righteousness to the plummet; and the hail shall sweep away your refuge of lies and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell not stand where the overflowing scourge shall pass through. Then shall ye be trodden down by it. (Isaiah 28:15, 17, 18.)

I called attention to the song that I had changed to suit my experience. The song reads this way:

"Now I am from hoodwinks free,  
Every cable-tow is riven.  
Jesus makes me free indeed  
Just as free as Heaven."

## A Trap Set.

This testimony secured for me another enemy. My wife and I returned to the meeting on Saturday evening and took with us our neighbor's girls. I left the women with the hack and went down the street to buy some horse feed.

When I reached George Knight's store he said, "Your name is Proctor, I believe." I said, "Yes." He said, "I understand that up here in the meeting last night you said you once belonged to Masonry and that you were going to give away its secrets. I made up my mind that the first time I saw you—and I am glad that there are Masonic brothers present to hear what I say to you—that if you have ever taken those obligations and then divulged them, that you are a low down, lying, perjured villain."

I clapped my hands and said, "Well, praise the Lord, I never said last night that I was going to give away the secrets of Masonry. I said that a man could buy Morgan's book for 25c and learn of Masonry from it more intelligently than if he paid \$30 for the same information at the lodge."

One man present said, "That is what I understood him to say last night." Knight said, "Morgan never gave away the secrets of Masonry."

I replied, "Well, if Morgan never gave away the secrets of Masonry then sure enough, I don't know anything about it."

Knight said, "That's what I told you, sir, you don't know anything about Masonry." I said, "If I had time I could soon convince you that I do know about it, but if you are a good Mason you know that your obligation forbids your talking to me about its secrets." He replied, "Yes, I know it does, but you could tell it to me." By this time we had a large crowd and he was afraid to have me tell it there but said, "You come back here into my office and tell it to me." I said, "I haven't time now for I left three women up the street and they are expecting me back." I then said, "Are you acquainted with W. A. Bellamy at Stout?" He said, "Yes." I said, "For your satisfaction, you ask W. A. Bellamy if he did not attend lodge with me at Scottsboro, Alabama, for seven years." Knight replied, "I would not believe him unless he saw you initiated." I excused myself with the

remark, "When I have time I can soon convince you."

My niece, J. T. Potter's wife, who had known Knight for many years, said to me, "Uncle Sam, you did well that you did not go back into his office. He would not have cared any more about killing you than for killing a hog. The Masons would have gotten him out of it. He has killed two men and he is drunk nearly all the time." I replied, "I would not have been afraid to go back there with him. I feel sure that the Lord is leading me."

#### An Honest Negro Mason.

I had been acquainted with a colored man for some time. I met him one day and he said to me, "A member of our lodge died the other day and the lodge buried him." I said, "What lodge was that?" He said, "The Masonic lodge." I said, "I thought you told me you were a Christian," and he said, "I am, I am. Masonry is founded on the Bible. You don't know anything about it but it just helps you understand the Bible." I said, "Now the very idea that a man must agree to have his body mutilated and carved up worse than you would cut a beast in order to understand the Bible. Why should a man swear that he would suffer his throat to be cut from ear to ear, his left breast torn open, his heart and vitals taken out, his body severed in the midst, his bowels burned to ashes and the ashes scattered to the four winds of heaven? A man can buy Morgan's Exposure for 25c and learn Masonry more intelligently than by paying \$30 for it at the lodge." His eyes shined and he looked like he had changed his mind about my not knowing anything about Masonry and he said, "Where can I get that book?" and handed me 30c. The next time I met him I said, "Did you get your book?" and he replied, "Yes." I asked, "Was it all right?" and he replied, "Yes."

One day I met the Methodist Episcopal circuit rider on the Winnsboro circuit when he said to me, "Brother Proctor, it is a wonder to me that the Masons don't kill you." I said, "I am obeying the Lord, and as long as He can get more glory out of my life than out of my death they can't touch a hair on my head. Should the time come when He could get more glory out of death than out of my life, perhaps He will permit them to take it."

#### Reward Unto Her Double According to Her Works.

The Lord is still protecting me from Masonic vengeance and though I am now too old and feeble to deliver public lectures I am endeavoring to scatter the printed page. One of the hardest knocks I sometimes get off on Masons is to request them to change their prayer used at the close of each obligation and instead of saying "I pray God to keep me steadfast and in due performance of the same," just say, "I am confident the Devil will use his utmost power to keep me steadfast in this my God dishonoring, Christ rejecting and hell deserving obligation." In the book of Revelations 18: 6, God's people are commanded to "reward her even as she rewarded you, and double unto her double according to her works; in the cup which she has filled, fill to her double."

Now I mean to get revenge on Masonry by circulating two truths about her for every lie she has told about me.

May the richest blessings of heaven rest on the National Christian Association, and especially upon the CHRISTIAN CYNOSURE, is my prayer.

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During the year 1919 the Grand Lodge of Pennsylvania spent \$68,836.38 for charity. This is quite a sum, indeed 50c for every Mason in the State. What else did this Grand Lodge spend its vast funds for? \$242,509.79 for banquets and cigars. (Proceedings Grand Lodge Nevada, 1920, page 91.)

Two dollars each for their own stomachs and bad breaths to 50c for so-called "charity."

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"There are no crown wearers in Heaven, who were not cross bearers below."

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Fear not, for I am with thee. Isa. xliii. 5.

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Whosoever calleth on the name of the Lord shall be saved. Acts ii. 21.

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Ye are my friends if ye do whatsoever I command you. John xv. 14.

**ORANGE LODGE OFFICERS FINED.**

Sentence of the Waltham (Mass.) District Court for initiating Frank A. Preble into the Royal Arch Purple Degree of the Orange Order. A statement of the rise and progress of the order, and of the court trial.

**Historical.**

The English Revolution occurred 1688-1690. James II was on the throne, but while he outwardly pretended allegiance to the state church, yet had his Romish masses in the private chapel of the palace, and practiced in secret the pagan worship of the Church of Rome.

The English people, alarmed at this hypocrisy of their monarch, and fearing that their country would again be brought under the iron heel of the papacy, deputed a number of their most influential men to go over to Holland and invite and urge upon William, Prince of Orange, who married James II's daughter, Mary, to come over to England and take charge of the destinies of the country and hurl James from the throne.

William readily obeyed, and soon landed with a large retinue at Torbay, in the south of England. He marched from there to Exeter, where he was met and heartily received by the chief men of the realm, and a declaration of principles drawn up and the Revolution started.

About the last battle fought is generally known as the "Battle of Boyne" in the north of Ireland, where James' army was completely routed and he himself fled to Dublin and thence to France, never to return; and thus ended the England reign of the Stuarts. Of course it will be understood that the contest from first to last was between Popery and Protestantism—between James Stuart and his Catholic subjects and allies on the one hand, and William of Orange and his Protestant supporters on the other.

The religion of the Reformation was triumphant. James II was ingloriously defeated, and William III and Mary, his wife, the daughter of James, were soon after crowned King and Queen of England.

But Protestants and Catholics hated one another all the same, and whenever an opportunity offered, slaughtered one another "for the love of God"; and thus matters ran along until about the beginning of the present century. About that

time a battle took place between the Catholics and Protestants at a little village in the north of Ireland called "The Diamond"; and immediately after this the "Battle of the Diamond."

**The "Orange Association" Was First Organized.**

It took its name from William III, Prince of Orange, who was at once adopted as the hero-god of the initiation, as Hiram Abiff was of Masonry, and in recent years, Pythias of the "Knights of Pythias."

It will be remembered that Freemasonry started on its mission in 1717; and being antagonistic to the papacy, there was nothing more natural than that the Freemasons of Antrim and other counties in the province of Ulster, in the north of Ireland, should lend their assistance in organizing the new institution, and stamping upon it as much of the Masonic system as was necessary and justifiable at the time. Soon the Orange Association flourished over the north and east of Ireland, especially in those counties where Protestants were in the majority.

When the Orange society was first organized it was for purely selfish reasons. It was necessarily a secret oath-bound society, as it is to the present time. Passwords, grips and signs were invented as modes of recognition when in a wrought crowd of papist antagonists, and being organized and manipulated by the Freemasons of County Antrim and the city of Dublin, degrees and a ritual were manufactured. At first there was but one degree—the "Royal Arch Purple"; the initiatory ceremonies of that degree being largely borrowed from the Master Mason's and Royal Arch degree of Freemasonry.

**The Orange Lodge in Canada.**

In 1830 Ogle Robert Gowan came to Upper Canada from Dublin, Ireland, and brought Orangeism with him. It very soon obtained a strong and abiding foothold in that province; but in order to conform to the new condition of things, other degrees were invented, new passwords, grips, signs and other modes of recognition were soon formulated, and so the Orange order in all Canada got to

have five degrees—the “Orange,” the “Small Purple,” the “Blue,” the “Royal Arch Purple,” and the “Scarlet.”

The first degree makes you an Orangeman, just as the first degree in Freemasonry makes a man a Mason. In being initiated the candidate is neither stripped of his clothing, blindfolded, nor otherwise maltreated in any way; and neither is he in the second and third degrees—the “Small Purple” and the “Blue.”

In receiving the “Royal Arch Purple,” however, it is quite the other way; and in view of the following newspaper correspondence, the reader is especially requested to note the difference. Both documents are given here in full, the one from the *Boston Journal* of August 20, 1896, and the other from the *Springfield (Mass.) Daily Republican* of August 22, 1896:

#### The Trial in Massachusetts.

[From the *Boston Journal* of Aug. 20, 1896.]

“There was a large crowd gathered in the Waltham District Court room, to listen to the trial of the officers of the local lodge of Orangemen, charged with assault and battery on two candidates who were being initiated into the order. The alleged assault and battery consisted of branding the candidates on their arms and breast and severely whipping them on their legs. The complainant was Mr. Frank A. Preble, and the story told of his experience in being made a member of the lodge was highly sensational.

