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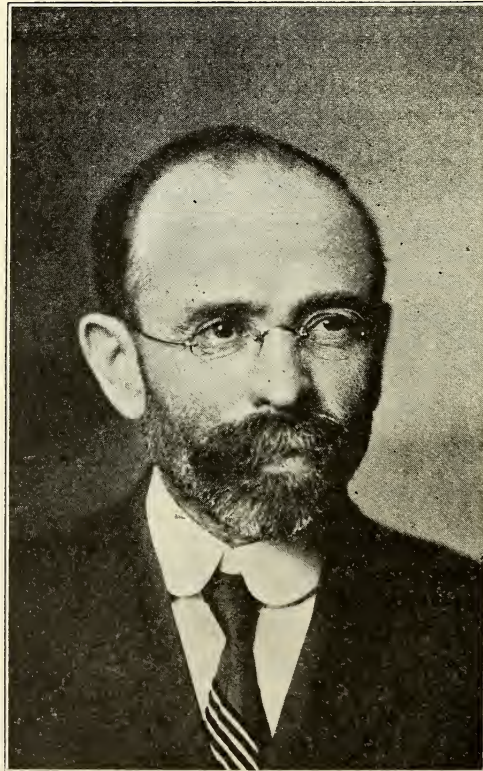
CHRISTIAN CYNOSURE

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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 the Conference Room on the second floor at 848 West Madison Street, Chicago, on Monday, May 19th, 1924, 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 future course of the Association, and the best way in which it may serve the Cause of Christ and His churches during the coming year, 1924-1925.

PETER BRAAK,

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Attacks Secret Organizations.

An article in a recent issue of the Staff Review, the international official army organ, which was said to have been approved by Gen. Booth, speaks of secret societies as "openly worldly." It mentions alleged free use of intoxicants in them and secret functions, to attend which was to "condone habits too often at variance with our teaching and standard."—*Daily News*.

The effective life and the receptive life are one. No sweep of arm that does some work for God but harvests also some more of the truth of God, and sweeps it into the treasury of life.—*Phillips Brooks*.

OUR PETITION.

"Defend us, Lord, from every ill,
Strengthen our hearts to do Thy will;
In all we plan and all we do,
Still keep us to Thy service true.

Oh, let us hear the inspiring word
Which they of old at Horeb heard.
Breathe to our hearts the high command,
'Go onward and possess the land!'

Thou, who art Light, shine on each soul!
Thou, who are Truth, each mind control!
Open our eyes and make us see
The path which leads to heaven and
Thee!"

GONE FRATERNITY MAD.

The Pennsylvania *Danville News* has conducted a quiz on some of the things Danville needs most and among the answers were the following:

"Less organization. Fewer fraternities. It is top heavy; overly organized; organized to death; too many petty fraternities; fraternities hinder rather than promote a town's welfare. Those who do not belong to fraternity are left out in the cold. They are socially handicapped and find it difficult to obtain employment. When a thing is cut into parts it is weakened. So also with a town cut into a lot of petty fraternities. In a town cut up in this way many small things are done, but never anything big. There are too many little mills, too many little fraternities, too many little stores, too many little jealousies, too many little men, too much small talk. A few big things is what Danville needs most."

"People who are right with God never spend much of their time in looking for black spots on others."

FREEMASONRY VS. CHRISTIANITY.

REV. ALVA J. McCLAIN.

[A sermon preached by Rev. Mr. McClain, Pastor of the Brethren Church, Tenth and Dauphin streets, Philadelphia, Pennsylvania; April 3, 1921.]

(Continued from March Issue.)

V. Masonry Teaches Its Members They May Reach Heaven, Life and Immor- tality by a Way Apart from Jesus Christ.

If the Word of God teaches anything, it teaches that apart from Jesus Christ no man will ever reach heaven, see life or receive immortality!

John 14:6—"Jesus saith unto him, 'I am the Way, the Truth and the Life; no man cometh unto the Father but by Me.'"

I John 5:11-12—"And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life, he that hath not the Son of God hath not the life."

Masonry ignores Jesus Christ as the True Way of Salvation. These books contain not the slightest hint which I can find that any Mason can be lost forever. But everywhere and always it is assumed that the Mason at death will enter the "temple not made with hands," receive eternal life and enjoy immortality in the presence of God forever. It is assumed in the funeral ritual. It is assumed in the Masonic prayers. It is taught in Masonic symbolism.

From the mass of testimony, I choose one quotation. Among its other paraphernalia, Masonry has a ladder which is brought into the lodge for the work of initiation, so I was told by a Thirty-second Degree Mason in good standing. On Page 375 this Encyclopedia gives the meaning of the ladder:

"The ladder is a symbol of progress. * * * Its three principal rounds, representing faith, hope and charity, present us with the means of advancing from earth to heaven, from death to life, from the mortal to immortality. Hence, its foot is placed on the ground floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven."

This is the Masonic way into heaven.

The initiate is to climb into heaven by the ladder of Faith, Hope and Charity. You say, "This sounds all right." But is it all right? Masonry has appropriated three beautiful words from the Bible, but what does Masonry mean by these words? Fortunately, we are not left in the dark. The Encyclopedia devotes an article to each word as used in Masonry. "Faith" is faith in God (the God of Masonry). "Hope" is the hope of immortality. "Charity" is that love which the Mason shows toward his brother Masons and fellowmen.

Will such faith, hope and charity save the soul of any man? You know it will not! If a man has nothing more than faith in God (and remember that the God of Masonry is not the true God), nothing more than hope for immortality, nothing is more certain than that man will be lost. The devils believe in God and tremble! All men hope for immortality. Most men show some charity.

There is only one faith that can save—that is faith in the Lord Jesus Christ! There is only one hope that is sure—that is hope in the Lord Jesus Christ! There is only one charity which is recognized by God and rewarded—that is charity extended in the Name of Jesus Christ!

The faith demanded by Masonry is not in Christ! The hope taught by Masonry is not in Christ! The charity inculcated by Masonry is not in the Name of Christ! The ladder of Masonry is not the Way of Jesus Christ. The fact of the matter is that a man does not need a ladder to get into heaven! Praise the Lord. The entrance to heaven is not by a ladder. It is by a Door!

Jesus said, "I am the Door. By Me, if any man enter in, he shall be saved!" Now listen: "He that entereth not by the Door, but **climbeth up** some other way" (mark the words) "the same is a thief and a robber" Any organization which ignores the Lord Jesus Christ as the Door of heaven, and puts up a ladder of its own, is a thief and a robber! Christ said that!

The Way of Masonry is not the Way of the Cross. It is the way of human works and human character.

Speaking of the "working tools" of the Entered Apprentice," Mackey says: "The *Common Gavel* is an instrument

made use of by operative masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as Accepted and Free Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that 'house not made with hands, eternal in the heavens.'"—(The Ritualist, Page 39.)

Oh, my friends, let me tell you upon the authority of God's Word that you can never get rid of your sins and vices with the "Common Gavel" of Masonry! You can never fit yourself for "the house not made with hands, eternal in the heavens." There is just one thing that can take away sins and make you fit to enter the blessed house—**THE BLOOD OF JESUS CHRIST!** Rev. 1:5—"Unto Him that loved us, and loosed us from our sins in His own Blood * * * to Him be the glory and the dominion forever and ever. AMEN!"

You say, "If Masonry is such a terrible institution, why don't other men condemn it?" They do! John Adams condemned it! Also John Quincy Adams, James Madison, Millard Fillmore, Charles Sumner, Daniel Webster. Of the great evangelists, Finney condemned it. Moody condemned it. Torrey said, "I do not believe it is possible for a man to be an intelligent Christian and an intelligent Mason at the same time." George F. Pentecost, late pastor of the Wanamaker church in this city, said, "I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences." He should have known something about it, for a Thirty-second Degree Mason told me last week that the church had a lodge of its own!

Why do Christian men stay in it? I can think of just four reasons why you find professing Christians affiliated with the Masonic Lodge:

First—Some do not know what Christianity really is. Many have the prevalent but erroneous opinion that Christianity and religion are one and the same thing. If an organization is religious and talks about God, they conclude it is Christian. Such people are sincere

but untaught. Because they do not know what Christianity is, they see nothing wrong with Masonry. These deserve our sympathy. If there is to be any blame, it belongs to the pastors who have failed to teach them the truth.

Second—Some do not know what Masonry really is. It is possible that some here may scoff at the idea of a Mason not knowing what his lodge stands for. Nevertheless, it is true that there are thousands of Masons who are not acquainted with the religious position of Masonry as an institution. I have met Thirty-second Degree Masons who frankly admitted that they had never read even one Masonic authority such as this Encyclopedia. Within the past month I have actually found Masons who even denied the existence of such works! Yet the Masonic Temple of this city has a fair-sized library of books on Masonry, many of which are accessible to the non-Masonic public! You may think that such ignorance is impossible. Not at all! You find it in every organization. I think I could find members of the Brethren Church here at this place who have never read a book setting forth the position of the denomination, and who would be unable to state it! It is the same in every church, whether Presbyterian, Methodist or Baptist. If such ignorance can be found in organizations where public instruction is given several times each week, it is not surprising to find it in Masonry. The average Mason is like some church members. He only does what is absolutely necessary to become a member and stops there. His knowledge of Masonry is based upon his little experience in a local lodge, and he never makes any effort to ascertain exactly what is the religious position of Masonry as a great institution. Permit me to say in all kindness, that the gentleman who rose at the beginning of this sermon to protest against the charge that Masonry is not Christian is an illustration of what I am saying. He has admitted before you all, in answer to my question, that he has never read even one Masonic authority! We have no denunciation for such men, but in the Name of Jesus Christ we beg that they will investigate the institution to which they are giving their allegiance.

