



CHRISTIAN CYNOSURE

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VOL. LVI.

CHICAGO, SEPTEMBER, 1923.

No. 5.

Monsignor Dillon, D. D., in his "War of Antichrist with the Church," says:

"Every secret society is framed and adapted to make men the enemies of God and His Church, and to subvert faith; and there is not one, no matter on what pretext it may be founded, which does not fall under the management of a supreme directorate governing all secret societies on earth. The one aim of this directorate is to uproot Christianity and the Christian social order, as well as the Church from the world—in fact, to eradicate the name of Christ and the very Christian idea from the minds and the hearts of men."

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CONTENTS

Warren G. Harding.....	131
John Calvin Coolidge.....	131
An Address to Earthly Rulers.....	132
Titles Worth While.....	133
Seeks Receivership for Ku Klux Klan....	133
Nineteen States Legislate Against "Frats" 133	
The Mormon Church—A Secret Society..	134
Pass Ordinance Against Masked Parade.	137
Known as "Kid McCoy" Before His Conversion	137
Some Lutherans Are Not Opposed to Public Schools or to Masonry.....	138
Decency in Dress.....	139
Accept the Invitation.....	139
Make Jesus King.....	139
Cost of Salvation.....	139
Christ the Only Way.....	139
Masonic Outrages	140

Establishment of a "College" Lodge.....	144
Opinion of Rev. Joseph Cook.....	145
High Twelve Clubs.....	146
The Reward of the Ministry.....	147
LO(d)G(e)IC	149
Methodist Episcopal Fundamentalists.....	152
Eastern Secretary's Report.....	152
Letters from Friends.....	153
Catholic Secret Societies.....	154
Shall the Modernists Be Driven Out of the Evangelical Christian Churches?..	156
Lights and Shadows On the World Growing Better	158
A Call to Stand by the Word.....	159

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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

WARREN G. HARDING.

When the tragic news of the President's death was announced an atmosphere of profound sorrow prevailed everywhere.

From the time the funeral train left San Francisco until it reached Washington, D. C., more than 4,000,000 people personally paid their last sad homage to the memory of one of the best loved men in history. Surely the nation paid fitting tribute to its dead chieftain. The solemn procession bearing the nation's dead leader was here and there interrupted by strains of music from his favorite hymns.

Mr. Harding was a brilliant man. He was able to bring the "undeveloped idealism" into action and make the people think of their own problems.

With all the splendid characteristics that will be spoken of him in history, it will be said of him he was the peaceful President and created a quietude that will long live in the hearts of the people.

We regret that the President was a Mason and belonged to other secret orders. It is not a good influence for the young men of the nation. Secret societies are not conducive to good government.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The scout who sits around and waits for a chance to do a good turn will not put in a very busy day. It is the scout who goes out after his chances that gets them.

JOHN CALVIN COOLIDGE.

Through the death of the late President Harding, John Calvin Coolidge becomes the thirtieth President of the United States. He has less than two years to finish his term. We have not yet learned of his policies in administration. We believe he is the right man under God to take the reins of the government. We should pray that we may have a quiet, peaceable government under his leadership.

We do not know at this writing if he is a member of any secret order. All records show, as far as we have gone, that he is free from any secret order or lodge systems. A letter was sent to his secretary making inquiries along that line. Should we receive a letter to the same we will print same in the next number of the CYNOSURE.

Recently a young man said, "If Coolidge is not a Mason we will make him one very soon." He tried to tell me all the Presidents must be Masons in order to keep out the Catholics. "All Presidents were Masons," said he. But I learned later his reading in history was neglected. I shall be pleased to send him some literature giving him light on historical facts.

Our readers will find some very interesting reading matter in this number. It will make good vacation reading matter. You will enjoy the article written by Mr. Harold Lundquist. His address was given to a number of ministers and others as well. Many of our ministers have trials and we feel they will get comfort out of the same. Take your CYNOSURE along with you and give it to some friend and we will send you another one.