“Mr. Edward Arch, who was initiated the same evening, but who was not a complainant, told of Mr. Preble’s treatment, and added much to the strength of the story. He was an eye-witness to all that took place, and on points where Mr. Preble was weak, because of being blindfolded, he strengthened his testimony.

#### Preble’s Testimony.

“The first witness called was Frank A. Preble. He testified as follows: ‘When I first went into the lodge room the officers insisted that I should remove all my clothing, the first thing, except my underwear. My sleeves were rolled up to my elbows, and my drawers were rolled up to my knees. They then put overalls on me, mason’s overalls, and they were

rolled up to my knees. Messrs. Mayble and Leary were guides, having hold of each arm. When I got into the room I was told to halt, and kneel down and repeat the Lord’s Prayer. After this I was dragged over blocks in my bare feet, and while this was being done they unmercifully whipped me over my bare legs.

“I was then put on a stepladder, and Mr. Graham asked me to repeat an obligation, which I did. All at once my legs went out from under me, and I was thrown onto a canvas. After that proceeding was over, I was made to get down on my knees, and men were jumping up and down on me. Men on each side had boards with pins in them, and with these they kept pricking my sides. I was then made to carry a bag which I should think was filled with rocks, by its left. I was then escorted to where Mr. Graham was, and repeated an obligation. He then said, ‘See if you can find the serpent.’ He then said, ‘You can’t find it, but it found you,’ and then they placed a red-hot iron on my breast.

“Before I went into the main hall I protested to the marshals at being undressed, and they said I wouldn’t be hurt. I removed my clothes myself with the help of Mr. Mayble and Mr. Leary. That was in the ante-room. I was then blindfolded and I made no objection to that. I belong to two other Orders. I belong to the Red Men, A. P. A.’s and the Pilgrim Fathers. I was accustomed to being initiated, and have assisted in initiating gentlemen in those orders.’

#### Testimony of Edward Arch.

“Edward Arch then testified as follows: ‘I could see the work, and what they did to Mr. Preble. Mr. Leary and Mr. Mayble guided Mr. Preble into the lodge room. The burns on Mr. Preble’s breast were put on by Mr. Graham. They were put on by a hot iron which was heated by Mr. O’Neil. Previous to the application Mr. Vickerson took the iron from Mr. O’Neil’s hand and touched it with his wet hand. He said that the iron was not hot enough, and ‘we’ll give him a —— good one.’ The iron was put into the gas jet again. There were two distinct marks on Mr. Preble’s breast. Quite a number of people had

whips, but of the defendants, Mr. Wetherbee was the only one. The whips were rattan and six or eight feet long.

"When Mr. Preble was burned, Mr. Mayble and Mr. Leary were in the room as guides and took hold of his hands. I was initiated this same night as Mr. Preble. I was initiated before Mr. Preble. Mr. Graham afterwards came around to my room and asked me what we would take to settle up, and I told him I would not settle that way. I have lived in Waltham several months, but of the defendants I know only Mr. Leary. I sat silently in the room while everything was being done to Mr. Preble that was done. My legs were whipped worse than Mr. Preble's. I asked the officers to appoint a committee to let me show them my bruises and I waited about three weeks for them to do it. They didn't and then I applied to the court.'

#### The Defense.

"Lawyer G. A. Brown, of Boston, who had charge of the defense, in his argument said the case in many respects was a novel one; that it was unusual for cases of secret societies to be taken into court. When any one joins a secret society, it is generally understood that there is some form of initiation, and that in different societies the form differs. 'I am not a member of any secret society whatever, and have therefore never experienced an initiation. If this man Preble was assaulted, every man initiated into the order was assaulted and nothing has been shown that the initiation ceremony was any different with him than with any other member.'

"Judge Luce, in making his decision, said the evidence showed that the man went to the lodge room on the evening of July 20th expecting to be initiated. In the ante-room he was told to remove his clothing to which he objected. On being assured he would not be hurt, he did as required and was conducted into the lodge room, where, in part of the initiation he was whipped upon the legs and branded upon the breast, making marks which will probably last him for life. 'I suppose,' continued Judge Luce, 'that when a man joins a secret society he expects to go through some form of initiation, but does not expect to be unreason-

ably injured, and I consider the injury this man received to be beyond reason.'

"The judge then fined each of the officers thirty-five dollars.

(To be continued.)

### "AMERICA AND WORLD LIQUOR PROBLEM."

BY E. H. CHERRINGTON.

After calling attention to the stages of progress towards internationalism—prior to 1600 A. D. absolutism; prior to 1860, state sovereignty; prior to 1914, nationalism—Dr. Cherrington points to the world war as marking a new epoch when twenty-four nations enlisted fifty-four nationalities for the protection of democratic idealism.

The new spirit of international co-operation was expressing itself; this spirit, he urges, must still further express itself in a "World League Against Alcoholism." The world cannot exist part dry and part wet, any more than America could exist half slave and half free.

America, having solved the problem for itself, by means of a century of agitation, crystallization of sentiment, ending in the amendment of its constitution—must look upon her victory, not so much as an attainment to rejoice over, so much as a new opportunity and responsibility. The time is ripe, and America has the limitless means to carry this gospel "to every creature."

Mr. Cherrington has presented a masterly summary of the facts and forces that call for a world movement against the liquor traffic. 182 pages, 5 x 7, cloth, published by *The American Issue Press*, Westerville, Ohio.

If the Lord's coming does not enable us to know what holiness means, then nothing will, nothing can, because this is intended to be the inspiration of our life here and now.—Selected.

"The very principle of eternal life is in the life that now is. Life must needs be prophetic to be worth while."

The good are better made by ill, as flowers crushed are sweeter still.—Rogers.

## THE SECRET EMPIRE THE FINAL ANTI-CHRISTIAN POWER

By REV. J. P. AURELIUS, D. D.

(Continued from April, 1923, Number.)

### A Religious Chameleon.

In the foregoing we have seen how different kinds of worshipers have united in groups preparatory for forming the final anti-Christian power. The purpose of Chapter XII in the Book of Revelation was to introduce to our notice the Dragon or Satan. The object of Chapter XIII to make us acquainted with the Satanic trinity: The First Beast, Pagan Rome; the Second Beast, Papal Rome, and also the Third the Living Image of the Beast, the Secret Lodge System. This last Beast is an imitation of the First Beast, having received life from the Second Beast. The Image of the Beast adapts himself to any religious worship in order to unite mankind. He is like the chameleon, he partakes of the color of the object upon which he locates or fastens himself. In China he favors the Joss worshipers; among the Hindus, the Brahmins; in Turkey, the Moslems; in Utah, the Mormons. Among the Jews, they adapt the Old Testament, among Christians the whole Bible or any form of religion to suit the occasion. Thus we will find that the secret lodges constitute the greatest anti-Christian system in the world.

Popery and Masonry are alike in that they spell "death" to spirituality. Romanism is semi-Christian, and Masonry is anti-Christian. In the last times they are apt to unite their forces against the true Christian church.

### Anti-Christ.

Several anti-Christ's have appeared in the world. Christ says that many false prophets and false Christ's shall come into the world (Matt. 7:15, 24:5; Mark 13:21, 32; Luke 17:33). St. John, the Apostle, recognizes anti-Christ's in the heretics of his time (I John 2:18, 4:3; II John 7 v.). The Waldenses and Hussites taught that the Papacy was anti-Christ. This was also the prevalent opinion among the Reformers. Luther held that the Pope was anti-Christ. He was, undoubtedly, a very prominent anti-Christ in the time of Luther. In the earlier Christian era Antiochus Epiphanes, Mohammed and oth-

ers were noted as such. The Papacy constitutes a part of anti-Christ's kingdom. The greater part, however, is now ruled by the secret lodges. No system has ever before succeeded to mingle together the religious ceremonies of Jews, Mohammedans, Christians and Heathens, as the Freemasons and kindred lodges. This system will finally culminate in the appearance of a personal anti-Christ.

Anti-Christ is described under the terms: "The Man of Sin," that "Wicked One," the "Son of Perdition," and also spoken of as the "Mystery of Iniquity." One of the chief passages on the doctrines of anti-Christ as a person is II Thess. 2:1-12. St. Paul there describes the manifestations of "The Man of Sin" as one of the events which must precede the second advent of Christ. Anti-Christ is preceded by apostasy from the Christian faith, lawlessness and great tribulation. Unions with a diverse of false doctrines are advocated. Even the elect shall, if possible, be led astray (Matt. 24:24), Anti-Christ will be the great leader. This "Man of Sin" will be an exceedingly attractive, fascinating and bewitching personage. He draws upon himself the intensest admiration and homage of the world. St. John beheld, and "all the world wondered after the Beast." The adorning cry is: "Who is like to the Beast? Who is able to war with him?" He will be a political man, advocating liberty and union, but opposing the divine plan of salvation.

### The Reign and Rule of the Man of Sin.

He will be a great patron of error and lies, and a sworn enemy of all faithful followers of Jesus, signs, wonders, visions and miracles are pretended; by these the Papal kingdom was first set up, and the secret lodges have continued and perfected the same in order to unite all kinds of religions, advocating a Great Architect of Universe. Some may call this pious frauds, but the apostle Paul calls it "all deceit of unrighteousness." This "Man of Sin" will beguile all unwary and unstable souls to embrace his false doctrines, and submit to his usurped dominion.

By feigning religion he will ensnare many. The Devil has a wonderful success in persuading men that there is a saving virtue in merely being religious. The Spiritualist, the Theosophist, the Christian Scientist, the Mormon, the Buddhist, and the Hindu are all of them intensely religious, and perhaps the most religious of them all is the Mohammedan Turk who is more cruel, barbarous and devilish just because he is so intensely religious. It is a discouraging fact that some of God's children are found in these anti-Christian societies. St. John heard a voice from heaven saying: "Come out of her My people that ye be not partakers of her sins, and that ye receive not her plagues" (Rev. 18:4). An address which obviously could have no meaning if none of God's people were in this "Mystery of Iniquity."