Third—A few professing Christians continue their relation with Masonry in spite of the fact that they know what Christianity is, and also what Masonry is! Such as these are without excuse! They are living every day in deliberate disloyalty to the Lord Jesus Christ who died for their sins! They deserve blame, not sympathy.

Fourth—There are some professing Christians in Masonry who are apostates from the true faith. Some of the preachers in Masonry belong in this classification. They have relegated such truths as Blood Atonement and the Deity of Christ to the place of non-essentials. They are virtually Unitarian in belief, and therefore it is not surprising to find them in an institution which in its three main degrees is Unitarianism, so much so that ex-President Taft, a prominent Unitarian, feels at home in it. The presence of such men in Masonry is an argument against it, not for it.

"But," you say, "there are good men in it. Washington was a Mason." Yes, and Washington was a slave-owner also. You are not to follow men. If you follow men you are heading for disaster. Christ says to the Christian: "Follow thou Me."

I must close, though I have only begun. This Encyclopedia contains enough that is antichristian to keep me preaching for the next ten weeks every Sunday night. But I have said enough to condemn this institution forever in the eyes of you who know Jesus Christ and love Him. I have tried not to be harsh or unkind. I have tried to tell you the truth. Jesus Christ is the only Hope for men. My only motive tonight has been to get you to be loyal to Him. A man says, "It will hurt me if I leave Masonry now!" I know it will! But, oh, Christian, did your Christ fail you at the Cross because it hurt? By the Blood of His Cross I plead with you, "Come ye out from among them, and be ye separate. Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? And what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever? Or what agreement hath a temple of God with idols?"

KU KLUX KLAN.

From a number of sources we gather evidence that on the whole the influence of this secret order is on the wane. The more that people see of it the more convinced they become that Christian people should hold entirely aloof from it.

Once in a while we hear someone venture the question as to what attitude the Mennonite Church takes toward the klan. The Mennonite Church, together with all other churches who stand opposed to secret orders, can have but one attitude—that of disapproval—for the following reasons:

1. The Ku Klux Klan is a secret organization. Whoever opposes secret societies has the Klan question solved on that score.

2. The Ku Klux Klan fosters race hatred. It is openly and avowedly against Jews, Negroes, Catholics. What is more natural that these three classes, finding themselves discriminated against, should rise for self protection? Race prejudice breeds race hatreds, and race hatreds often result in race war. The Klan, in working against these people as races, violates one of the basic principles of American liberty.

3. The Ku Klux Klan fosters the spirit of mob rule and mob violence. The people dragged out at night and mercilessly whipped may or may not be guilty of what they are charged with, but it is not for the Klan, or any other secret order, to administer such punishment. Let that be done through due course of law. Contempt for law and order and administering punishment by means of the mob rather than the law, undermines the foundations of free governments. To say nothing about the Klan being a secret order, it must come out plainly and emphatically for equal justice for all people regardless of race, color or religious or social condition, and disavow and discontinue mob violence before it can lay claims to favorable consideration on the part of law abiding, liberty loving people.

"Industry is more profitable than dependence, more honorable than inheritance, and produces more true content than all the gifts of fortune."

JEWES AND FREEMASONRY.

BY DUDLEY WRIGHT, *Associate Editor of The Freemason.*

[Exclusive to The Jewish Courier, England.]

The recent refusal of an American Masonic Lodge to admit to initiation a Jewish candidate solely because of his religious belief, is a remarkable occurrence, not only by reason of the real Catholicism of Freemasonry, but also by virtue of the prominent part which Jewish lore and legend plays in Masonic history, ritual and tradition.

Masonry a Jewish Institution.

Dr. Isaac M. Wise, himself a Freemason, writing in the *Israelite* of America, on August 3rd, 1855, said: "Masonry is a Jewish institution, whose history, degrees, charges, passwords and explanations are Jewish from beginning to end." All the legends and traditions of Craft, Royal Arch, and Mark Masonry have their source and development in the Great Temple at Jerusalem. And not only the legends and traditions, but even the words used in all these, and other degrees also, are Jewish in origin, interpretation and application.

According to Dr. George Oliver, the great Masonic exponent, a minister of the Church of England, Jewish Brethren were responsible for the dictum that "Three rule a Lodge," for this had reference to the most sacred parts of the Temple of Solomon, viz., the Porch, the Holy Place, and the Holy of Holies. Similarly the assertion that "Five hold a Lodge," must be interpreted with reference to the sacred treasures of the *Sanctum Sanctorum*, viz., the Ark of Alliance, the Golden Censor, the Sacred Roll, the Rod of Aaron, and the Pot of Manna; while the fact that "Seven make a Lodge perfect" bears allusion to the seven principal degrees said to have been conferred by King Solomon and to the years employed in the building of the Temple.

Arms of English Grand Lodge.

If Laurence Dermott, the Grand Secretary of the Ancients, is correct, and his statement, though it has been questioned, has never been disproved, the arms of the Grand Lodge of England were designed by a Jew, Rabbi Jacob Jehuda Levy, or, at least, it is claimed that

they were found in the collections of papers he left behind.

David's Cube. The Sabbath Supper.

The cube, which figures largely in Freemasonry, is an age-old symbol of the spiritual man, and is present in all the ancient religions. Tradition has it that David, when unable to accomplish his design of building the Temple, bequeathed the cubical stone to Solomon, who used it as the cornerstone of that building. Within that stone was to be found the wonderful name, the Tetragrammaton. More than one Masonic writer, however, has asserted that the origin of this Masonic symbol is to be looked for in the *Tephillin*. One Masonic ritual act, the arrangement of lights in a triangular form, cannot fail to remind the Jewish onlookers of the Sabbath supper.

Worshipful Master Keeps on His Hat.

It was at one time the custom for all the members of Masonic Lodges to have their heads covered when in Lodge assembled, afterwards the practice was altered and the Master only had his head covered, and this practice still prevails in some continental and American jurisdictions. Today the custom exists only in connection with Masonic funerals, a beautiful ceremony, but one now almost unknown in England.

English Masonry Welcomes Jews.

In England there has never been any bar against the admission of Jews, nor, indeed, against any candidates professing a Theistic belief, with or without the Trinitarian appendage. Dr. Oliver, in his *Revelations of a Square*, says that in the time of Martin Clare, who was Deputy Grand Master in 1741, no Jews had become Freemasons, but there was certainly nothing in the ritual, ceremonial, subscription to beliefs, or by-laws to prevent them seeking admission.

Jewish Freemasons were to be found in the United States of America at a much earlier date. The Rev. Edward Petersen, in his *History of Rhode Island*, shows that in 1658, some Dutch Jews established a Lodge in Newport, which continued to meet in the house of Brother Campannall until 1742. Petersen quotes Past Grand Master Gould, of Massachu-

setts, who asserted that, in 1839, certain papers found among the effects of a relative, who was a great-great-granddaughter of Governor John Wanton, of Rhode Island, 1734-1740, one of them contained this item:

"That ye [day and month obliterated] 165— [either 6 or 8] we met at ye house of Mordecai Campunall and after Synagog we gave Abm Moses the degree of Maconrie."

[Mackey's Encyclopedia of Freemasonry, article "Rhode Island," states: "Masonry was introduced into Rhode Island in 1750 at Newport."—Editor.]

United States Jewish Freemasons.

Isaac Da Costa was one of the founders of the sublime Lodge of the Rite of Perfection in Charleston, in 1783, afterwards the Scottish Rite Mother Lodge.

Moses Michael Hayes became Grand Master of Massachusetts.

Jonas Phillips and Aaron Hart were New York Masons in 1760. Phillips served in the Revolution. Solomon Pinto was a member of Hiram, No. 1, of New Haven, Connecticut, in 1762, of which Ralph Isaacs was Secretary in 1763 and Master in 1770.

Benjamin Isaacs was first Master of St. John's Lodge, Norwalk, Connecticut, in 1765.

Moses Seixas, Master of King David Lodge in New York, and afterwards Grand Master of Rhode Island, presented a Masonic address to George Washington on the occasion of his visit there. Moses Cohen and Isaac Lalang were Inspectors General under Hayes.

In *The Jewish Guardian* of May 25th of the present year will be found an article relating particulars of some of Washington's Jewish Masonic associates.

Emanuel de la Motte, Abraham and Isaac Auld helped General John Mitchell create the Supreme Council of the Scottish Rite in 1797, in which were several other Jewish brethren.

Edwin Mark was Grand Master of Louisiana in 1879-80. Gus D. Levy of the same state was head of the Royal Arch Council and Consistory and Potentate of the Shrine, as well as Grand Patron of the Order of the Eastern Star.

Jews Help Establish Hawaiian Masonry.

The warrant for the first Lodge to work in Hawaii, which was the first

Lodge created beyond the territorial limits of the United States, was granted by Benjamin D. Hyam, Deputy Grand Master of California.

Foreign Governments' Attitude Toward Jews.

The exclusion of Jews from Freemasonry has never been a fact in England, but it has prevailed in Germany, owing mainly to the theories of a mystical Christian cult, and as recently as 1846 led to the severance of communication between the United Grand Lodge of England and the German Grand Lodge in question. Earlier still, in 1742, the Mother Grand Lodge of the Electric Union at Frankfort, refused to recognize Jewish candidates, and in 1766 refused to grant a warrant at Cassel because Jews were among the petitioners. This led to the foundation of a Provincial Grand Lodge at Frankfort under the Grand Lodge of England, J. P. Gogel being appointed Provincial Grand Master by Lord Blaney, the English Grand Master.