A lie is always the coward's way out of difficulty.

AN ADDRESS TO EARTHLY RULERS.

DR. CHARLES L. STELZLE.

Humanity is staggered by the possibilities of another world war. Homes in every land over which the shadow of sacrificial death still hovers, are saddened by the prospect of still further heartbreak and suffering. The people in these lands have already given millions of their sons in the belief that their supreme sacrifice would make the world safe for democracy, create a high idealism which would make the world a fairer place in which to live, and end war for all time.

None of these hopes has been realized. Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels. Nations have been guilty of promoting selfish and ignoble loyalties.

Efforts have been made to avert the disaster which is inevitable if present tendencies continue. Every such method for adjusting these difficulties has failed.

The time has come to try Christianity. It has never failed in any field when given a fair chance. And civilization is entitled to every opportunity to free itself from its present predicament. There is an inescapable obligation on the part of every nation to make its contribution to consummate this desired end, even at great sacrifice to itself.

The nations of the world must depart from selfish individualism and inhuman isolation. They must unite in creating new standards based upon the teachings of Jesus. He must be acknowledged as the Supreme Arbiter in every national and international difficulty, and loyalty to Him must become the chief desire of the nations.

It should be recognized that nations are accountable by the same Christian principles which apply to Christian men and women as individuals. There is no double standard of morality and ethics—one for men and another for nations. There is only one morality, one honor, one righteousness. We believe that the State belongs to God, and that He is the ultimate source of all civil political authority.

We believe that the divine right of sovereignty and civil authority is vested in the nation, and that the nation is an intelligent moral entity which God holds

responsible for the use of the sovereignty and authority which He has vested in it.

We believe that God's judgments can be averted only by national repentance for sin and by national obedience to the laws of love and brotherhood and fair play, as taught by Jesus; and that such obedience will bring peace to the world, and a restoration of prosperity and happiness to all peoples.

We further believe that civil rulers are His ministers as certainly as are the rulers of the Church, and that these rulers are directly and immediately responsible to Him for their official conduct.

It is because nations and rulers have held themselves above all moral law, becoming a law unto themselves, as far as their civil lives are concerned, that present day world conditions have become so chaotic.

We, therefore, an assembly of 2,000 Christian men and women, constituting the Christian Citizenship Conference, coming from many parts of the United States and representing many different nationalities and practically every Protestant ecclesiastical organization in this country, as well as officially representing the Governors of twelve sovereign states; who have been in session at Winona Lake, Indiana, U. S. A., for the period of a week to discuss these problems, unite in asking the rulers of these United States and of the world to join in setting up the kingdom of God on earth, acknowledging Jesus Christ as Lord of lords and King of kings, so that justice and happiness and brotherhood and peace may prevail throughout the whole world.—*Christian Statesman.*

Whatever God will have us to do he will help us to do.

Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish for we are members of His body, of His flesh, and of His bones This is a great mystery; but I speak concerning Christ and the Church.

TITLES WORTH WHILE.**Man, Citizen, Father, Doer.**

It is said that Americans dearly love a lord. That may be true of the snobs among us but was never true of even a considerable proportion of Americans. The average American loves a lord only to the extent of the amusement he furnishes. When lords even as the dodo have passed away, Americans will not wear crepe on their sleeves or hatbands.

It is true, however, that great multitudes of Americans dearly love titles. They prefer home-made ones, the sort manufactured in colleges and universities and such as are commonly bestowed on their officers by fraternal organizations. America is becoming filled to overflowing with Most Exalted Thingmabobs and Mighty Potentates of the Most Ancient Order of Whangdoodles. Now these dear fellows get a lot of solid satisfaction out of these titles and out of all their tinsel fripperies and gilt trappings. Many of their supposedly solemn bits of business are actually so funny they would make a sea cow chortle.