"Unions of all kinds" is the watchword of today. The Devil sings in the same chorus. He knows if he can intermingle sheep, goats and wolves in the same fold, the wolves are more likely to debase the sheep than the sheep are to change the nature of the wolves and goats. All successful profiteers and robbers belong to some of these fraternities and often to several at the same time. There seems to be a design in the lodges and secret "Trade Unions" that no one can get work or remain on his job without "the mark on his right hand or upon his forehead. No man might buy or sell, save he hath the mark, or the name of the Beast or the number of his name" (Rev. 13:16, 17). You must worship the Beast or suffer the consequences (Rev. 13:15).

#### **Anti-Christ's Bargain with the Jews.**

About this bargain, I will quote from an address delivered at Grand Rapids, Michigan, by Rev. Chas. A. Blanchard, D. D., as follows: "Anti-Christ is going to make a bargain with the Jews and he is going to say to the Jews: "You give me civil power and I will let you have your religion. Let me rule the world by these anti-Christian systems that have been organized and that are being organized, and are to be organized, and you may have your religion. You may build your temple and reinstate your sacrifices and do what you please. And then, after that bargain has stood for three and a half years he will say to them, "I have

changed my mind about that bargain. You cannot have that religion. You have got to worship me." And he is going to sit in the temple of God and show himself that he is God, and say: "I am God, and you must worship me." Then the Jews will say: "Not on your life. We are not going to worship you," and then will be the time of Jacob's trouble; then those Jews will cry out and say, "Oh, Lord, how long, how long?" But at the end of the three years and a half, Jesus is going to appear and when He appears He is going to destroy that wicked one with the brightness of His coming.

#### **The Final Anti-Christ.**

The Lord has revealed to us the precise man who is to be the final Anti-Christ in a sealed indication. When the time comes and the monster appears, the righteous shall understand. In Rev. 13:18 v. is added a mysterious numerical mark, designed to secure the recognition of the final anti-Christ. The number "666" can in due time be solved by the wise, acquainted with the original text. Six is a bad number and when multiplied by tens and hundreds, it denotes evil in its greatest intensity and most disastrous manifestation. The number six itself awakens a feeling of dread in the breast of the Jew who felt the significance of numbers. It fell below the sacred number "seven" just as much as eight went beyond it. The apostle John may not himself have known the name. He was only acquainted with the character of the Beast, and to that character its name, when made known, must correspond. No prophecy can be perfectly understood in all its details before it is fulfilled. It was so written, evidently to incite us to an earnest study of the prophecies and the signs of the times; and not to satisfy idle curiosity concerning future events. The endless guesses with which expositors have made on this point can be of very little practical value to us. When anti-Christ comes the seal is opened and God's children will clearly behold his name.

#### **Final Union of Catholics and Masons Probable.**

From preceding facts we have clearly seen that Freemasonry has all the signs in every detail of having a perfect anti-Christian character. No other Fraternity or Society has ever before succeeded to

unite every kind of religious and political opinion, and bind them all together with terrible oaths, prompted in secret by parties having no lawful right to require any oath from any one. Hon. Benj. D'Israeli, the great statesman, and former prime minister of England, sent about forty years ago the following warning out into the world: "Secret societies are hurrying the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together." The great Gladstone and several of our presidents in U. S., for instance, John Quincy Adams, Millard Fillmore, Ulysses S. Grant, and a great number of other prominent statesmen, professors and clergymen have concurred in similar statements. The Catholic Freemasons of Mexico and of the South American Republics will in time rejoin the Masons of the world. In 1870 the Pope lost his political power, and has not since regained the same and never will. The Masons and all other secret societies and Trade Unions will be united. They will then have the exclusive political and together with the Catholics also a religious supremacy. The anti-Christ of the great tribulation will, therefore, naturally be selected by the secret lodges of the world. Anti-Christ's reign will, however, be short. "The Lord shall slay him with the breath of his mouth, and bring to nought by the manifestation of his coming." (II Thes. 2:8 v.) How can a Christian and especially a Minister of the Gospel, belong to these secret anti-Christian lodges? The lodge has no use for a Saviour. It claims that to live Masonically makes sinless. In Mackey's Masonic Lexicon, page 16, we read as follows: "A Mason, who, by living in strict obedience to the obligation and precepts of the Fraternity, is free from sin."

May we all heed the words Paul writes to Timothy: "Know this that in the last days grievous times shall come. The time will come when they will not endure the sound doctrine, but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things; suffer hardships, do the work of an evangelist, fulfill thy ministry." "Let us watch

and pray. We know not on what day our Lord cometh."

#### ELKS' SPECIAL SERVICES.

A few more extracts from the ritual of Special Services for use of subordinate lodges, under the Jurisdiction of the Grand Lodge of the Benevolent and Protective Order of Elks of the United States of America, in addition to those already published in recent numbers of the CHRISTIAN CYNOSURE may be of some interest.

##### Opening Ode.

(Used in dedication of Elks' Hall.)  
Great Ruler of the Universe,  
All-seeing and benign,  
Look down upon and bless our work,  
And be all glory thine;  
And let this be our sign, O Elks,  
And let this be our sign:  
The Golden Rule our motto true  
As in "Days of Auld Lang Syne."

##### Closing Ode.

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

Each duty accomplished, each brother content,  
Oh, thus may we ever our friendship cement;  
May Charity, Justice and Brotherly Love  
At last lead us all to the Grand Lodge above.

##### Prayer at Laying of Cornerstone.

**Chaplain**—"O Thou Grand Exalted Ruler of the Universe, Giver of Life and Death, accept, we humbly pray Thee, the work of our hands this day performed, and strengthen us by Thy blessing to build upon this cornerstone, a temple in which shall be taught the principles of Charity, Justice, Brotherly Love and Fidelity to all mankind, and our brothers in particular. Grant, we beseech Thee, courage to those who have undertaken the work of building this edifice, that they may be the better enabled to carry it forward to entire completion. Endow with Thy grace those who are engaged in the construction of the building, and preserve



them from danger and accident while thus engaged. Prosper, we beseech Thee, our Noble Order by the continued smile of Thy approving countenance. Grant us success in all our aims and efforts to benefit mankind. May it ever rest upon the sure foundation of Brotherly Love, and ever exert a moral influence over our minds and consciences, and finally, we pray Thee, O Lord, that Thou wilt forgive the trespasses of our lives, so that after the trials and tribulations of this world, we shall become worthy of a place in the Eternal Lodge of the hereafter. Amen."

All say: "Amen."

#### "NUFFIN LEFT BUT JIST DE COB."

Dr. Theodore L. Cuyler of New York tells the following good story, which points a timely moral:

"We asked," he says, "an old colored preacher how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble and he replied: 'De 'sieties, de 'sieties. Dey is just drawin' all de fatness and marrow outen de body and bone of the Lord's body. We can't do nuffin without de 'siety. There is the Lincum 'Siety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebakah, den dar is de Dorcases, de Marthas, de Daughters of Ham, and Liberian Ladies.' 'Well, you have your brothers to help in church,' we suggested. 'No, sah, dar are de Masons, de Odd Fellows, de Sons of Ham, and de Oklahoma Promised Land Pilgrims. Why, brudder, by de time de brudders and sisters pay all dues, an' tend all de meetings der is nuffin left for Mount Pisgah church but jis de cob! De co'n has all been shelled off and frowed to de speckled chickens.'"

#### OPPORTUNITY.

(The following is taken from a recent number of the *War Cry*. Opportunity is a good word to remember in our work for God.—EDITOR.)

Reading the lives of great men who have achieved produces one of two effects upon the reader, according to his viewpoint and character. To the faint heart and fearful soul will come a shut-in feel-

ing, a feeling of being surrounded by an impenetrable wall built by men who have achieved and who thereby have monopolized every opportunity and cut off every avenue to excel. Instead of being galvanized into intense activity by the example of men who have made the world better and happier and have thereby won for themselves gratitude, love and respect, they heave a sigh because they had not the good fortune to be born when these men were born, when opportunity knocked at every door in a way which they believe she does not knock today. In the young man of vision, resourcefulness and ambition to serve his day and age in the largest possible manner, the example of the world's great men of the past generation produces a mighty urge, a largeness of vision, an imperative command which says, "Go thou and do likewise." While it is true that greater progress in science and invention, in all matters that make for material comfort, have been made during the last fifty years than were made in a thousand years previously, yet it is evident to the thinking man that the progress already made is but the introduction to more sweeping and radical inventions and discoveries which will be made during the next fifty years. The discovery and utilization of the power of electricity and steam and their application to the problems of transportation, communication and manufacture, is but the outer court of the chamber of incalculably greater forces and more marvelous inventions. Along these lines "we haven't done the best thing yet" and opportunity invites the best thought and highest energy of the youth of today.

Alluring as are the opportunities presented by the fields of science and invention, even more attractive to those who have received the gift of salvation and spiritual vision, is the opportunity offered to advance the claims of Jesus Christ among men, to secure the universal adoption of the Golden Rule and to serve the highest interests of mankind. In America and in all other so-called Christian countries there is a vast and attractive field unfolded to the view of Christian young men and women who desire to devote their talents and life's energies to the service of God and the salvation of man.