Swedish Freemasonry is a State and a Christian institution, and Solomon is regarded as a prototype of the Founder of Christianity, the head of the Order there being known both as Grand Master and Vicarius Salomonis, though the two offices are sometimes separated, when the latter takes precedence. In 1796 a decree was passed that in future all Swedish princes should become Freemasons by birthright. For many years—from 1811 to 1863—Jewish Brethren were not admitted even as visitors, Masonic chronology, accepting that of Archbishop Usher, adds 4,000 to the Common Era; whilst the Ancient and Accepted Scottish, a Christian Order from the eighteenth degree onwards, has adopted the Jewish chronology.

Jewish Brethren figure, though, perhaps, not too prominently on the register of the officers of the United Grand Lodge of England, but although several Rabbis and Ministers have not been slack in contributing valuable material to the annals of Masonic research, none has yet found his way to inclusion among the Grand Chaplains or Assistant Grand Chaplains. The District and Provincial Grand Lodges have been less tardy in their acknowledgment of these services,

notably the Transvaal, Warwickshire and Northumberland. The present writer was glad, in the preparation of a work on *Masonic Legends and Traditions*, to acknowledge his indebtedness to the Rev. M. Rosenbaum, whose explanation of the story of Hiram Abif solved a riddle which had baffled solution by Masonic scholars for many decades. At the present moment some valuable contributions to Masonic lore by Rabbi Cohen, of Sydney, are appearing in a New South Wales Masonic monthly and in a South African Masonic magazine by the Rev. J. Solomovitz.—*The Jewish Guardian*, Friday, Oct. 5, 1923.

LABOR UNIONISM ON THE WING.

We give a little quotation from the "Atlantic Monthly" of December, 1923, to show a little bit of the method of the labor unions, which they employ to run their societies:

"The unions, true, number but a third of the wage workers of America. But they are a disciplined force, compactly organized, readily mobilized, functioning effectively. They occupy strategic positions through control of key industries, the Gibraltors and Singapores of the industrial world. And how indifferent to public sentiment Labor often seems! No average American can read the pages in the final report of the Lockwood Committee upon conditions in the Jewish Bakers' Union in New York City without hot indignation. The chief official in a plumbers' union serves a term in the penitentiary, resumes his former office in defiance of public sentiment, and is named an arbitrator in jurisdictional disputes. The Bridge and Structural Iron Workers relied upon violence to gain their demands, and of the thirty-seven men found guilty by the courts of dynamiting the plant of the Los Angeles *Times* eleven are 'now out of prison and back in the American Federation of Labor holding official positions with pay.' The pickets employed by a branch of the Federation in a New York theater strike have Rogues' Gallery records. A member of the carpenters' union in an official report describes the new technique of strike violence—how professional thugs terrorize

the scabs while the strikers look on from the side lines."

We have always maintained that Christians cannot belong to labor unions, as it means to be unequally yoked together with unbelievers. We cannot advise our readers too stoutly to stand out against them. During the twenty years we have fought these labor unions they have steadily come into public disfavor, until now they are practically recognized as a menace to civilization.

The Scriptural injunction, "Come out from among them, and be ye separate," would certainly apply in this case. The untoward methods which they have of gaining their point has been well explained in the columns of the *Burning Bush*.

Our readers cannot afford to take a doubtful position. The attitude of the "Free Methodist," straddling the question and allowing their members to pay their dues and stay away from the meetings, will not satisfy God at the Judgment. The situation is all bad. While they do gain some points for their members, yet their scheme of thuggery and bloodshed makes the man who pays his dues a part and parcel of the entire responsibility. There is no use in belonging to a church if you belong to the labor union. You ought to quit one or the other.—E. L. H.—*The Burning Bush*.

Indiana Klan Secedes.

Muncie, Ind., Feb. 26.—(I. N. S.)—Charging despotism and profiteering on the part of national officials of the Ku Klux Klan, Delaware County Klan No. 4 has issued a declaration of independence announcing its withdrawal from the parent organization.

A meeting of klansmen of Indiana, Ohio, Illinois and Michigan will be held in Muncie March 24, at which time the organization of the klan of the North will be attempted. A resolution of withdrawal Monday night was signed by 80 per cent of the local membership, and it is said the klan women will take similar action at their meeting this week.—*Daily News*.

THE FINAL CONFLICT

or

The Devil's Masterpiece and His Overthrow

By William Leon Brown

CHAPTER III.

After thus giving me the character of these men, Interpreter with all my other companions took their departure. Why they did so I could not understand; but being now left alone in the company of these unbelievers and having nothing to divert my attention but their controversies, I became deeply interested.

Scarcely had their seducing doctrines arrested my attention when a pause took place. An unnatural commotion troubled the face of the deep. The wind was tempestuous, the billows foamed, the thunders echoed through the heavens and the lightning pierced the clouds. Everything in nature appeared to indicate Jehovah's wrath. Yet these men were not alarmed. They laughed at the storm and when a calm returned they boasted of their heroism and defied the God of heaven to condemn them for their guilt. Everything, shouted Atheist, has been the same since the creation! Storms and floods have come and gone and yet I am not prevented from going to and fro in the earth and from walking up and down in it. This little terrestrial ball performs its daily revolutions and all the prophecies against it have not interfered with it in its course, nor have they brought a spark from heaven to consume it!

I had not observed until this moment that Christian was still near by, but there he stood between those men and myself and he had heard all that was said. The expression upon his face became very earnest and it seemed to me that he could scarcely contain himself or refrain from speaking. So, addressing himself to all the people upon the ship and out of pure love for men's souls, he broke forth in these words of warning: At the appointed time the reserved fire will burst out and ungodly men will perish. Their damnation slumbereth not. God is angry with the wicked every day. While infidels peddle their lies, they are fulfilling the Scriptures—filling up the measure of

their fathers, which they will continue to do until their iniquity is full. They are treasuring up wrath against the day of wrath and sowing wind to reap the whirlwind.

Then, said Liberalist, we are living in an age of reason and progress. Science is rapidly expelling the superstitious devotions which have been prevalent ever since the dark ages. Various inventions have enabled us to facilitate commerce in ways that would have appeared miraculous in former days. The lightning conveys information almost instantaneous with its occurrence over the entire surface of the globe. The theory that Christ is again coming to earth has exploded itself a long time ago. Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. The old doctrines of the Bible are nearly all laid aside.

Christian—The preaching of these doctrines, which you so much hate, and the pure gospel of Christ, which you are vainly attempting to corrupt, have been the means by which the present civilization has been affected. Had the false teachings which you proclaim prevailed amongst the early Christians, had not they and a royal priesthood, from that time until the present, been faithful in publishing the glad tidings of great joy and in warning sinners to flee from the wrath to come, society would now be in a most deplorable condition. From whence came all of the inventions of which you so boastingly speak? Did the benighted inhabitants of pagan lands send lightnings, that they may go, and say unto thee, Here we are? Nay, verily, but all of these blessings were at first granted to those people who have confessed that Jesus Christ is Lord, to the glory of God the Father. Even to those people who know the joyful sound and rejoice in the name of the Lord. Such people are to walk in the light of God's countenance

and in His righteousness are they to be exalted. Christians, though fools, as you think, are the salt of the earth and were it not for the righteous, all flesh would become putrefied and the world a scene of barbarity. And now, Liberalist, I earnestly entreat you to repent and believe the Gospel.

Liberalist—Why do I need to repent? Do you mean to say that a God of love would make a man and then condemn him, simply because he could not believe something?

Christian—Punishment is a natural consequence of sin and there is no way for sinful men to avoid this consequence except through the atoning blood of Christ.

Liberalist—I am just as God made me.

Christian—Not so. We were created in perfection, but because of the disobedience of our first parents, all the human race fell into a state of sin. We were all in Adam and in him we all fell. He was our representative and in consequence of his sin death was brought upon us. But, besides being sinful by nature we commit sin constantly; so, *not to mention Adam, OUR OWN SINS CONDEMN US*, because every person who continues in sin is each day excavating a gulf which will eventually debar him from heaven and exclude him from the presence of God. If you rightly understood the nature of sin, the character of God and the perfection of His law, you could not blame Him for your present condition, nor could you have any objections to religion as it is revealed in His word.

Liberalist—How would it be possible for God to be just and, yet, to justify such sinners as His word represents us to be? It would have been wrong in Him to have caused His Son to suffer in the stead of the guilty.

Christian—Who art thou that repliest against God? His holy plans are repulsive to thee because thou art vile. His Son willingly took upon Him the form of a servant and became obedient unto death. Christ *gave* His life a ransom.

Liberalist—Even so, how could God be just in accepting such a ransom?

Christian—Would it not be right for us, if one in our debt is unable to pay, to accept the payment of a substitute?

Christian—God's Son was made in the likeness of man. He wore our nature while clothed in divine majesty. His humanity and divinity were so united that in His sufferings He spoiled principalities and powers. He appeased the wrath of an angry God and removed every spot of guilt from those for whom He died. Neither wicked men nor devils can lay anything to the charge of God's elect. Christ in His awful agony underwent the pains of hell and was forsaken by God. But, in Him mercy and truth met together, righteousness and peace have kissed each other and an infinitely holy, wise and just God is satisfied with the sacrifice of His Son. But God has not seen fit to explain all mysteries to us, nor could we understand them if He had done so. God only is infinitely wise and it becomes us, as little children, to sit at His feet and drink in everything that He tells us.

Blind unbelief is sure to err,
And scan God's work in vain;
God is His own interpreter,
And He will make it plain.

CHAPTER IV.

Here Modernist broke into the discussion. After paying some very high compliments to Liberalist, he said to Christian: Yes, there was a time when I believed the Bible, but now I regard much of its teachings as myths. I have a new understanding of the portions which formerly were so objectionable to me.