"But," says George Matthew Adams, "some titles do count." "For instance, Bill Jones, MAN; Jake Riis, CITIZEN; Sam Smith, FATHER; Charlie Force, DOER! No red tape and false exertion ever invented or bestowed such titles. . . . Real people create their own titles. Genuineness is not for sale or hire in the market-place. What you ARE is infinitely finer and more distinguished than anything somebody else is able to hand you. Honor is something that grows up from somewhere deep inside of you."

—*Selected.*

**SEEKS RECEIVERSHIP FOR
KU KLUX KLAN.**

(By the Associated Press.)

Atlanta, May 31.—Receivership for the Knights of the Ku Klux Klan was asked in a petition filed in the Fulton county superior court today by David M. Rittenhouse and others of Philadelphia, who charged gross mismanagement to W. H. Evans, imperial wizard.

The petition also charged that the imperial wizard and W. J. Simmons, Klan emperor, entered into a collusion in settling the recent controversy involving control of the organization.

**NINETEEN STATES LEGISLATE
AGAINST "FRATS."**

In our issue of April 11th we published a list of eighteen States that have legislated the High school fraternities out of legal existence. The latest list from the United States Bureau of Education adds Rhode Island to the number, making a total of nineteen States that have declared against the "frats."

Speaking of the proposed action in New York State, Mr. W. S. Deffenbaugh, Chief of the City School Division of the United States Bureau of Education, declares:

"The aim of the New York school authorities is to suppress any organization which seeks to organize and perpetuate itself by taking in students upon the basis of the decision of members of the organization, rather than from the free choice of pupils otherwise qualified to belong to it. The problem of entirely eliminating High school fraternities is one difficult of solution. While there may be enough public sentiment in a State to enact a law prohibiting High school fraternities, there are always communities where the sentiment is not strong enough to eliminate such organizations. Often parents can see no harm in their children belonging to these secret societies, so the first step toward abolishing them is to awaken parents to the fact that such organizations tend to make discipline difficult and to undermine that democratic spirit which the public school fosters.

"The solution lies partly in co-operation between parent and teacher. If parents refuse to co-operate, drastic measures should not be wanting to prohibit students from being members of such an undemocratic organization as a High school fraternity.

"The substitution of legitimate activities has done much to help eradicate the High school fraternity, especially where the School Board rules that a member of a High school secret organization cannot take part in any school activity, such as athletics, debating, dramatics and the like. If such ruling is not made, all of these activities are usually dominated by the selfish interests of the fraternities, so that they do not act as a substitute but simply give the fraternities greater opportunity to secure more honor for their members."

THE MORMON CHURCH A SECRET SOCIETY.

By WILLIAM E. LARUE, Author of The Foundations of Mormonism.

The Mormon Church is a great and growing secret society. This fact has not hitherto been emphasized to the extent which its importance demands. That a religious cult should spring up in Christian America in the nineteenth century, and transform itself into a secret organization, administering oaths, obligations, and pronouncing penalties for their violation, is a significant thing.

Every tourist who visits Salt Lake City has his attention at once attracted by the sight of the great and imposing temple that has been an object of pride of the Mormon Church for many years. But the tourist cannot enter this temple. Why? Because it is a place for the practice of all of the secrecies of the church. The door is closed to all except those who are tried and tested members of the Mormon fold. Within these mysterious walls things are going on which have to do with the binding of the devotees of the cult to the church by obligations and stated penalties which any one who had taken them would fear to violate.

This element of secrecy came very early in the history of the Mormon Church. The first Mormon temple was built at Kirtland, Ohio. Here the founder of the cult, Joseph Smith, began the teaching of mysterious rites and ceremonies which have been enlarged to meet new conditions. Early Mormon history tells of all night meetings in this temple; there were washings and anointings; their bodies were perfumed; there were prophecies and patriarchal blessings and curses upon the enemies of the church pronounced. In some of the Prophet Smith's early revelations pseudonymous names of places, things, and persons were employed in order to maintain secret purposes.