Wheaton College Library

Slower progress has been made and a greater task remains to be accomplished in this field than in the field of providing for the material needs of man. It is also of greater importance in that it has to do not only with the physical that will pass away, but also with the spirit which lives forever, the real man and not the house in which he dwells. As up to a few hundred years ago America remained an undiscovered and untouched continent filled with vast opportunities and possibilities for humanity, so today half the population of the world remains practically undiscovered and undeveloped from the standpoint of knowledge of and service to the true God. Half the earth's population inhabit the continent of Asia, birthplace of Christ and the Christian religion, and yet are almost completely without Christ. About one-fourth of the earth's population live in China, with a history and civilization dating back five thousand years, and yet Christ almost unknown to them. Here surely is *opportunity* in large burning letters inviting Christian young men and women to devote their lives to sow the seeds of the Gospel on this fertile ground. China now possesses three cities each over a million in population—Shanghai, Hongkong and Tientsin. Shanghai, it is predicted by those who know, will soon be the largest city in the world. It is surrounded by a fertile valley the size of Illinois, which now nourishes a population of forty million, as much as in the entire central territory of fifteen states. A beginning has been made by the Salvation Army, the latest but not the least among the missionaries to China, but the field is scarcely touched and the need appalling. China at this period in her history is receptive, wants anything we have to offer her. Their minds are open and unless Christian forces rush in with the healing, uplifting, life-giving message of the Gospel, advantage will be taken of the opportunity by the unscrupulous and exploiter and China will become corrupted by the white man's vices, a menace to righteousness and to the white race, and the "Yellow Peril" will be no dream or sensational headline, but an alarming fact.

### SERMONS WE SEE.

I'd rather see a sermon than hear one  
any day.  
I'd rather one should walk with me than  
merely tell the way.  
The eye's better pupil and more willing  
than the ear,  
Fine counsel is confusing but example's  
always clear,  
And the best of all the preachers are the  
men who live their creeds  
For to see good put in action is what  
everybody needs.

I can soon learn to do if you'll let me see  
it done.  
I can watch your hands in action, but  
your tongue too fast may run  
And the lectures you deliver may be very  
wise and true,  
But I'd rather get my lessons by observ-  
ing what you do,  
For I may misunderstand you and the  
high advice you give,  
But there's no misunderstanding how you  
act and how you live.

When I see a deed of kindness, I am  
eager to be kind,  
When a weaker brother stumbles, and a  
strong man stays behind  
Just to see if he can help him, then the  
wish grows strong in me  
To become as big and thoughtful as I  
know that friend to be,  
And all travelers can witness that the  
best of guides today  
Is not the one who tells them but the one  
who shows the way.

One good man teaches many, men believe  
what they behold.  
One deed of kindness noticed is worth  
forty that are told,  
Who stands with men of honor learns  
to hold his honor dear,  
For right living speaks a language which  
to every one is clear,  
Though an able speaker charms me with  
his eloquence, I say,  
I'd rather see a sermon than to hear one  
any day.

—EDGAR A. GUEST.

"Small things cease to be small when  
their effects are mighty."

Recently two young men came to me, both members of the Methodist church, asking for light relative to the lodge. They were members of the Masonic lodge and felt a conviction growing that they could not be sincere workers for the Master and still retain their membership in the order. I was happy to tell them my stand on the matter and was able to lead them out into the liberty of the gospel. They are being persecuted for their stand, but their testimony is growing brighter and richer for the cause we love. They have found their way into our office and received literature that is helping them to grow strong.

I have learned in my limited experience that all men are not our enemies who are lodge members.

I have every reason to believe there are many men disgusted with the workings of the lodge, but do not know the way out. To this class, as well as other classes, the National Christian Association stands as a beacon light to direct men in the right way.

A. H. LEAMAN.

"To make democracy safe in the world" and avoid greater darkness coming upon the church is to give the gospel of Christ.

If we do not realize the great sin of not giving the gospel, surely our sins will find us out.

Naturally the question arises within our mind of the reader, how can I be of some use to the National Christian Association? Oftentimes there is a burning desire within the bosom of God's children to do some service for Him, but do not know how to give expression to that desire.

It occurred to the mind of the writer that a few suggestions along the way may help someone to be used of God to help accomplish a great task.

1. Prayerfully to assist and encourage the work of the Association in the gigantic task of distributing the truth of God's word, in tract form, in securing open doors for lecturers relative to the cause we represent. More than a dozen men would be ready to answer the call on a moment's notice. Occasionally glance at the notice on the first page of the CYNOSURE relative to lecturers. Then again, you may be able to secure new subscrib-

ers for our paper. We are desiring to reach into thousands of new homes with our paper, giving light on the lodge problem, and we need the closest co-operation from our friends in the work.

2. To assist in supporting the work financially, so that our force will be strengthened in the work they are now doing and that new fields will be opened that are white and ready to harvest. Our work is unlimited in its scope and sphere of usefulness, but is limited in reaching out on account of financial backing.

3. To help raise up young evangelists, pastors and a body of Christian people whose patience, devotions, endurance, love and zeal for Christ and His cause will be greater than the sacrifice of a man for his country. With such a band of loyal, courageous people to champion our cause, victory shall be ours all along the line.

4. Willing to suffer persecution for the cause of right. Then, and then only, can we expect men to turn from darkness to light and awaken their conscience to a sense of righteousness, judgment and sin.

If you write to the Editor of the CYNOSURE he will be glad to suggest to you how to be a blessing in your own community.

A. H. LEAMAN.

#### PERSONAL TESTIMONY.

The happiest moments of my life have been the times when I have been used of God in leading men to decide for Christ and the Christian life.

How well I remember the time when I made the resolve, God helping me, to try to win men to Christ. I felt keenly my inability and weakness to do this work. It was difficult at first, but when I was tempted to give up, I would take it to God in prayer. Over and over again these words would stir my heart and give encouragement:—"I can do all things *through Christ* which strengtheneth me."—*Phil.* 4:13.

I read the Bible with a new desire to get something definite that I could use. I prayed with a passion to know God's will and for grace to do it. When I saw the meaning of the cross, a "new light" came into my soul, which *mightily helped* me.

## THE STATE AND OATH-BOUND LODGES—THE KU KLUX KLAN.

REV. J. M. FOSTER, BOSTON.

(Continued from April Issue.)

2. **The oaths of the Lodge are a menace to public rights.** Take the first three degrees of Masonry, the Blue lodge. The entered apprentice swears to keep the lodge secrets, on the Bible in the name of God, on the penalty of having his throat cut, his tongue torn out by the roots, and his body buried in the rough sands of the sea at low-water mark. The Fellow-Craft oath, besides secrecy, adds a promise to abide by all lodge rules, obey signs and summonses, assist poor Fellow-Crafts, etc., under penalty of having his breast torn open and his heart plucked out and exposed, to be devoured by the vultures of the air, etc. The Master Mason's oath adds the keeping of a brother Master Mason's secrets, murder and treason excepted, and they left to his own discretion, binding him under no less a penalty than that of having his body severed in twain, his bowels taken out and burned to ashes, and the ashes scattered on the rough sands of the sea where the tide ebbs and flows twice every twenty-four hours. The Royal Arch degree amends the above thus: "Murder and treason not excepted." These oaths and imprecations increase in blasphemy and barbarity through all the thirty-three degrees.

These oaths are taken either in jest or in earnest. If the former, they should be prohibited, because they tend to break down the sacredness of the oath. If sincerely, who is to inflict these horrid penalties? Does the lodge punish its guilty members thus? These oaths are dangerous and disloyal, and should be prohibited.

Bishop Potter of New York City, the same year of his death, made an address at a Masonic banquet in Philadelphia, on "Our Masonic Oaths." He said: "I am frank to say I do not like our oaths. They are barbaric. They were bequeathed to us from the Dark Ages. We ought to get rid of them. They are a handicap to our order. They bring the blush of shame to our faces."

Rev. Charles G. Finney was an able lawyer and an unbeliever. Like many an-

other man, he joined the lodge, thinking he would be helped. In God's good providence he was converted and became a preacher and evangelist, an eminent soul winner. He was convinced that a faithful disciple of Christ could not be in the lodge. So he separated. And to warn young men against the snares of the lodge he wrote a book and printed the oaths and imprecations that candidates are required to take. He became president of Oberlin College, Ohio, and no Mason, Odd Fellow or Greek letter college fraternity member was allowed in the faculty or student body.

3. **The false religion of the Lodge corrupts society.** The Lodge is a religion. Mackey speaks of a Mason as "free from sin by living up to the rules of the order." "The white apron is by its symbolic purity to aid us to that purity of life and conduct which will enable us to present ourselves before the Grand Master of the universe unstained with sin." "Masonry consists in a knowledge of the great truths, that there is one God, and that the soul is immortal."

The Grand Sire of the Odd Fellows, in consecrating their cemetery near Chicago in 1868, said: "Our Grand Master will take all who are buried in this ground to Himself in the day when He makes up His jewels."

In the lodge Pagan, Mohammedan, Jew and Christian unite in worship. But whom do they worship? Not the Christians' God, for it is not good Masonry to mention the name of Christ in the first three degrees. The worship in which all join without Christ is not the worship of the true God. It is the worship of Satan. They sacrifice to devils, not to God. As was said of the Samaritans, whose religion was a strange medley of the heathen nations with whom the King of Babylon colonized the land and the few Israelites left after the deportation of the ten tribes: "They feared Jehovah and served graven images."

The Tremont Temple Baptist congregation worshiped in Music Hall while the

temple was being rebuilt. On Easter Sabbath afternoon, 1896, some 2,500 knights marched into the hall in full uniform. The Boston Christian Endeavor choir occupied the platform. A Sir Knight presented the Baptist congregation with a lecturn, a bronze pulpit, the figure of an angel whose uplifted hands supported an open Bible, the gift of the lodge, valued at \$1,500. Rev. George C. Lorimer, D. D., the pastor, accepted it on behalf of the congregation. Then the Endeavorers and knights joined in singing hymns, and the congregation helped them. Was that not a repetition of the Samaritan compromise in God's worship? Dr. Lorimer was giving one hand to Christ and the other to the devil. Let our government remove this alluring tempter, the lodge.