Christian—And what is offensive to you in God's word?

Modernist—Many things, but I will only name these: The virgin birth of Christ, His deity and His second coming.

Christian—And do you admit that these things are taught in the Bible?

Modernist—Yes; but the first is not mentioned by Christ Himself. It was only attributed to Him by some of the evangelists. Such was a common thing to do in ancient times, when personalities arose so high that men adorned them. The same was said of Buddha, Zoroaster and Laotsze.

Christian—But was it prophesied of Buddha, Zoroaster and Laotsze centuries before their time that they were to be born of a virgin? Were their names and the places of their birth mentioned? Are you not aware that satan is an expert

counterfeiter and that this has always been one of his methods in deceiving the multitudes? Thus he deceived Pharaoh in the wonders which he wrought by the magicians—attempting to offset the miracles which God performed by Moses in the presence of that wicked monarch. So, in all ages, he has introduced every imaginable form of false religion to mislead the people and divert their thoughts from the true. Would it not be natural for this serpent to take just such a course in order to cast doubt upon the incarnation of the One Who is to bruise his head? What multitudes he has deceived and what multitudes he is still deceiving, and, if it were possible, he would deceive and seduce even the elect!

While it is true that Christ does not mention anything about His birth, yet He speaks of His pre-existence before the world was. He also declares His deity and He proclaims His second coming. What mere man could truthfully say:

Before Abraham was I am? (John 8-58.)

O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. (John 17-5.)

I came down from heaven. (John 6-38.)

Which of you convinceth me of sin? (John 8-46.)

Ye are from beneath; I am from above. (John 8-23.)

All power is given unto me in heaven and in earth. (Matt. 28-18.)

In John 3-16 Jesus calls Himself THE ONLY BEGOTTEN SON OF GOD. Then, God has only one Son and that Son is Christ. Jesus taught His disciples to pray—Forgive us our debts (Matt. 6-12)—but He never asked this for Himself. With Him there is no acknowledgment of sin; but so far from it, that he says: I do always those things that please Him. (John 8-29.)

Jesus coupled Himself with God—He that hath seen me hath seen the Father * * * Believest thou not that I am in the Father, and the Father in me? (John 14: 9-11.)

When the Son of Man shall come in his glory, and all the holy angels with him, then shall He sit upon the throne of His glory: and before him shall be

gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. (Matt. 25: 31-34.) Here Jesus speaks of His second coming and says that He is to judge the world.

Now, in my dream I observed that Modernist did not attempt to show an instance where the virgin birth of any person, his name and the place where he was to be born, had been prophesied centuries prior to the birth of that person—with the *one exception* of the Lord Jesus Christ. He could not deny these prophecies, nor say that they had been put into the Old Testament after the Christian era, because that book had been preserved by the Jews. Therefore, he attempted no answer to these quotations, which Christian gave as coming from the lips of Christ. But, to my great astonishment, when he was thus cornered and put to it, he said that he did not believe the prophecies, nor did he believe that Jesus ever uttered such words concerning Himself. He said that these words were only attributed to Him by the disciples and that they had misunderstood Him.

Then replied Christian: While I am very sad about it, yet there is nothing surprising in anything that you have said. It must needs be that offenses come, but woe to that man by whom the offense cometh. That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. We cannot know whether the present turning away from the faith is the condition to which the Spirit here points, or if this is only the beginning of a greater and more general apostasy.

The fact that you do not believe these Scriptural declarations does not prove them to be untrue. There have been unbelievers in all ages, but in former times they went out from us * * * that they might be made manifest that they were not of us. But instead of your doing thus, you prefer to remain in the camp. Not only do you peck at the hand that

feeds you, but you also strive to tear down the very faith which you are pledged and paid to defend. Just as before the first coming of Christ, and during His time upon earth, the priesthood became so corrupt and led the people into sin and unbelief, so now in these last days, we have not only the falling away of many in the clergy, but they, *those to whom the people look as their shepherds*, are casting forth their poisonous teachings and causing the apostasy.

(To be continued.)

CAN THE CHURCH WALK WITH THE WORLD?

By J. I. Lehman.

The world cannot understand why the Church cannot walk with it and take part in its activities. Some professors of religion live as if they could not understand the same thing, while others live as though they wished they could walk with the world in its pursuit of pleasure and at the same time walk with the Church on her way to heaven, but the true Christian who has in his heart "the light of the glorious gospel of Christ" (II Cor. 4:4) knows why it is impossible for him to walk with the world.

Christians were not commanded to "come out from among them," and "have no fellowship with the unfruitful works of darkness" to make them miserable as some seem to think. This teaching is based on a fundamental principle of the Gospel, and also is conducive to the Christian's safety in life. The Church and the world cannot walk together because they are:

1. *Opposites by Nature.*

Paul gives us a picture of the nature of the world in Eph. 2:3 when he says they "were by *nature* the children of wrath." This is the world's nature because of the transgression of Adam, but Christians are "made nigh by the blood of Christ" and "are no more strangers and foreigners, but fellow citizens with the saints, and of the household (children) of God" (Eph. 2:13, 19). Walking as we use it in this article refers to our manner of life, or way of living. We think it is evident that a child of wrath will not live like a child of God; neither should a child of God live like a child of

wrath. Again the Church and the world are

II. *Opposites as to Condition.*

The Bible teaches that the world is *spiritually dead*. "And you hath he quickened, who were *dead* in trespasses and sins" (Eph. 2:1); again "because we thus judge, that if one died for all, then were all *dead*" (II Cor. 5:14). This class includes professors, church members, worldlings—all who have not been "born again," but the Church is *spiritually alive*. "He that heareth my word, and believeth on him that sent me, hath everlasting *life*" (Jno. 5:24). "We know that we have passed from *death* unto *life*, because we love the brethren" (I Jno. 3-14). We conclude that a spiritually alive person will not live like nor fellowship with one who is spiritually dead. Again, the Church and the world are walking according to the directions of

III. *Masters Who Are Opposites.*

Paul describes the course of the world in Eph. 2:2, "Ye walked. . . . according to the prince of the power of the air" (devil). Listen what the Holy Spirit says about a "child of the devil." "O thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord" (Acts 13:10)? The world system is very fully, though often ignorantly, serving the devil, but the Church is serving the Lord, her Redeemer, being "subject unto Christ" (Eph. 5:24) and is "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). It is true that we cannot serve both masters, "Ye cannot serve God and mammon." Lastly the Church and the world are going to

IV. *Opposite Destinies.*

The worldling as a child of the devil is obeying his father and will spend eternity with him. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15). "And the devil that deceived them was cast into the lake of fire and brimstone" (Rev. 20:10), but the Christian is a child of God, subject to Christ and will spend eternity with Him. "For the Lord himself shall descend from heaven with a shout. . . . and the dead in Christ shall

rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I Thess. 4:16, 17). Seeing that the Church and the world differ in these respects it will be proper for us to ask, "Can two walk together except they be agreed?" On this point God says, "Know ye not that the friendship of the world is enmity with God" (Jas. 4:4)? In the light of the above scriptures we conclude that the Church *cannot walk with the world* in politics, business, education, pleasure, display, marriage relationship, etc., and our separation along these lines gives us a cherished opportunity "to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). The world will "think it strange that ye run not with them to the same excess of riot" (I Pet. 4:4). "For ye were sometimes darkness, but now are ye light in the Lord: *walk as children of light*" (Eph. 5:8).—*Gospel Herald*.

REBEL KLANSMEN MEET TO "CLEAN UP."

Atlanta, Feb. 26.—(I. N. S.)—Five hundred klansmen, secessionists from the old order as founded by Col. William Simmons, and now under the administration of Imperial Wizard Hiram W. Evans, today assembled here to "clean up or disband."

E. Y. Clarke, past organizer and former imperial wizard of the "Invisible Empire," who called the meeting, announced that only klansmen and those who had been "illegally" banished from the order would be permitted to enter.

Plan No Rival Order.

He denied that a movement is on foot to organize a sub-order for the clan, but said the body needs "cleaning from the inside." He charged that politics had "defamed" the organization and bitterly assailed the present administration.

Col. Simmons is not eligible to attend the convention, it was pointed out in clan circles, because he voluntarily withdrew from the order several weeks ago.

Klansmen poured in here from all sections of the country, with an especially large delegation from Indiana.

SEPARATION IN COMPANY: SPECIAL REFERENCE TO LODGES.

C. F. YODER.

(Continued from March Issue.)

4. *Christians should not substitute a low or partial moral standard for the Gospel standard.*

This is exactly what most lodges do, and the resulting tendency is to do away with the Gospel standard altogether. For example, it is said that "there is honor even among thieves," so that one thief will not steal from another. This is in effect the lodge standard. The Mason is said to swear that he will not rob or wrong a brother Mason knowing him to be such. What does this mean if it does not give him liberty to wrong one not a Mason? Again he is said to swear "not to have carnal intercourse with the wife or sister or mother or daughter of a brother Mason, knowing them to be such." What is this but to expose every other woman in the world to the lust of the Masonic libertine?