When the Mormons moved to Missouri they soon met trouble on account of their peculiar doings. The Missourians mistrusted them. Violent opposition to the Mormons took place. To meet this and to further the designs of the church, secret bands of Mormons were formed. These were popularly known as the Danites. Their business was to wreak vengeance upon the Gentiles and to put

Mormon apostates out of the way. The Mormons, having been driven out of Missouri into Illinois, found a new opportunity for the enlargement of their secret system. At Nauvoo, where they settled, during a very short space of time a great number of Mormons were initiated into the Masonic Lodge. In this work the Prophet Smith was the principal leader. There being some irregularities, the Grand Lodge of the state sent its officers to make an investigation. This was refused. Whereupon the dispensation was revoked and the lodge declared clandestine.

But the Mormon leaders did not quit with this occurrence. They proceeded to form what they declared was the true and ancient order, and the present form of secrecies is the outgrowth of it. It is noteworthy that about this time some of the most obnoxious doctrines of Mormonism began to appear. These things were all done in a corner. Men began to seek spiritual affinities who would be their wives in eternity. This practice began in secret. The Prophet and his conferees began to teach in private the first lessons concerning polygamy. They instructed the people how they might keep such mysteries from the knowledge of the world. Finally the Prophet got a revelation which commanded polygamy. They instructed the people how they might councils of the church. It was here that his program struck a snag. Some of the men in that council remembered that they were living in a Christian civilization, and they openly declared their opposition.

Meanwhile the secrets were gradually leaking out, so that the people of Illinois were hearing curious things about these people. The whole thing was brought to an issue when some of the leaders of the church had the courage to come out and tell the truth. (See Nauvoo Expositor, June, 1844.) They published the facts about the revelation on polygamy that had been denied in all the solemn ways known to men, and when those facts were known the people acted. Joseph and Hyrum Smith were shot to death because they taught polygamy in secret. It is of vital interest to note in this connection an extract from the message of Governor Ford, who was governor of Illinois during the time of the Mormon disturb-

ances in that state. Under date of December 17, 1844, he communicated to the Legislature as follows:

"It was asserted that Joseph Smith, the founder and head of the Mormon Church, had caused himself to be crowned and anointed King of the Mormons; that he had embodied a band of his followers, called Danites, who were sworn to obey him as God, and to do his commands, murder and treason not excepted; that he had instituted an order in the Church, whereby those who composed it were pretended to be sealed up to eternal life, against all crime, save the shedding of innocent blood or consenting thereto. That this order was instructed, that no blood was innocent blood, except that of the members of the Church, and that these two orders were made the ministers of vengeance, and the instruments of an intolerable tyranny which he established over his people, and which he was about to extend over the neighboring country.

"The people affected to believe, that with this power in the hands of an unscrupulous leader, there was no safety for the lives or property of any one who should oppose him.

"It was also believed that Joseph Smith had announced a revelation from heaven, sanctioning polygamy, by some kind of spiritual wife system which I never could understand; but at any rate, whereby a man was allowed one wife in pursuance of the laws of the country, and an indefinite number of others, to be enjoyed in some mystical and spiritual mode, and that he himself and many of his followers had practiced upon the precepts of this revelation by seducing a large number of women." (See Ford's History of Illinois, p. 325ff.; also The Prophet, New York, Feb. 8, 1845.)

At the time the Mormons alleged that all such accusations were but the outcropping of the spirit of persecution. Many people wondered about these reports, but they could not know the exact truth. The reason was found in the fact of the operation of the secret system. In later time the Mormons openly acknowledged what they had vehemently denied and thus fully justified every suspicion that was held against them.

It was just at this time that new practices were originating in Mormonism. Things were being done that were un-

lawful to be declared openly. The Mormons would readily understand the significance of this poem while the world would not. The secrets were being revealed to the elect.

About this time Smith gave a new translation of an ancient writing. He had bought some Egyptian mummies and on investigation found some funeral disks, some writings found with the mummies. These he pretended to translate by inspiration. Thereby he showed himself a stupid ignoramus. He called his translation The Book of Abraham. Many of his followers have balked at accepting it as divine. But an interesting fact concerning the matter is that he connected his translation with the secret practices that were to be a part of the temple service. He published a reproduction of the Egyptian characters and here are some of his comments:

Figure 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Figure 9. Ought not to be revealed at the present time.