4. **The Lodge is the enemy of the home.** How often a Mason spends \$300 for his uniform, while his wife wears a \$1.50 calico dress. A writer in the *North American Review* for May, 1897, says:

"For mere personal gratification, aside from any real or supposed benefits, the members of the various fraternities in the United States spend annually \$250,000,000. 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, dues, uniforms and regalia, swords, plumes, banners and banquets."

The moral standard of the lodge is shocking. Think of the Master Mason's oath. After the Jubula, Jubulo, Jubulum scenes, in which the candidate for the third degree has been struck in the throat by the first ruffian, Jubula, and on the left breast by the second ruffian, Jubulo, and in the bowels by Jubulum, the third ruffian, who kills him outright, and, at the end of fourteen days, he is raised from the grave, the following oath is administered, among others:

"I do promise and swear that I will not have carnal or illicit intercourse with the wife, mother, daughter or sister of a brother of this degree, knowing her to be

such, nor will I permit another brother of this degree to do so if in my power to prevent it."

The implication of that oath smells of the bottomless pit. Who would allow that standard of morals in society? "It is a shame even to speak of those things which are done of them in secret." (Eph. 5-12.)

5. **Secrecy is un-republican.** The privacy of the home is not secrecy. The executive session of the board of corporators or of the legislature is not the bond of secrecy in the lodge, for in one case all is made known when the end is accomplished, while in the other "it is ever concealed and never revealed." Greek letter fraternities are forbidden in high school, why not in college and universities also? The Republicans in Congress would not be allowed to form a lodge and enter into an oath to conceal from the other members what they planned, projected and forced through as a solid bloc. Why should Jesuits, Masons, Odd Fellows, Knights of Pythias, Mystic Shriners, Knights of Columbus, Grand Army of the Republic, American Legion, Ku-Klux-Klans, Elks, Moose, Eagles, Owls, Daughters of Rebecca, labor unions, etc., 12,000,000 strong, enter into a solemn oath to conceal from the 100,000,000 citizens of the republic matters that are of equal concern to all the members of the body of the "organic people"? Such secret combinations are more out of place in the nation than the secret lodge of Republicans in Congress. The government should require open combines openly administered. The monasteries of unmarried priests or monks, the convents of unwedded nuns, the temples and lodges of all secret, oath-bound orders, should be open to official governmental inspection. The searchlight of publicity should be turned upon these chambers of darkness. The chains of the secret, oath-bound lodge should cease to clank upon the officials and citizens of this land. Our Blessed Lord has given us the key that will open the doors of this "prison of Chillon," that the captives may go free. "In secret have I said nothing; I ever spake openly!" Let that be the law of our citizenry.

### MASONIC CHIPS.

By B. M. HOLT,

Formerly Secretary, Pierson Lodge, A. F. & A. M., Barnesville, Minn.

Grand Correspondent John Milne of the New Mexico Grand Lodge "strongly and deservedly condemns horse-play" in conferring Masonic degrees. (Proceedings Grand Lodge Alabama, 1920, page 121.)

What would our lodge friends do and say should the Christian church commit the outrages in bringing its candidates into membership, that the lodge does in bringing her people "from the pollutions of the outer world?"

"We know, in a general way," says Rev. Carona H. Briggs, Past Grand Master of Missouri Grand Lodge and now a member of the Executive Commission of the Masonic Service Association of the United States, "that the members of the Boston Tea Party were Freemasons; that the man that hung the lantern in the Old Church Tower was a Freemason; so was Paul Revere; and so was General Warren." (Proceedings Grand Lodge Oklahoma, 1920, page 91.)

And so was Benjamin M. Holt. It surely does seem that all great men have been Masons!

A case came up before the Grand Lodge of Tennessee, 1920, where a Mason "was charged with having illicit intercourse with the sister of a brother Mason. The defendant admitted the fact but alleged that she was a woman of bad character for chastity." (Proceedings Grand Lodge Alabama, 1920, page 183.)

Now here is a clear case where the true Masonic conception of the third degree oath comes to light. That part of the oath reads: "I solemnly promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, knowing her to be such." This oath **permits** a Mason to carry on continued adultery with any Mason's female relatives providing these women are not chaste! It permits the Mason to cause these women to become unchaste, providing he pleads ignorance as to their Masonic relation! It **permits** the adultery of a Master Mason with the kin of an Entered Apprentice or Fellow Craft Ma-

son and with all the female relatives of Masons other than the four specified, such as cousins, nieces, granddaughters, aunts, etc. Furthermore, it **permits** adultery with all women not in any way related to a Master Mason—

It is true that the Grand Lodge of Tennessee held that the unchastity of this Master Mason's sister was "no excuse" and yet the case is one of positive proof that at least some Masons live up to the teachings of Masonic oaths.

The Grand Lodge of Oregon (1919) was handed a resolution signed by nine Past Grand Masters, a Past Grand High Priest and twenty-six Master Masons, resolving to change the wording in the ritual as to the size of the grave of King Hiram; "and they buried the body in a grave six feet due East and West, and six feet perpendicular." These Masons wished to make the grave more in conformity with modern size and asked that these figures be changed to "7 feet due East and West, 15 feet perpendicular, and 3 feet wide." (Proceedings Grand Lodge South Carolina, 1919, page 134.)

Now if the Masons had been thoughtful when Masonry began, "before the world was created," they would have established the custom, when they buried Abel, to dig a seven foot grave. But, being only human, they made this perfectly terrible mistake. "On placing the motion the Grand Master ruled that by the vote of the delegates the motion was lost."

"A Masonic Orator of the Grand Lodge of Alabama, 1918, at the laying of the cornerstone of the New Birmingham postoffice, "declared among other things, that 'Freemasonry was christened in the Temple of Solomon in the city of Jerusalem,' that 'the coming of this order had been prophesied by the inspired men of the old Bible,' that 'Freemasonry blazed the trail and prepared the people for the coming of John the Baptist,' and that it preserved 'the last copy of the Bible (parchments) in existence and then became the forerunner of the Church of Christ.'" (Proceedings Grand Lodge Alabama, 1920, page 190.)

This Orator forget a few important things about Masonry:

First, God made Masonry so as to give Him a place to stand; then He made

heaven and earth. Then He took His foot off from Masonry and enclosed it in its Jurisdiction of time; He bordered it on the East by the Judgment Day; on the South by the breath of Noah; on the West by the smiles of the moon; and on the North by the blue sky. "Brethren," look to the East!

Here is a sample of Masonic interpretation of Scripture:

"To them that hath shall be given.' At the March Quarterly [meeting of the Grand Lodge of Pennsylvania] it was announced that Brother W. M. Donaldson had donated to the Grand Lodge a tract of ten acres of land adjoining the Masonic Homes at Elizabethtown, and that Brother J. Warren Hale had donated \$10,000 to the Grand Lodge, the income to be applied to the planting and care of trees, decorative shrubbery and flowers at said Masonic Homes." (Proceedings Grand Lodge South Carolina, 1919, page 135.)

What interests me greatly is this: What attitude does Masonry take when it arrives at the passage: "From him that hath not, from him shall be taken also that which he seemeth to have?"

"The Worthy Matron of the Eastern Star last year, at Hugo (Oklahoma) was a Catholic." (Proceedings Grand Lodge Oklahoma, 1920, page 264.)

And the Grand Chaplain of the Grand Lodge of New York (1919) was a Lutheran minister.

Some couple, I say.

The Grand Master of Rhode Island, Grand Lodge (1918) decided that a man "whose right leg had been amputated below the knee," could be made a Mason "on the ground that he possessed 'the proper internal qualifications.'" (Proceedings Grand Lodge South Carolina, 1919, page 138.)

In commenting upon this ("internal") decision, Thomas F. Penman, Correspondent for the Grand Lodge of Pennsylvania (1918) says:

"We wonder if the X-ray was used on him?"

At the 1919 Grand Lodge Communication of the Grand Lodge of Tennessee,

Grand Master S. C. Brown "mentioned three cases of peculiar hardship. A Brother (a country doctor) who had been for sixty-five years a member of a Lodge in good standing dimitted through inability to pay dues; (2) a Brother became insane and was dropped for non-payment of dues; (3) a permanently disabled Brother was dropped for non-payment of dues. These three Brethren died in poverty." (Proceedings Grand Lodge South Carolina, 1919, page 153.)

Right here I ask the permission to administer a small (partial) dose of Masonry's own medicine: "We cannot follow our own wayward wills, and then cry, "Lord, forgive me, I believe!" "Faith cannot rescue and no blood redeem a soul that will not reason and resolve." (Proceedings Grand Lodge Iowa, 1920, page 175.)

"These three Brethren died in poverty." They learned that reasoning and resolving in the crisis failed them just as truly as did their Masonic brethren.

Who ever heard of the church throwing out old and disabled members because they could not pay dues? And yet some tell us that the lodge is as good as the church.

Benjamin B. French Lodge No. 15, A. F. & A. M., Washington, D. C., had, on April 7th, 1921, twenty-three pastors in its membership. Eight of these were Methodists, five Baptists, five Presbyterians, one Christian, one Congregationalist, one Reformed, one Universalist and one Hebrew. (From a letter dated April 7th, 1921, by P. B. Cromelin, Secretary of said lodge.)

At the 1918 Annual Communication of the Grand Lodge of Washington, "Five hundred dollars was appropriated for the 'feast of reason and the flow of soul.'" (Proceedings Grand Lodge South Carolina, 1919, page 171.)

In these days of prohibition, with whiskey selling at \$20 per quart, \$500 won't buy much for the "flow of soul."