It is needless to deny that this is the implication, for every school boy who has studied Civil Government knows that it is a principle of law that when a person specifically deeds away certain of his things he retains full possession of all the rest. For example, in America, whatever rights the States do not give to the Federal Government by specific mention in the Constitution, they retain. Now, when the lodge member deeds away by his oath his "right" to violate the wife or sister or mother or daughter of a fellow Mason, he by this well-known principle of law assumes to retain the "right" to commit adultery with any other woman. The lodge leaders may not so explain it, nor the befogged members so understand it, but that is the implication of such an oath, and no intelligent Christian can stoop to its plane. If it be said that the lodge does not recognize the right to commit adultery or to rob at all, but seeks only to impress the special obligations to Masons, or other fellow lodge members, we reply that the very act of limitation assumes that a person has a right to do such things to others. How can one deed away a part when he does not possess any? How can one swear away his (assumed) right to wrong fellow members, if he does not pretend to have the right to wrong them or any one

else? The position is absurd, and not only absurd, but wicked. The Gospel principles are universal and not partial, and no Christian can assume to possess the right to limit his moral obligations as lodges in general do. Their moral standard is not Christ and the Gospel, but a sham substitute which is sugar-coated to deceive the Christian who is won to the lodge, but which confirms the wicked in their wickedness. It may be granted that some lodges teach some principles that are good and true, but where even the Golden Rule is made the way of salvation rather than the Christ who gave the Golden Rule, it becomes an anti-Christ. That some lodges do put their principles in the place of Christ as the way of salvation can be noted by any one who will take the trouble to listen to one of their burial services and note how hope of meeting "in that grand lodge above" is not based on faith in Christ and obedience to His Gospel.

Even in their boasted "charity" the lodge substitutes a low standard of benevolence for the Gospel standard.

(1) Their "charity" is only insurance to members whereas Christians are taught to "do good to all men" (Gal. 6:10; Rom. 12:20).

(2) It is delegated instead of voluntary. When our brow is fevered let it be smoothed by some loving fellow-Christian rather than by some man of the world sent by a lodge. "If I bestow all my goods to feed the poor * * * but have not love, it profiteth me nothing" (1 Cor. 13:3).

(3) Lodge members pay their dues hoping to receive as much again, while Christians are taught to "do good and lend hoping for nothing again" (Luke 6:35 A. V.).

(4) Lodge charity is of the standard of the world because, "If ye do good to them that do good to you, what thank have ye? for even sinners do the same. But love your enemies and do them good" (Luke 6:34, 35).

(5) Lodge "charity" is not in the name of a disciple, nor does it give glory to God. It is true that no one shall give a cup of cold water and lose his reward, but it must be "in the name of a disciple" (Matt. 10:42). "Whatsoever ye do in word or in deed, do all in the name of

the Lord Jesus" (Col. 3:17). The lodges, instead, take all glory to themselves and to their principles, and thus seek to exalt themselves rather than the Savior who gave to the world the example of true love. When the Good Samaritan helped the man who fell among thieves he took him to the inn and provided for all his needs, not because the man was a fellow lodge member and had paid his dues, but because he had Christian compassion. The Good Samaritan is Jesus, not lodge members, and the inn is the church, not the lodge, and the help given is not dependent on ability to pay dues. If lodge members really wish to help the cause of love and friendship, why do they not give their individual devotion to the church which has in Christ the only model of true love, rather than to a halfway substitute?

5. *Christians must oppose oath-bound secret societies because in greater or less degree they are false religions.*

That lodges assume the functions of religion is more true of some than of others, and it is denied altogether by some members of all, but by others it is admitted, and still others make a boast of it. We have heard many lodge members say, "My lodge principles are good enough religion for me." As proof that the lodge does usurp the place of true religion note the following:

(1) The lodge has an altar but not a Christian altar. In all ages the altar has been the symbol of worship. What is a family altar? The institution of family worship. What is the church altar? The place of worship. What is the lodge altar? The place of religious ceremonies. Is the lodge altar Christian? It cannot be in those lodges which treat Christianity as simply one religion of many in the world. The lodge altar is simply a symbol of religion in general, pagan, Mohammedan, Christian, or any other. The lodge altar therefore represents the lodge religion, and is to be classed with the altars of Baal or Buddha and the rest, all of which Christianity came, not to affiliate with, but to overthrow. Christianity is not hostile to truth or to any good principle but it has no compromise with any of Satan's substitutes for the Gospel.

(2) The lodge has prayer, but not Christian prayer, because it cannot be in the name of Christ. This is true of even

the order of Odd Fellows, which is thought by many church members, and even ministers, to be in harmony with the Gospel because it makes so much of the incident of the Good Samaritan. The Grand Lodge of Massachusetts, says the Christian CYNOSURE, asked the Sovereign Grand Lodge of the World for the Order of Odd Fellows, the following question, the answer to which authoritatively sustains the point we make.

Question: Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?

Answer: Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence anything savoring of sectarianism is not to be tolerated. The words, "system of faith or sect," do not have reference to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense, Christianity is a sect; hence it is inexpedient, and I think, unlawful, to make prominent reference to it in lodge work.

Donneldson's Pocket Companion of Oddfellowship also says that none other than the prescribed forms of prayer may be used (p. 166), and these bar the name of Christ, the only name in which there is assurance of answer (John 16:26). Can a Christian join in such Christless prayers?

The fact that lodges use some of the truths and incidents of the Bible, while rejecting the vital things of the Gospel, as the atonement, regeneration, etc., only makes them the more dangerous when posing as substitutes. Satan is most to be dreaded when he "transforms himself into an angel of light," and thus seeks to sidetrack worship from the true God to himself.

(3) The lodge uses the Bible. But simply as a part of its "furniture." In Hindoo, Buddhist or Mohammedan countries, the so-called sacred books of those religions are used by the adherents instead of the Bible. Lodge religion, therefore, is not Bible religion.

(4) Some lodges have religious rites and symbols, such as facing the altar to the east, kneeling, being half dressed, with left side bare, going through a mock

burial and resurrection, etc. If the lodge is not considered religious, why is it that these religious rites are made an essential part of the ritual?

(5) All, or nearly all, lodges have religious rites for the dead, but they are not Christian. The ritual prayers may be read by a lodge chaplain who is himself an unregenerate, vile man. They may include the dropping of a sprig of evergreen as a symbol of the resurrection, but they do not base the hope of salvation on the atonement of Christ. They do not include faith and repentance, but every lodge member, whether regenerate or not, is buried with the hope of meeting again "in the grand lodge above." If this does not put the lodge as a substitute for the church and make it a false religion, what can make it so?

The following is a sample of their funeral odes:

Though in the Grand Lodge above
We remember thee in love.
Till life shall end—then hear the voice,
Depart in peace from earth to heaven.
And now he quits our weary train,
And marches o'er the heavenly heights.

—Manual of Oddfellowship by A. B. Grosh, p. 408.

Compare this with the declaration of Jesus:

I am the way . . . no man cometh to the Father but by me . . . I am the door, . . . he that entereth not by the door, but climbeth up some other way, the same is a thief and a robber (John 10:1).

With such a system calculated to inspire a false hope it is no wonder that it is the testimony of all earnest pastors that as a rule the lodge tends to become a substitute for the church. There are church members, to be sure, who are also active lodge members, but it remains true that the energy and time and money and thought that is spent upon the lodges is that much taken from the church. And in the majority of cases, as those who read these lines may know for themselves, the waxing of zeal for the lodge causes a waning of zeal for the church, and while some men have been brought to the church through the lodge, yet on the other hand, many more have been led away from the church by the lodge. Who ever heard of a church member being more devoted to the prayer meeting be-

cause of joining a lodge? Let it be remembered, however, that what has been said is in reference to lodges in general, and not of the exceptions; of the tendency of lodge principles, not of members who retain the Christian spirit in spite of them.

(To be continued)

"Daughters of Isabella" and "Catholic Daughters of America."

Like *Extension*, we thought that the society of Catholic women formerly called "Daughters of Isabella" had for some unknown reason changed its name to "Catholic Daughters of America." This seems to have been an error, for Mary E. Booth, who styles herself "National Regent of the National Circle, Daughters of Isabella, organized in the city of New Haven, May 14th, 1897," writes to our Chicago contemporary (July, p. 23): "A Catholic organization of women only was instituted in 1897. Five years later an organization with Catholic men as its incorporators organized what was known as the National Order Daughters of Isabella. The two Orders went to Court for the right of name, same [the suit, we presume] being appealed to the U. S. Court of Appeals in Washington, D. C. Their decision being final, they issued an injunction to the National Order Daughters of Isabella for the further use of that name. They therefore applied to the Secretary of State of New York for the change of name to "Catholic Daughters of America." But the original order instituted in New Haven in 1897, that was granted the right of their name by the highest courts in the country, still are 'Daughters of Isabella.'"

The Daughters of Isabella were a sort of female auxiliary to the Knights of Columbus. Do the Catholic Daughters of America also claim connection with the K. of C.?—*The Fortnightly Review*, Oct. 1, 1923.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of your real self.—*Bengel*.

THE LORD JESUS CHRIST, THE ONLY SAVIOR OF SINNERS—A REAL SAVIOR.

By REV. B. M. BROWN.

The Scripture reading was found in the eighth chapter of Ezekiel's prophecy, and the third chapter of the Gospel according to John.

Mr. Brown emphasized three points:

First—*Sinners need a Savior.*

Except a man be born again he cannot see the kingdom of God. For all have sinned and came short of the glory of God. There is not a just man upon earth that doeth good, and sinneth not. We are all as an unclean thing, and all our righteousnesses are as filthy rags. All we like sheep have gone astray; we have turned every one to his own way.

By the works of the law shall no flesh be justified. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all, and the wages of sin is death.

Second—*There is no salvation outside of Jesus Christ.*

To Adam sinning in the garden God said, "Thou shalt surely die."

But at the same time He gave the promise of a new and better life through the atoning death of His Son Jesus and through the new birth of the redeemed sinner.

This promise was typified in the slain lamb sacrificed on the Jewish altar through the centuries till Jesus himself died on Calvary—the lamb slain from the foundation of the world—that God might remain just and still be the justifier of every poor sinner who penitently comes to God in the name of Jesus. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that hath the Son hath life.