Figure 10. Also.

Figure 11. Also,—If the world can find out these numbers, so let it be. Amen.

Figures 11-21. Will be given in the own due time of the Lord. The above translation is given as far as we have any right to give, at the present time.

(Times and Seasons, March 15, 1842.)

The ethics of Mormonism has always permitted its exponents to have one face to the world and another for themselves. It is because of this element of secrecy that the system has been difficult to interpret. One would never understand Mormonism by hearing Mormon missionaries preach or by reading Mormon tracts. One might hear and read many good things from them. But the vital and significant things of Mormonism are conveyed secretly. It has been through the secret channels that the evils and objectionable teachings of Mormonism have come. One might scrutinize, for example, The Islamic Review, and find many splendid declarations about the Mohammedan faith, but a much deeper probe would be necessary in order to understand Mohammedanism. The same is true of Mormonism. It has many good teachings which it has borrowed and ap-

propriated. However, when one looks into it deeply he will find it to be a secret system that has been founded and perpetuated upon falsehood.

Some years ago the Salt Lake Tribune published the sworn testimony of persons who had gone through the secret service of the temple. According to this it takes nearly a whole day. The candidate must prove that he is worthy by submitting recommendations from bishops and other officers of the church. He is thoroughly washed and anointed with oil and dressed in garments specially designed for temple use. Then he witnesses a drama of the creation of the world, the Garden of Eden, the eating of the forbidden fruit, all of which is acted out by officers of the church. Here an oath is taken as follows:

"We and each of us solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood, with its accompanying name, sign or penalty. Should I do so I agree that my throat may be cut from ear to ear and my tongue torn out by its roots."

Grips and signs are then given. This is followed by a dialogue between the devil, Adam, and a company of preachers. This is intended to make light of the ordinary minister of the Gospel of the evangelical churches. This is followed by the second oath:

"We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with its accompanying name, sign, grip or penalty. Should we do so we agree that our breasts may be torn open, our hearts and vitals torn out and given to the birds of the air and beasts of the field."

Then the candidates go into the Celestial Room where they are instructed, following which a third oath is taken:

"You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with its accompanying name, sign and penalty. Should you do so you agree that your body be cut asunder and all your bowles gush out."

The candidates promise that they will devote their time, talent, and property to the upbuilding of the church, and that they will observe the "Law of Chastity." Then follows this obligation:

"You, and each of you, covenant and

agree that you will pray, and never cease to pray, Almighty God to avenge the blood of the prophets (Joseph and Hyrum Smith) upon this nation; and that you will teach the same unto your children unto the third and fourth generation. All bow your heads and say yes."

This is followed by the ceremony of passing "through the veil." Behind the veil is one called "Elohim," who impersonates God. He tests the candidate in the matter of grips and gives him new instruction "on the five points of fellowship." This is done by putting the candidate in position through the veil, foot to foot, knee to knee, breast to breast, hand to back, mouth to ear. After this "Elohim" makes known that the candidate may be admitted to his presence. There he is warmly welcomed. From behind the veil the candidate may take the part of "Elohim" and welcome others as he has been received.

The candidates next pass into "the handsomest room in the temple." It is described as having rich carpets, elegant fittings and upholstery. It is here in an adjoining room, called the Sealing Room, that marriages for eternity are celebrated. That is, if a man and woman are married according to the laws of the country, they are now to be married to live together in eternity by these secret ceremonies. The candidates are finally invested with "endowment garments," which contain colored symbols interwoven in the undergarments, which are never to be entirely removed from the body. When a change is necessary only a portion of the soiled garment is to be removed while the clean garment is being put on. Every orthodox Mormon wears such garments.