Now we often notice the extreme respect that some Masons display for the Bible. To hear some of our learned Masons talk one would believe they worshiped the very sight of the Bible. (Many

of them really do love the looks of the Bible; but seem afraid of its contents. To show with what insincerity of mind and disrespect Masonry looks upon the Holy Word of God, we may take for example an extract from the report of Past Grand Master Aldro Jenks, Grand Correspondent for the Grand Lodge of Wisconsin:

"We read in the book of Numbers that Moses took Aaron's rod, which was almond wood, and put it in the Tabernacle over night, and when he brought it forth in the morning it had budded and then blossomed and brought forth fruit in a single day. The record does not state, but we have no doubt that Moses and Aaron had blanched and salted almonds from it for dinner that day. Now it occurs to us that any old duffer who was so full of virility that the dry rod he had leaned on would burst into blossom and fruit at his touch would be able to produce a crop of whiskers that would be remarkable. No doubt the beard was a whopper." (Proceedings Grand Lodge South Carolina, 1919, page 177-8.)

#### EXPLORING MADE EASY.

When work begins in exploring the dust-buried city of Ur, ancestral home of the patriarch Abraham, by a joint expedition of the British Museum and the University of Pennsylvania Museum, the archaeologists will have to contend with few of the extraordinary difficulties which hitherto have hampered work of the sort in southern Mesopotamia, says the New York American.

That country is now under a British mandate. Hence the first difficulty—that of sharing the best of the discoveries with the museum in Constantinople—is removed. Then, before the war virtually everything had to be done by hand. The expedition now on its way will be the first to utilize a complete modern mechanical equipment.

Streets once thronged with men and women, silent now and buried for 3,000 years, will echo the roar of locomotives and motor trucks. A military railway and motor trucks have been provided to maintain communication with headquarters of the expedition, which will be at Bagdad.

#### A MESSAGE FROM EGYPT.

The recent discovery in Egypt of the tomb of the Emperor Tut-Ankh-Amen emphasizes again the significant, though often forgotten fact, that advanced as we think our present civilization, and secure as we deem the institutions of today, peoples of the past reached what must have appeared to them places equally secure—but their greatness has vanished.

Who likes to think that in their bodies are the elements of decay? What are the conditions of survival? They are not alone the preservation of the present—that gives us only a mummy? Constant renewal is the secret of long life.

Renewal that preserves intact the powers of men or nations must be of spirit as well as of physique. There is only one way by which the peoples of today may escape the fate of forgotten peoples of the past—it is by taking that of Him who said, "I am the Way, the Truth and the Life." It is only so far as the nation is Christian in ideal and in practice, that it accepts and acts upon the teachings, possesses the spirit and is renewed in Christ, that it may expect to survive the disintegrating effects of the death that history, as well as revelation, so unmistakably declares is in the world.

#### PRAYER AND POWER.

By BISHOP WALTER LAMBETH.

Has the Church its pristine power in prayer? If not, why not?

On the foreign field the missionary Church seems to have the power, but at home they seem to have lost the art and power of prayer.

*What weakens prayer life and saps power?*

1. Haste, that leads to neglect of prayer life.

2. Preoccupation. We are often too busy with the work of God to seek the power of God.

3. Adherence to the letter of the law and loss of the dynamic of love.

4. Decay of faith. There must be a daring faith if we would command the resources of God.

*We should earnestly pray:*

1. That God may be made more real to us.

2. That our sensibilities may not be



blunted by sin and tragedy on the one hand, or by abounding grace on the other.

3. That the Church may be aroused to measure up to the extraordinary demands upon her. "Pray ye the Lord of the harvest."

4. That faith may be given us to explore the regions of grace and to discover the fullness of Christ.

#### ASSURANCE OF SALVATION.

A man who had truly repented and accepted Christ, said, "How may I *know* I am a Christian?" When his attention was directed to the words "*Shall be saved,*" in this verse, and to the fact that it is God's word, God's promise, he answered, "O, I see, if I *take God at His word, I surely am saved.*" Saved: a precious soul—of more value than the whole world. Saved: to a life of victory over sin and joy in service. Saved: for Christ and eternity.

Have you entered the Christian Life? Have you entered but withheld from God, a *complete* consecration of your life?

"When I survey the wondrous cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride."

"Forbid it, Lord, that I should boast  
Save in the death of Christ my God!  
All the vain things that charm me most,  
I sacrifice them to His blood."

"Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all!"

## News from Workers

Greenville, Ohio, April 1st, 1923.

To whom it may concern:

For about twenty years I have had placed in the hands of the National Christian Association some of my funds upon which I placed an annuity. Ten years ago I placed an additional sum in their hands, upon which I have also been receiving an annuity. All of my experience with this Association, along this line, have been satisfactory to me. Yours truly,

I. J. Rosenberger.

#### LIFE ANNUITY BONDS.

If you are living on your income and will in all likelihood never need to spend the principal, why not make a perfectly safe investment at a fair rate of interest by taking a Life Annuity Bond? You will receive the interest as long as you live and the National Christian Association will have the use of the money at once.

Write to Secretary Wm. I. Phillips, 850 W. Madison Street, Chicago, Ill. He will explain the plan to you.

#### CONTRIBUTIONS.

J. M. Heywood, \$10; Louis Joh, \$5; J. O. Walgren, \$5; Mrs. Sara R. Dawson, \$5; Paul B. Phillips, \$10; Rev. A. H. Malcolm, \$10; Rev. John D. Butting, \$3.50; Rev. J. W. Whiteside, \$1; Mrs. Lizzie Woods Roberson, \$3.50; Mrs. Ida Baker, \$1.50; Rev. C. O. Gronlund, 50c; Osker Bittner, 50c; J. Swank, 50c; Rev. C. G. Fait, \$5; Dr. S. A. Walton, \$1; W. C. Birkner, \$1.50; Rev. B. E. Bergeesen, \$2; Mrs. E. D. Taggart, 50c; Chas. E. Nash, \$2; Wm. E. Shaw, \$1.12; G. A. Pegram, \$3; a friend in Kansas, \$10; F. E. Allen, \$1.50; Mrs. L. W. Roberson, \$2; Rev. J. Appel, \$1.50; Mr. and Mrs. Carl Ebeling, \$25; J. Dwarshius, \$4; C. F. Minneman, \$1.50; S. G. Corner, \$3; Mrs. Martha Nicoll, \$1.50; T. S. Sautfley, \$10; Evangelist V. Burton, 65c; Rev. C. G. Sterling, \$5; Rev. Samuel Fopma, \$5; Mrs. B. F. Hester, \$5; Rev. A. P. Meyer, 50c; Rev. O. Hoyer, \$1.50; C. Brondyke, \$1.50; James Pikaart, \$3.50; Mrs. J. Thomson, \$5; L. L. Heath, \$100; Mrs. Hedda Worcester, \$2; A. J. Smith, \$3; Mrs. C. A. Johnson, \$2.50; J. C. Berg, \$25; a friend in Illinois, \$5; John Holman, \$22; P. Woodring, \$2; Dr. John Ball, \$2; Samuel Kellogg, \$3.50; Mrs. W. C. Brown, \$25; J. A. Cummings, \$1.

From the following Christian Reformed Churches we have received: Kanawah, Iowa, \$10; Broadway Ave., Grand Rapids, \$74.77; Classis, Illinois, \$71; per Rev. J. J. Stiegenga, Sioux Falls, Iowa, \$5; Ladies' Aid Society, Falmouth, Mich., \$5; Wyoming Park, \$13.38; Kalamazoo II, \$25; Rehoboth, New Mexico, \$2.50; 12th St. Grand Rapids, \$45.70; Neeland Avenue, Grand Rapids, 85c; Classis, Illinois, \$41.52; Fremont II, \$15; Maple Avenue, Holland, \$29.44; 14th St., Holland, \$36.99; Pros-

pect Park, Paterson, \$10; Paterson I, \$10; West Sayville, \$3; Oakland, Mich., Sunday School, \$21.31; Oakland, \$17.92; Overisel, \$10; Sherman St., Grand Rapids, 50c; South Olive, Holland, \$10; Redlands, Calif., \$16.58; Comstock, Mich., \$10; Alpine Ave., \$38.02; Classis Pacific, \$60.70; 16th St., Holland, \$25.60; Paterson I, \$33.40; Zeeland III, \$14; Zeeland II, \$7.55; Allendale, Mich., \$17.89.

From the following Lutheran Churches: Lutheran Church, Lincoln, Nebraska, Rev. E. J. Eggold, pastor, \$22.58; Swedish Lutheran Church, Essex, Iowa, \$6.60.

We have also received from: Estate John B. Curray, \$25; College Church of Christ, Wheaton, Ill., \$161.50, and Iowa State Christian Association, \$30.00.

Contributions to W. B. Stoddard, Eastern Secretary: Christian Reformed Churches, North Side, \$15; Prospect Street, Passaic, N. J., \$25; Madison Avenue, \$5 and \$2; Bethel, \$10.37; Sixth Holland Reformed, \$15; Fourth, \$15; Prospect Park, Paterson, N. J., \$6; Lodi, N. J., \$10; also Lutheran, Alexandria, Va., \$5.25; Walther League, Pittsburgh, \$6; Church of the Brethren, Mt. Pleasant, Pa., \$2.95; Near Pottstown, Pa., \$3; Bible School Stahl Mennonite, \$5.40; United Zion Church, Elizabethtown, \$10.43; Reformed Presbyterian, Orlando, Fla., \$5.40; also Free Methodist Churches at Lakeland, Fla., \$3; Newark, N. J., \$11.07; Clinton, Mass., \$7.66; also Lutheran Churches at Philadelphia (Marteni), \$5; Covert St., Brooklyn, N. Y., \$10; Roxbury, Mass., \$25; Norwegian, Brooklyn, N. Y., \$25.30; also Free Gospel Church, Corona, L. I., \$10. And from J. H. Hoffman, \$3.50; J. W. Hoffer, \$3.50.

W. I. PHILLIPS, Treasurer.

#### LETTERS FROM FRIENDS.

A Lutheran minister in Nebraska writes: "The CHRISTIAN CYNOSURE is certainly a wonderful magazine, and is to be admired for the stand it takes relative to secret societies which are more and more becoming a menace to our beloved country. May God grant us strength to

fight the good fight of faith so that in the end we may obtain the victory."