Life, abundant life, eternal life, is what we all want.

From the beginning the great cry of man's heart has been for eternal life. God has freely offered it in Jesus Christ, but only in Jesus Christ. Jesus said, "I am the way, the truth and the life; no man

cometh unto the Father but by me. He that hath the Son hath life, but he that hath not the Son shall not see life, but the wrath of God abideth in him. And this is the condemnation, that light is come into the world and men loved darkness rather than light because their deeds were evil. He that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."



REV. B. M. BROWN

Therefore he said plainly to all who consciously rejected Him:

"If God were your Father ye would love me—ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. He that is of God heareth God's words; ye therefore hear them not, because ye are not of God."

"Except ye believe that I am He ye shall die in your sins. Ye must be born again."

Whosoever was not found written in the book of life was cast into the lake of fire is His word in the Revelation.

But Satan promised Eve as he tempted

her to sin, "Ye shall not surely die." And from that day to this, by many bloodless altars, of which the first was Cain's, and by many false religions of paganism, of heathenism and of the modern world, man has followed Satan's lead in the vain quest of immortality; without the atoning sacrifice of God's precious Son; without the death of the old sinful nature in sincere repentance, and without the new birth which Jesus explained to be absolutely essential.

Therefore, dear Christian friends, in the name of our blessed Lord who died for sinners, and in the name of all your friends who have sinned, I plead with you, have no *religious* fellowship with sinners except where and when the absolute necessity of the atonement, the death to self, and the new birth by the Holy Spirit clearly are taught.

The heart of man is deceitful above all things and desperately wicked, who can know it? It is hard enough at best to bring the poor doomed sinner to realize his need. But if you give your time and money and influence to the support of an organization that teaches men to hope for eternal life without Christ, you make this doubly hard for your unsaved friends in that organization.

As you know there are many such organizations today that offer this natural religion—a hope of eternal life by man's own effort without Jesus Christ, but I emphasize just one because it is thoughtlessly supported by so many Christians. i. e., the worldly lodge.

Now I have, as you have, only the tenderest Christian love for our unsaved friends in the lodge. You clearly realize as do I that they are absolutely and eternally lost without Jesus Christ, and that no natural religion, lodge or other, can save one poor sinful soul.

If you are a conscientious Christian lodge man we differ chiefly at one point. I hold it logically and Scripturally true that we are far more likely to lead our unsaved friends to Jesus by strict obedience to His word than by compromise.

He tells us through Paul in 2 Cor. 6, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ

with Beliel? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty. But,

Third—*Jesus really saves from sin.*

If the Son therefore shall make you free, ye shall be free indeed.

If any man be in Christ he is a new creature, old things are passed away, behold all things are become new. For Jesus His ownself bore our sins in His own body on the tree, that we being dead to sins should live unto righteousness by whose stripes ye were healed. The blood of Jesus Christ, God's Son, cleanseth us from all sin. And God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape. Moreover, Jesus not only saves you from sin and hell, but God shall supply every need of yours according to His riches in glory by Christ Jesus.

If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not and it shall be given you.

Is any sick away you let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord and the prayer of faith shall save the sick and the Lord shall raise him up and if he has committed sins it shall be forgiven him.

Your Heavenly Father knoweth that ye have need of all these things. Seek ye first His Kingdom and His Righteousness and all these things shall be added unto you. Therefore in nothing be anxious, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God and the peace of God that passeth all understanding shall guard your heart and your thoughts by Christ Jesus.

My dear Christian brothers and sisters, be courageous, be faithful. We

Christians alone have the ability and the responsibility to offer to our friends this most marvelous life conceivable for the present time, as well as an absolute certainty of the life more abundant *forever and forever and forever.*

For the sake of our unsaved friends in the worldly lodges again I plead with you, let us keep ourselves clean and free that we may the better win them to take this abundant life eternal from Him who alone can give it to poor lost souls.

And they that be wise shall shine as the light, and they that turn many to righteousness as the stars forever and ever.

News from Workers

EASTERN SECRETARY'S REPORT.

Brooklyn, N. Y., Mar. 14, 1924.

Dear CYNOSURE:

Judging by the number of buildings in process of erection in this great metropolis, one might conclude that the greater number of the people of the United States were soon to move here. I am told rentals are very high. With the radio added to modern conveniences what a world we are in! For years I have come every six months for work in this great center of power and influence. While the masses care little for the message I bring, there are a goodly number who see the truth as the N. C. A. presents it, and rejoice in any help it has to bring. In a letter just received our general secretary suggests that I rest one day each week instead of working all seven. I always find Sabbath a very busy day as then there is special opportunity to present the anti-lodge *Gospel* message. I have long since learned that arguments amount to little unless backed by the Gospel. At a meeting in Paterson, New Jersey, last week some gentleman representing the K. K. K.'s requested the privilege of asking questions at the close of my address. I granted the request, as I usually do, notwithstanding I usually find those asking the questions are desirous of entering into their discussion for which there is little or no time. Questions like the following were asked: Are not the Jews Klanish? Do you believe in white supremacy? I had stated that

the Klanish lodge spirit was not the Christ spirit. If Jews are Klanish, two wrongs will never make one right. All Christians believe in Christ's supremacy. Those who follow him will get ahead. God has not given to all the same ability. Our judges should be those best fitted for the place. Meetings attended and lectures given have crowded on each other as usual. This time last month I was wading in deep snow that came with sort of a blizzard in the Allegheny, Pa., mountains. The lecture proposed for Maple Springs Church of the Brethren was given with some success. But few came through the driving storm to the Salisbury, Pa., lecture. Two new subscriptions to the CYNOSURE were secured at that meeting and several thanked me for what they heard. I found the people at the Springs Mennonite Church very persevering. They came amidst sleet and storm, nearly filling their church twice, to hear the old gentleman who had visited them many years ago, and then called for more. The hospitality offered was more than I could accept. A goodly number subscribed for the CYNOSURE. My first work on coming east was in the New Jersey section at Paterson and vicinity. At the large new Bethel church of the Christian Reformed Church, Paterson, three large adult classes combined and gave me the time usually given to the gospel lesson discussion. I sought to consider conditions in Samuel's time as compared with our own. That history repeats itself is too evident to require much discussion. At the Hebrew Mission I addressed a number of bright eyed children on the "Messiah" that came just as the prophet Isaiah declared he would. I was privileged to listen to a splendid address given by our old friend, Dr. Chalmers of New York, at the Star of Hope Mission. Dr. Chalmers is leader of a large growing interest seeking to bring the needed light to the Jewish people. The Hackensack class meeting of Christian Reformed "Dominies" and delegates was visited with pleasure and profit. Responding to a brief greeting the N. C. A. was assured of their continued interest. My address at the Madison Avenue Christian Reformed Church was well supported as hertofore. The meeting in the First Christian Reformed

Church was large in its attendance of the men folks, but few ladies came out. It was there the K. K. K. discussion occurred. The speaker was well supported by the pastor and people. A vote of thanks was given your representative by some seventy young people gathered as a Christian Endeavor Society.

Meeting in the Union Reformed Church, Paterson, their speaker being detained by sickness, I was given the opportunity to address them on the topic of the evening, "The Unfruitful Tree." This tree turned out to be the "unfruitful works of darkness" of which Paul wrote to the Ephesians.

Addresses last Sabbath were given in churches in Passaic and Clifton, New Jersey. The hour for the Sunday School lesson was given in the morning by the Prospect Street Christian Reformed Church, and the time of the Endeavor Society of the Holland Reformed Church in the afternoon. In the two meetings I likely addressed 300 or more young people. Since coming to New York I have listened to a masterly address delivered by Dr. J. R. Straton at Presbyterian Ministers' headquarters. Not all remained to hear Dr. Straton through, but the orthodox were generous in applause. I participated in a conference of our Missouri Synod of Lutheran Pastors. There were renewals and new CYNOSURE subscriptions. Last evening I attended a Free Methodist prayer meeting in the old Sixteenth Street Church, Brooklyn. Tonight, God willing, I will attend a meeting in the New York Covenant Church, where the pastor has promised me time to speak. The Sabbath appointment is with our friends of the Christian Reformed Church, Midland Park, N. J. Early next week I speak in a Lutheran Church, New Haven, Conn., if the reply of the pastor requesting my help there is favorable. I was much saddened in calling at the "Watch Tower" of the *New York Tribune* building to find that our staunch friend, John W. Prichard, editor of the *Christian Nation*, would greet us no more until we reach the other side. Many have been the kindly greetings and words of good cheer given to N. C. A. and other reform workers by this large hearted man, who now rests from his labors. Greatly will he be missed by the thou-

sands to whom he ministered. As the sun rides higher and the spring brings again the songs of the birds we look up and move on.—W. B. STODDARD.

"LIZZIE WOODS' LETTER."

Omaha, Neb., Feb. 12, 1924.

Dear CYNOSURE:

I am still at home trying to take a little rest so that I may go out on my work again for the Lord. I don't intend to rust out, I want to wear out for this great cause of Christ. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:20-21. We then as workers together with him beseech you also that ye receive not the grace of God in vain." 2 Cor. 6:1.

Now since we are in Christ's stead we must do the work He gives us to do, and must not spare any sin.

A man asked me not long ago, "What is the difference in sin?" He said, "Since a man cannot keep from sin he might as well do the sin he likes best." I said, "If you love the devil better than you love God, there is nothing to keep you from sin." He said, "I sin even when I am thinking." I said, "Well, let us see what the Bible says about thinking. Phil. 4:8 says, Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." He said, "What are you talking about? Evil thoughts come out of a man's heart." I said, "Yes. Mark 7:21-23 does say that, but when we read Rom. 10:10, 'For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation,' we find that when we believe and receive the Word in our heart, sin is put out and we have righteous thoughts. Prov. 12:5 says, 'The thoughts of the righteous are right, but the counsels of the wicked are deceit.'" He asked, "What does 1 John 1:8

mean?" I answered, "It means just what it says." Gal. 2:9 shows us that James, Cephas and John were preachers unto the circumcision, and the Jews told Jesus they had no sin. In John 8:33, 34 we read, "They answered him, we be Abraham's seed, and were never in bondage to any man; how sayest thou, ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin." I said, "Now, you don't have to commit sin because the devil brings it to your mind; that is a temptation." Jesus said, "Watch and pray that ye enter not into temptation." Mat. 26:41. It is not a sin to be tempted, but when we yield to it then we sin. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. The man just kept bringing up the hobbies that so many men have to ride to hell. I told him Phil. 2:5 says, "Let this mind be in you which was also in Christ Jesus." Christ did not have a mind to sin. 1 Pet. 2:22 says, "Who did no sin, neither was guile found in his mouth." He said, "Woman, you don't know what you are talking about. Who can be like Jesus?" I said, "Read 1 Pet. 4:1. It says, 'For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin.'" He asked, "Did Christ say there is none good?" I answered, "No, He said 'There is none good but one, that is God.'" Mk. 10:18. Jesus again says in John 10:30, "I and my Father are one." Now Christ in us makes us good. If He is not in us we have no hope for glory. Col. 1:27. He said, "Well, I am not good." I said, "If you are not good, you are bad; if you are not white you are colored; if you are not right you are wrong; if you are not sick you are well; if you are not a saint you are a sinner." He said, "Well, according to your ideas, if we stay in the lodges or do any sin we will all be lost." I said, "That is not my idea; that is God's word." I quoted 2 Cor. 6:14-18. He said, "Woman, you had better leave the lodges alone or you will get killed. No

one would tell the secrets of the lodges but some old foolish woman. If you were a man somebody would shoot you down." I said, "If they did that would not stop the N. C. A. That would be more proof that the church folks in the lodges are sinful murderers. Now I know the readers of the CYNOSURE will get tired reading this long letter, but this is my experience in doing individual work from house to house. When you get into a conversation with a man or woman they will tell you about the life they are living and what they believe. It is such a pity so many have no knowledge of God, and often the ministers are to blame.

I had the pleasure of meeting Rev. B. M. Brown of Wheaton, Ill., the western financial secretary, and evangelist. He called to see me and we talked about the work. He has not been in this work so long, but he has found already that you cannot preach against the lodge evil in many of the churches. We prayed together, asking God's blessing upon those who are braving the storms, and he left for some little town in Nebraska.

Now, dear reader of the CYNOSURE, pray for me. I am still on the firing line, just taking a little rest while waiting for warm weather.

May the Lord bless all in Jesus' name.
LIZZIE ROBERSON.

TRAVELS 10,000 MILES TO RECEIVE MASONIC DEGREE.

Manila, P. I.—Anxious to receive the sublime degree of Master Mason in Far East Lodge, No. 10, A. F. & A. M. of Manila, P. I., J. M. Love, who had been initiated in the above mentioned lodge a year ago, secured employment on the U. S. army transport "Thomas" and traveled all the way from San Francisco to Manila to be raised. By a strange coincidence, upon boarding the transport in San Francisco, he received a letter informing him that arrangements had been made for his receiving the Master's degree in California Lodge; but this did not deter him from his purpose. So Far East Lodge, No. 10, arranged for him that Masonic travel which, though over a rough and rugged road, is always one of the outstanding memories of a candidate's life.—*The Kablegram*.

Pikeville, Ky., Jan. 19, 1924.

"Dear Brother Phillips: It has been some time since I have written you, but I wish to say I am still on the firing line against every sin.

"I have been having some very good meetings just outside of our town and the dear Lord did so wonderfully bless the truth. We are more fully persuaded than ever that the Lord is able to bring things to pass and can work and none can hinder.

"I am sorry to say our churches are almost dead and plucked up by the roots on account of failing to walk in the light and letting the Lodge dominate and control them. Almost every preacher here belongs to and advocates secret societies—even to the Ku Klux Klan. But thank God, there are some that will follow the Lord through evil report as well as good report, who will stand four-square against all sin.

"Praise God, it pays to mind Him and to go all the way, for the promise is to those who endure unto the end! I want to see how my Home looks that my Master has gone to prepare for me, and not for me only, but all those who love His appearing.

"Your brother, A. D. CLINE."

A Juvenile circle of Neighbors of Woodcraft was organized Thursday afternoon by the children of the Woodcraft lodge at the Odd Fellows' hall. Mrs. Minnie Hiner, Grand Guardian of the Neighbors of Woodcraft, from Portland, was present and witnessed the large number of children who signed as charter members. Such enthusiasm has been shown by the young members that it is hoped all Woodcraft members will join.—*Walla Walla Times*.

THE WAY TO LOOK AT IT.

God has lent us the earth for our life. It is a great entail. It belongs to them who are to come after us, and whose names are already written in the book of creation, as to us; and we have no right by anything that we do or neglect to involve them in unnecessary penalties, or to deprive them of benefits which it was in our power to bequeath.—*Ruskin*.

The name of John N. Lloyd is known at the National Christian Association's headquarters as one of its humblest and most loyal supporters from the beginning of our work down to his home going on January 30th, 1924, from Jessup, Iowa, where the last fifty of his ninety years have been spent. Mr. Lloyd's birth was on November 27, 1832, and his birthplace in Otsego County, New York. His sister writes that her brother's "life work was serving the Lord, and being good to others and helping where he could." For seventy years he was a faithful member and worker in the church, and has now gone to his Mansion where there will be many to welcome one who for so many years was "faithful among the faithless," and among them his wife, nee Jane Denison, who had preceded him some twenty-one years.

Our friend Lloyd was among the first to aid in securing our headquarters—the "Carpenter Building." And for many years his contributions helped sustain the general work of this Association. He was among the few who were loyal supporters of the CHRISTIAN CYNOSURE for half a century. J. M. Lloyd was a man of faith, which is well expressed in: "The Lord is with us: therefore fear them not." (Numbers 14:9.)

MRS. AMANDA SMITH'S EXPERIENCE.

I would not have missed this meeting for anything and I thank the doctor here and all the rest of the people who had to do with the invitation of my coming and giving a testimony. As Mr. Hinman's paper was being read just now, I went back in my mind and thought how I wished I had known there was such an association as this twenty years ago. I did not know that people dared to talk about these things. I thought that people were kind of muzzled; that there was a kind of death penalty if you should speak out what were your convictions of things as have been expressed in the paper that was just now read.

I was born the 23rd day of January, 1837. I was converted on the 17th day of March, 1856; I sought and obtained pardon through faith in Jesus Christ. I received the baptism of the Holy Spirit, which sanctified my heart, the first Sun-

day in September, 1868. It was wonderful, the light that dawned on my soul, as never before. My husbands, both of them (I have been married twice) were high Masons and Odd Fellows—very high-up, big men. Somehow or other, the light that dawned on me under this special baptism seemed to clear my spiritual vision and brought me to seriously consider things that I used to think were very nice. I remember when we first came to New York from Philadelphia, my husband was very anxious that I should join what was called the Heroines of Jericho. None but Master Masons and their wives could belong. We were strangers, and the lodge, they claimed, got you into society; and of course my husband was very anxious that I should move in that society that was up. I liked it myself pretty well; it meant when you belonged there, that you were a little above the average, don't you know?

So I was induced to join the Heroines of Jericho, and a little later—I lived close to God, and prayed and wanted to walk in the light as He gave it to me—I found myself suddenly coming into contact with a trouble in my conscience in regard to these things, and it was a great trouble to me to just make up my mind that I would not be bound by them. There were other troubles in connection with the church, and I felt that I must get out of it. I talked to some of my friends about leaving the lodge, who were surprised, and they hooted at the idea, and they told me about the different degrees, and how I would be promoted if I would stay in, and be way up here and there. When I would attend meetings, one of the things that would fix the condition in my mind was a revival. We had a meeting, the colored people, like we used to have, where people got converted and happy (we have gotten like other folks and don't have these old time revivals as we used to have); I noticed many of these people, members of the church, who had children and friends who were seeking the Lord, that on the night of the society meetings they would not be at the church meetings, or maybe would come late, and sometimes the meetings would drag for want of help; and as a rule the best workers of the church were the ones who united with the societies.

both men and women. These people would stay away from the church meetings, or if they came in late they were cold and indifferent and sat away back; their interest was all gone into the secret society, so that when they came into the meetings they were kind of dead and played out—didn't sing, didn't take hold—or if there was anybody having a great struggle, and he got converted, there would be a little enthusiasm at the time, but there it ended. If you said anything about it they would get very angry at you, you know. Nobody dared say a word to them about it. I began to think, How is it? And when I would go to the society and speak about it, and would say, "It is meeting night and I will not be here," they would go for me. So I began to get more and more convicted. And then I noticed the spirit which they would manifest many times under little tests. I have seen the society people get as mad as hornets, and say such hard things that just a real unconverted person that had no religion at all, and made no profession, would not manifest a more angry spirit. I have seen it so many times. I remember one woman I called upon in Baltimore, a member of a secret society. They got their sick benefit, so much, if they were not seen out of bed—the terrible deception in this case. I knew this woman very well; she had been sick a long time, but she was not confined to her bed; she could just sit up. This morning she got up and had her wrapper and slippers on and was sitting by the window. The bell rang, and she said, "Look out and see who it is." I looked out at the window (the shutters were bowed), and I described the person who was standing at the door. She said, "That is so and so from the visiting society," and she jumped into bed with slippers and all on, to make believe she had not been up. I said, "I do not believe in that sort of thing." I got mad right then and there. I said, "I would not do that thing, if I never got anything out of the society." I said, "It is deception. It is not right. In order to get your dues that you have paid into the society, you have to make believe that you are not what you really are; because if they catch you sitting up you cannot get

your dues, the whole thing is done, and it might be weeks before you could get out." Lots of things like that came along. It was not an easy thing for me to break with the society, because I had a great many friends and they tried to persuade me, and I tried to persuade myself that it was right because they were kind friends, and good and nice people, and I wanted to keep in with them (I don't mean in the sense that we use "keeping in" with people, but I did not want to do anything that would break up the friendship and be rude and rough and all that sort of thing) I found I had got to a place where I had to dare myself, and I said, "By the grace of God I am out of this thing." I remember the last woman I talked to. Her husband was a high Mason and my husband was a high Mason, and they were all against me, and they looked cold at me and snubbed me and all that sort of thing, which was very hard to bear. But I got down to business and got out; and how glad I am that the Lord delivered me from all these snares!