A friend and minister in Minnesota writes, when renewing his subscription to the CYNOSURE: "Permit me to say that I am very much pleased with the CYNOSURE. In my opinion it is getting better right along. I simply feel that it is a great help to me in my work as it keeps me informed on a subject that I otherwise would be left in the dark about. Wherever I go I find the conditions similar with reference to the lodge question. In this town we have over a dozen lodges. I am doing all I can to keep the people informed, but as the evil has gotten such a start, one must go about the work with considerable care. It really looks as if we were to be entirely swallowed up by the secret empire; but maybe it is the dense darkness that prevails just before dawn. I am confident that the horrible unbelief that runs rampant among many of the prominent churches of today is a direct fruit of this heathen system."

David E. Anderson, an evangelist of the Swedish Baptist Church body, writes:

"Grace and peace! I thank you very much for the books dealing with the important subject of lodges, presented by you to me on but one condition, that of giving my opinion of the same books in a written form. I gladly do so.

"So far, I have but glanced through the books hastily. They will be used as reference books whenever I speak or at least mention the subject of lodges. The reading of this literature has made the subject to me more serious than ever. Humanly speaking, I would like to say: 'The lodges are not as bad as the books and pamphlets have shown them to be.' But your evidence is not to be contradicted or made void. Also the question arises of how can so many of the Christian faith, and especially among the ministry, be so deluded in this matter?

"I thank God that I have never been snared therein. Furthermore, I rejoice that our Swedish Baptist ministers as a whole are against the lodges. But we look with sadness into the future, as we see more and more of our members either drawn or swept into the lodge life.

"God helping me, I will seek to be true

to the light I have on this subject. Though I will seek by the grace of God to lovingly and tactfully deal with my fellow men on this question, both in preaching as well as in conversation, yet I hope to speak forth with no uncertain note. May God bless you in this branch of His kingdom's work. You have my prayers. You are on the side of the truth, and we can do nothing against the truth, but for the truth. The truth shall prevail."

A new subscriber in Ohio wrote recently: "Thank you for the sample copy of the CYNOSURE. It surely is the only Christian paper I have ever read that will dare to go up against the secret order evil. I thank God for your courage. Secret orders are surely a curse to our community. We are surrounded by them, and I hope I can get more people interested in your magazine."

One of our old Illinois subscribers writes: "I am planning to leave 'old bloody Williamson'—the county that has forgotten God. It is the Devil's home-  
stead where the borders of hell have been enlarged and the broad way has been resurveyed by unionized murders and highway robbers. An investigation now going on reveals to date fifteen different secret societies identified with the Herrin trial. Falsehood and perjury are virtues with them. Talk about wire entanglements on the battlefields of France; it does not begin to compare with the honeycomb influence of secret societies manifested in the Herrin massacre trial which has been in progress at Marion, Illinois, for the last three months. The whole procedure is a travesty upon justice."

There is no halfway ground between Heaven and Hell. There is no midway station for the Saints of God, the Holy people, the sanctified (I Jno. 3:1). The Holy Spirit said: "Behold what manner of love the Father hath bestowed upon us that we should be called the Sons of God. Therefore, the world knoweth us not, because it knew Him not." We, as saints of God, are a separate people, and Paul in speaking to us about those that follow Satan (II Cor. 11:13) calls them false apostles, deceitful workers, transforming themselves into the Apostles of

Christ. And he says further: "It is no marvel for the Devil himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also are transformed into ministers of righteousness, but whose end shall be according to their works."

If preachers believe the statement of the Lord Jesus Christ: (Matt. 6:24) "No man can serve two Masters," and yet will take part in lodge funeral services, they prove themselves deceivers, and as those who are trying to serve two Masters.

It is a fact that this Evil Spirit is so strong in the land today that, if possible, "he will then deceive the very elect." But thanks be to God that there are those ministers of Christ, "salt of the earth" who will not give away to this spirit of compromise.

J. T. CULLOR.  
Winterhaven, Fla., March 11, 1923.

#### EASTERN SECRETARY'S REPORT.

BY W. B. STODDARD.

New York, March 14th, 1923.

Again my report is from the great metropolis. The millions serge in ceaseless activity. All are going somewhere? My trip to Florida was blessed of God in enlightenment of some. Sixty-two subscriptions (largely new ones) were secured for the CYNOSURE and a first hand incite into conditions new was made. I saw the "old time" cracker in his secluded home in the woods. No introduction was needed; any one would know him. His life was written all over his face. Around his home were the remnants of animals that had died from want of proper care. He had no newspaper, it would be of no value to him. He knew little of the world at large but had a world of his own. The "Night Riders" and darkness loving Klans would find him a willing follower. But thank the Lord some of his children will live better. New roads have come through the woods and with them new home makers; churches and schools are being erected. The Cracker's children see the procession of automobiles coming down the Pike and thus learn there is something doing in the outside world. I found a "Bethel" church of the Brethren standing by itself some three miles from Doctor's Inlet, Florida. Old Brother Crist and his faithful wife minister to the people here. They

have drawn to their aid quite a force of Northern people who seek the advantage of the delightful winter climate and are holding forth the truth as it is in Jesus Christ. Opportunity was afforded for my message and good brother Carr used his car and made possible what I accomplished in that part of the woods. Brother Crist, always was a willing helper, but his mule was too slow for my purpose.

I found St. Petersburg in many respects a wonderful town. It is built for northern tourists. They are always welcome and delightfully accommodated. Especially those who have money. While there I could have accommodation for \$3.50 per night. I found good friends who gave me the best of care for one dollar per night. The Free Methodist prayer meeting was largely attended though I was told more were usually present. Your representative was made most welcome and given the most of the evening for his anti-lodge presentation. With our ex-president of the N. C. A., Bishop Warner, and the pastor with whom I have had acquaintance for years I quite naturally felt right at home. Too many northern acquaintances were found here to begin to mention names. A lot has been secured and a new church is projected for the Free Methodist people here in the near future.

I was told large harvests were to be reaped from money sowing in realty in this city. Some reader may wish to give this good church a lift by a contribution. Send your check to A. L. Wallace, 458 Seventh avenue, So. St. Petersburg, Florida. The Lakeland, Free Methodist people were kind to me. I was privileged to worship with them and bring the Gospel and anti-lodge message which was generally indorsed. God bless the faithful at Lakeland. Some of our good Lutheran friends at Tampa and Lakeland will read the CYNOSURE hereafter. My visit at Green Cove Springs, Florida, was a discovery. I found there those, whom I had met in the North, getting help by drinking the warm water that comes rolling out through the rocks from a great depth and in great volume. Green Cove Springs is about thirty miles from Jacksonville, and is reached via rail or boat. At Jacksonville I visited the alligator

farm and saw crocodiles said to be eight hundred or more years of age. The guide explained the difference between the crocodile and alligator was seen in their bites. I sampled neither and so am not a judge in the matter. I suppose there would be about the same difference between them as between the Moose and Elk lodges. The reason so many animals die in the woods was because they collect at certain seasons of the year, certain blood sucking insects that cling as long as there is blood to suck. Only the strongest animals can survive. I thought that's just the way the lodges attach themselves to the church! They want the good it has to sustain their sinful organism. A few hours' ride on the limited brought me from the orange groves and flowers of the Southland

In sending report for the month passed I am reminded that I must be brief, as this is to be added to that which did not appear last month.

As heretofore, I found much pleasure in holding meetings and visiting friends in the New York, New Jersey district. A conference of Missouri Lutheran pastors kindly gave me the time which was to be taken by one of their number who failed to be present. Questions and discussions showed much interest.

I was given a good hearing at the Swedish Congregational Church, Corona, L. I., N. Y. There was an unusually large gathering of the men at Bethel Christian Reformed Church (a new organization of Paterson, N. J.) to join your agent in the anti-lodge discussion. They made a generous contribution in aid of our work. The Sixth Holland Reformed Church also remembered us in kindly contribution. The Hope Avenue Christian Reformed Church of Passaic, N. J., are happy in the coming of their new "Domine" Monsma. It was my privilege to respond to his invitation and address a joint meeting of the young ladies and gentlemen societies connected with that church. The attendance showed a live interest.

At Washington, D. C., I listened to an unusually able sermon preached by our good friend, Rev. G. E. Lenski of the Lutheran church. His church stands with us in opposing the lodge. In the Church of the Brethren worshipping at

Oakton, Virginia, I responded to the invitation to preach the Easter sermon, and used the opportunity to speak of the lodge treatment of our risen Lord.

I am now headed for Chicago and have spent the past week filling appointments and gathering subscriptions through the Ohio district. My first stop after leaving Pittsburgh, Pa., was New Concord, Ohio. As usual, I found anti-secret sentiment at the United Presybyterian College there. The lodges are at work and are securing members. A Masonic lodge was but recently started in this town, much to the sorrow of those acquainted with its pernicious doctrine. Stops were made at Zanesville, Columbus and Xenia, Ohio, with good results.

Last Sabbath was spent with the East Side Church of the Brethren at Dayton, Ohio. At the request of the pastor, I gave anti-lodge truth at both morning and evening services. There was much to cheer in the interest manifest. A request for a convention or other meetings on this line is here made. The celebrated aviator, our good friend Orville Wright, manifested a continued interest in our work. He declares that "Secret societies should have no place under a democratic form of government." Surely those under special obligation to the few are unfitted to govern the whole.

At Richmond, Ind., a pastor told of a recent experience with a K. K. K. organizer. A member asked that he go to a "patriotic meeting." He found himself in a room with several men. The organizer asked each if they were Catholic or Jew, and gave quite a talk. When asked what was the name of the organization, he evaded an answer until the third time, when he acknowledged it was the K. K. K.'s. The minister asked his member if he had heard enough. If so, they would go. When they started for the door the organizer told them they were not to leave. The pastor in very forceful language called his attention to the fact that this was America and his attempted coercion would not work. If he did not let them out the door he would take the consequences.