I remember when the light dawned on me about the Free Masonry. My husband was a Mason and all, and I was afraid of him. The devil said to me, "Just as sure as you say a word about it they will kill you." And then I thought of the abduction of Morgan, which I had read about, and he said, "They will think you have got some of their books and are reading them, and women have no business reading Mason's books." I got scared, riding around in the cars at night, and I thought, "Some night they will do you just like they did Morgan." That is what the devil told me. At any rate I think he told me; it seemed very much like his talk. I think it must have been him, and it frightened me. I went on in this state for days and weeks and months. Sometimes I would get up in the meeting, and I would want to just out with it and tell what I felt—how the lodge was hindering the progress of the church; but the devil said, "Now just as sure as you tell it—you have to go such and such places when it is night, and some of these nights you will be dragged off the cars and you will be dead, and then you cannot say anything. It looked to me as though it was so, and I kept it

in my heart. I went out to Chester Heights camp meeting. I was talking to Dr. Patterson, who lived in Philadelphia, a great Mason, a white man, a splendid man of God, but he was bound by this fraternity. In this meeting I up and got out with my trouble, which had held on to me so long; I could not keep it, and I said, "Live or die, sink or swim, I will tell how I feel about it"; and I remember Dr. Patterson came up and shook hands and said, "Nobody is going to kill you; it is all right; I believe the Lord put it into your heart to say it, and it is all right, and you will not be killed." I kind of did not care if I was then; I had got desperate. I got where I did not care much about anything that men did, just so I knew that I was in the favor of God and pleased Him. So I got along with that.

It seems to me a meeting like this, and the testimony in this paper that has just been read, give light and strength and help to all people who are tempted; for surely every word of testimony in this program, so far as my knowledge goes, and my convictions go, whether they be present or what has been in the past, is just as true as preaching; all the hindrances to progress in the education of the young, the hindrances to spiritual development in the church, I have seen; not only in one place, but in every place where this spirit rules and predominates, there is the same result.

I once saw a great party of the Masons, and the thing that I cried over and felt most sorry over in that beautiful profession, was a blind man, a high Mason, but he was blind; and I said, "O Lord, that is the condition of the whole crowd; all of them blind as bats," and I said, "The saddest thing on the face of the earth is a blind Free Mason." They were all blind, going along with the music playing; they looked grand, but they were blind, all of them. But this man was physically blind.

I used to cry over these things. I would cry and feel so sorry in my heart, and would like so much to give a little testimony at those times. You know how it is, when any special inspiration for a testimony, a real conviction, comes to you, that is the time that you can just let it go; then how much good it would do!

How many times I have got to that point where I thought, "I just wish I could tell them how I feel about it!" That is the way it has been. I do not know that we need anything else now than simply to know whether or not the testimonies in these programs have ever been your convictions; and if they have been, and you have got through, you have done a wonderful thing to get through.

I am glad that God has some people, and I am glad that these old gentlemen are here and those ladies are here. We can get into a meeting of this kind (if this was the other kind we could not get in) and I think the Lord wants us to speak candidly and kindly to each other, and if you cannot do it consecutively, read the testimonies in the program, and when you recognize these facts stated in the testimonies—to me they are facts—of course they bring them out in a more clear, definite and orderly manner than I could—just say, "That is so; that is just what I think." I remember how Brother Stoddard year after year would be at the camp meeting, and would give me literature; and he has gone around as a faithful, valiant soldier of the cross, testifying and protesting every day. I expect he has had a good many hard knocks, but he is willing to do it. I pray that the Lord may bless every young man and woman here. To you that have a good deal of time before you I say, It is good to help somebody else out of a snare into which you may have fallen.—*Life Line*.

LACK OF LEADERSHIP A DANGER TO THE CHURCH.

A. H. Leaman.

Those who are in close proximity with the movements of the church have a feeling of alarm as to the problem of her future. Will she still continue to function in the future as she has in the past? Will she be able to meet the alarming situations as they arise from time to time? Will she still retain her interest in the lost and hold to the faith of our fathers? These problems are before us and demand our careful attention.

Our missionaries from the foreign field feel the weight of the situation and offer their solution. We as home missionaries feel the force at work. Our educators

feel alarmed, and it is right they should, in order that they may plan and pray for the best solution of the problem.

Everywhere today, in all phases of Christian work as well as business and in politics, with one consent men are calling for leadership. Not long ago the *Chicago Tribune* wrote as the headlines for a dispatch from one of its special correspondents in China, "FOUR HUNDRED MILLION PEOPLE WAITING FOR ONE LEADER," and what is said of China may be said of other nations as well.

Bible readers will recall how difficult a thing it was for the old Jewish tribes to lay aside their differences, their jealousies, and their deeply rooted feuds in order to unite under one head. But the thing became necessary and it was accordingly done. They believed themselves to be the rightful owners of the land, and when the enemy entered the land they determined to gather their forces in order to deal one last and final blow. It was then that the Jewish tribesmen discovered how helpless they would be against such a force as Sisera and his well drilled forces. Deborah saw all this and was able to bring Barak to see it also, as well as other leaders in the tribes.

This serves as a lesson for our church to learn anew. We must rediscover the lost philosophy of leadership. We must learn how to select, develop and to follow leaders. While our church believes in congregational government, yet we must not ignore the principle of leadership as if it were something foreign to the spirit of democracy.

Strong Leadership Needed.

In these critical times we need strong leaders. Lack of strong leaders explains the weakness of Christendom. A weak church cannot claim a strong leader, while a strong leader can make a weak church strong.

We are thankful for strong leaders in our church, but we do not have enough of them. For us to make light of our leaders or refuse to support or to spread among our membership a cynicism that would call the whole leadership into question would indeed be harmful. But we need many more leaders. The development of leadership in our church must

come by educating the whole rank and file of the church and her membership from the top down so that every member will know what the church is and what it is doing, and what it is going to do and how it is to be done. Then our members will know who to select for their leaders, how to remove false leaders and whom to train to become future leaders.

Home Influences.

One of the factors in solving the problem of leadership is the home. Do parents want their boys and girls to be leaders? Do they want them prepared for special work of the church? It seems it is high time for parents to take their responsibility seriously. We depend upon conferences, Bible meetings and other meetings to present to our children the Christian's life callings. It ought to begin in our own home by our own fireside.

The Church and Her Responsibility.

Perhaps the church is not giving the vision to our young people as she should. Perhaps our margin is too narrow. One minister said not long ago, "Nothing less than that this church within the next five years should have at least one and if possible several of its young people in training for Christian leadership, and that the church should back them with encouragement and financial help if necessary." If other churches should have a like vision and program, within the next ten years we would have a steady leadership that would be an irresistible force to stand against the enemy. Our young people will rise to the call if they hear it in the right way. It is our duty as a church to train our young people for service. Wrong education brought on the recent world war. Wrong decisions will bring disaster to the church.

Our Schools.

The time has come when the church must face the problem of Christian education. The only true education is Christian education. A Christian school makes itself indispensable to the highest efficiency of the church. It makes a great difference who our leaders are. One recalls the saying of Napoleon, "An army of deer led by a lion is better than an army of lions led by a deer." Our schools are called to train men for leadership in the ministry as well as leaders in other

lines of Christian service. Let there be no pagan ideals in our Christian schools. But let them be as a flaming-evangel and allow Christ to take precedence over their program.

Conclusion.

Let us all move forward for a greater church by training more leaders through our homes, churches and schools. Parents, teachers, friends, ministers, let us train our own leaders for the next generation and begin now.

TO THE FRIENDS OF THE BIBLE.

The American Bible Society is a missionary organization. Its sole object is "to encourage a wider circulation of the Holy Scriptures without note or comment." The Society's work is threefold:

Translation—Into the common languages and dialects of the people.

Publication—In styles convenient for the people and at lowest cost.

Distribution—By gifts and by sales without profit.

It has issued over 151,000,000 volumes of the Scriptures in more than 175 languages and dialects, and in twelve systems for the blind. It has an annual budget of over \$1,170,000, and is supported by voluntary contributions. Gifts and legacies are gratefully received.

The Society will pay a fixed annuity for life upon any sum of \$100 or over. A gift on this basis is called an annuity or conditional gift, and the agreement issued by the Society is called an annuity bond.

A gift on this basis is really an investment and is safe, convenient and productive. It yields an income that cannot shrink.

Christian Cynosure

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