At Berne, Ind., they told me a cross had recently been burned near the Mennonite church by people who left as mysteriously as they came, supposedly by the

K. K. K.'s. The astonished people were given no reason for this folly. Since coming to this city I met a man, calling himself a Christian minister, who sought to justify the K. K. K.'s organization on the ground that the Catholics and Jews had their secret societies. The Jews, he said, were five per cent of our population, and yet they had ninety per cent of our money. He, of course, did not have much money, and is not likely to get much unless he gets better judgment. I was glad while in Berne, Ind., to address those who gathered for a prayer meeting in the Missionary church. The larger number were young people. The young ladies of this church take delight in their regular prayer meetings.

Lectures are requested for Ft. Wayne and Decatur, Ind., to which, God willing, I shall respond. It seems best that I go to Huntington and Indianapolis, Ind., before helping in Chicago work. Spring advances slowly, but God's promise is for seedtime and harvest, so we rejoice in future expectation.

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Our Eastern Secretary recently made a visit to the headquarters of the American Luther League at Fort Wayne, Indiana. He found them actively pushing their work in opposing the secret lodge system. They recognize in this system the great enemy of the Christian school. The Ku-Klux-Klan claim to be Christian as well as patriotic, but antagonize both Christianity and the government. From the Masons to the Ku-Klux-Klan there is continued warfare on Christian education. Christianity and oathbound secrecy can not work together. The manuscript for a pamphlet setting forth these facts has been prepared by the well-known writer, Rev. Mr. Dau of St. Louis, and is soon to appear. Those wishing it should address the American Luther League, Fort Wayne, Indiana.

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Knock and it shall be opened unto you. Matt. vii. 7.

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My grace is sufficient for thee. 2 Cor. xiii. 9.

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Now, therefore, go, and I will be with thy mouth to teach thee. Ex. iv. 12.

**LIZZIE WOODS' LETTER.**

Dear CYNOSURE:

I do not have as much opposition now as I used to have; it is only from a few foolish ones who do not think. Honest-hearted, thinking men and women are getting their eyes open. They are beginning to see that the work of Satan in his secret lodge churches will even get good men into trouble.

I went from Marianna, Arkansas, to Brinkley, my old home. The white mothers in Brinkley are very much stirred up over the awful crimes of the Ku Klux Klan in Northern Louisiana. One little white lady told me that her boy is only eighteen years old and has been made a Mason and a member of the Ku Klux Klan. She said, "He went into both without letting me know."

I asked her how she found it out. She replied, "I saw his books and papers in his trunk. Aunt Lizzie, when I saw that my boy was a Ku Klux Klan member and a Mason, I almost fainted. Think of the crime in Northern Louisiana, and then think of my poor, little eighteen-year-old boy belonging to that awful secret order."

I was sorry for the little lady, and we both cried over it together. She asked me to pray that God would deliver her boy out of these snares of Satan. I was born and raised in the South, and when I visit my old home I go to see the white women I used to work for, both Jews and Gentiles, and like women will, regardless of color, we sit together alone and talk of these troublesome times. We each see how our white boys and black boys are alike carried captive into committing these awful crimes.

We know that strikes and the conspiracies of the Ku Klux and of the Knights of Columbus and all the other things are planned in some secret lodge hall. Poor mothers! Your boys are allured into these dark, closed, curtained places and are sworn to do they know not what, nor what will be the end until they are called out to commit some depredation or crime—and if he is true to his oath he will have to help do what neither he nor any one else, except a heathen, would have thought of doing. Think of it! Most of these people are church members, and some are priests and preachers.

I left Brinkley, Arkansas, for Jackson-

ville, Florida. I received the N. C. A. tracts there in time to distribute them. One colored man, a high Mason, said, "Madam, you are all right in teaching the sin of these secret orders." I said to him, "Does your order protect you against your white brother Mason? Don't you swear that you will protect a brother that comes within touch of your cable-tow?" He replied, "Yes."

"Does that keep your white brother, I ask, from killing you, or you from killing him? No, he will take his cable-tow and hang you to a limb with it. Look at the trouble near Helena, Arkansas. That occurred in a secret society, meeting in a church. Don't you think it would have been better if it had been a prayer meeting, or some kind of service in honor of our Lord? If it had been, it would not have been necessary to have had an outer guard. Then when the white men came, they would have gone in to the prayer meeting, and seen what was going on, and that would have been the end of it, but the poor lodge tiler at the door did not know any better than to kill any intruder. That was in accordance with his oath."

This colored man and high Mason said, "Lady, I have never been a member of any church, and I believe that if the preachers and members of the church would stay out of these lodges, we would have a better country."

I left Jacksonville, Florida, for St. Augustine, and stayed a few days. I gave organized secrecy such a rap last Sunday night that some of the members had to go out and cool off. I said to the people, "I am going to tell you the truth tonight if it kills you, and me, too"; the men laughed at first—you know the most of them think a woman is a child or foolish—but when I took the Word of God and showed them from It the different sins that are damning the human race some of them got up and backed out of the door. I said to them as they were going out: "As fast as you get your cart loaded, back out." Then I told them what were some of the oaths that these Masons swear to, and some of those men who were present buzzed like bees in a hive when they are going to swarm. I left yesterday, and I guess the swarm is about settled by this time. At the close of that meeting four came up for prayer; then gave up, and

took Jesus for their personal Saviour.

God bless the readers of the CYNOSURE and the officers of the N. C. A. I ask the prayers of all, for my health is breaking down, but I am going to wear out in the army of the Lord. Some day I will step off the stage of action, as did recently brother George Anderson of Philadelphia, and go to live with my Saviour. I do not want to rust out, but I do desire to do the will of my Heavenly Father.

This is my verse to all the readers: "Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is being brought unto you at the Revelation of Jesus Christ. \* \* \* as He who called you is holy; be ye yourselves also holy in all manner of living" (I Pet. 1:13, 15).

Jacksonville, Fla., April 10, 1923.

This writing leaves me in Florida, where I have been laboring as far south on the eastern coast as Miami. I stopped at St. Augustine and Hastings, Florida, for three nights at each place and then went to Daytona. There I met a lot of opposition but I drove furiously against the Secret Empire. Two men in the rear of the tent got mad enough to fight but I told them if the secret societies are allowed to go on all the boys and girls will be captured in these God rejecting lodges. I said all the old heathen devilry that can be thought you lodge men are practicing and what makes it worse you steal from God's Word and put it into your ritual. Then the people who have no knowledge of the Word of God jump into the lodge thinking that it is good because they say you use the Bible. The Masons ought to know that Jubela, Jubelo, Jubelum is not in the Bible; the Shriners know there is no bungle degree in God's Bible, and you seven degree Masons never saw in God's Bible where you are taught to have your skull smote off and your brains exposed to the scorching rays of the meridian sun. Jesus said in Math. 5:36, "Neither shalt thou swear by thy head, for thou canst not make one hair white or black." Then we read in the 27th verse—I always have some one read it so they will not think it my theory—"Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." I said, Is that true? Some said, "Amen," others gnashed their

teeth they were so mad. I said, You Masons want the Ku Klux Klan secret work broken up but you are just as bad and might as well check your baggage for Hell. Anybody who beats and lynchings and burns human beings will go to hell where all murderers go.

One man in the audience whose hair was white as frost got so mad he said, I am sorry that woman exposed Masonry, for we "made" one of the men that heard her talk and it was all we could do to get him in. Now I am afraid he will leave. But his fear soon left him when the new member got mad, too, and said I ought to be killed. So you see he had got that much of the lodge heathenism in him to want to kill me for telling the truth, for that is exactly what heathens do. If you Masons are not hoodwinked now your spiritual eyes at least are blindfolded to righteousness.

One man came to me after the service and said, "If you were not a woman I would say you had been a Mason. You have told everything so straight. I am a Mason and belong to the Methodist church. I have always loved Jesus and I can see now that the lodge is not an organization for Christian people. I know the Lord sent you to show us the true way to salvation." The other poor foolishly newly made man who was mad enough to fight was sitting right in front of this Methodist when we were talking. He was so black he could not turn red, so he got ashy in the face, and though he was an intelligent looking man, yet he was foolish enough to get mad about his secrets being brought to light.

I told the people at the evening service that every secret work of the devil was being exposed right now just as God said it would be in Ecclesiastes 12:14, "For God will bring every work into judgment with every secret thing, whether it be good or whether it be evil." A man said to me, "Sister Roberson, why don't the preachers show the people the right way and expose all this secret work of the Devil?" I said most of the preachers are in sin themselves and so they cannot cast a stone at the other fellow. I said God needs holy ministers who are baptized with the Holy Ghost.

I shall write more about my trip in the land of God's beautiful flowers.

MRS. L. W. ROBERSON.

# Was Washington a Mason?

By PRES. CHARLES A. BLANCHARD

10c per copy, postpaid

This is the best, as well as the most interesting, contribution yet written on the question of Washington's relation to Freemasonry.

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## WOODMEN OF THE WORLD

By BENJAMIN M. HOLT

The author, Mr. B. M. Holt, was for many years a lodge member. He resigned his lodge-connection in all due form on account of scruples of conscience; he was not dropped on account of delinquency, but voluntarily resigned and received his regular "letter of dimission."

The present treatise, which concerns itself with the Woodmen of the World in particular, shows almost exclusively from quotations of prominent Woodmen, official publications, supply houses, and others, what the Woodmen teach and do, and points out wherein their teachings and practises disagree with Christian principles. The little booklet is sure to be of inestimable value in the hands of pastors and others that have occasion to warn a Christian brother against joining a lodge, and should be available also in persuading those who have already taken this step, to leave the lodge.

The little paper-covered book comprises 72 pages, size 5x7½. It contains four illustrations of secret society paraphernalia. The list price is 35 cents, postpaid.

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