Every few years witnesses the building of a new temple. These cost hundreds of thousands of dollars. The collection of funds is made possible through the tithing law. One-tenth of all is claimed by the church. The original idea of Mormonism was to build one temple, where Christ was to make His second appearing. But now there are several temples, located at strategic points, one being recently erected in Canada and one in Hawaiian Islands.

If any question should occur as to whether this secret work performed in the

temples is carried on at the present time, the answer comes in a recent communication of the First Presidency. It says:

"The Temples are kept in ordinance work continually and crowded with eager applicants to labor for the salvation of the living and the dead. Our young people are waking up to the deep importance of celestial, that is eternal, matrimony in contrast to the contract of 'Until death shall you part' (Christmas number, *Desert News*, 1919).

The labor for the dead referred to relates to the Mormon doctrine of baptism for the dead. Upon it being revealed to the prophets that some in the other world have accepted deliverance, some of the living may be baptized for them by proxy, and thus their salvation is accomplished. Baptism is essential to salvation, and is to be acceptably and validly performed only by the holy priesthood of the Mormon Church.

PASS ORDINANCE AGAINST MASKED PARADE

A positive stand against the staging of a parade on the streets of Lafayette, Ind., by any masked organization was taken by the members of the city council Tuesday evening when an ordinance was passed prohibiting the wearing of masks, and fixing a penalty of not less than \$10 nor more than \$50 with costs of prosecution.

The meeting was called at the instance of Mayor George R. Durgan and was held at 5:10 o'clock.

Mayor Durgan said he had been informed that people not living in Lafayette were planning to stage a parade in the city on Thursday night. "The time has come," said the mayor, "when we Protestants, and I am one of them, must take a stand for the preservation of law and order in Lafayette. We are a peaceful, law abiding community. Peace and harmony prevail and I believe it is the desire of every good citizen that this condition continue. I have called you councilmen together to pass an ordinance that will make it possible for people who attempt to spread the virus of enmity to be dealt with. This ordinance carries with it a penal enactment and I have been informed by the city attorney that in case of emergency, such as now exists, all that is necessary is for the mayor to make a public proclamation and that no-

tices be posted in three separate places in each of the seven wards of the city."—

The Lafayette Courier.

KNOWN AS "KID M'COY" BEFORE HIS CONVERSION.

Othie Sackett, the Evangelist, seceder from Masonic and other secret orders, light weight champion, called at our office on August the 4th. He had been speaking in Monmouth before the United Presbyterian body there and was on his way to another Conference in Xenia, Ohio. He is surely a light bearer. A wealthy firm or possibly the head of the firm did support him in his evangelistic work but learned from the newspapers that Mr. Sackett spoke against the lodges, calling upon Christians to come out of them and be separate. His financial backer then wrote him that he didn't want him to do that any more, for you must remember that you are on our payroll. Evangelist wrote him at once that he was not on his payroll any longer, that he was off from it from that day on. He was asked to preach in a Methodist Church in Tacoma, Washington. He noticed the corner-stone was inscribed with a square and compass as he has seen on many other Methodist corner-stones. There were so many lodge buttons manifest in the crowded church where he was to speak that he said he couldn't think of anything but the necessity of giving them the Scripture on the importance of Christians keeping out of secret societies. The minister of the church hadn't anything to say when he finished, but a number of the congregation came up and said that is the best sermon we have had here for many a day.

Mr. Sackett met a man one day with a Mason emblem on his coat lapel and said to him, "I see you're hooked up with the Devil." The man laughed and said that he was a Catholic some years back but his priest kept knocking the Masons and that was one thing he did not approve of. He finally decided to leave the Catholics and find out for himself just what there was in Masonry that was so terrible. He said to Mr. Sackett, "I'm up to the 32nd degree in Masonry, and it's all right, but so far I haven't found any light yet."

He came into the office to especially purchase our literature which he said he

needed from time to time in dealing with certain Christians.

SOME LUTHERANS ARE NOT OPPOSED TO PUBLIC SCHOOLS OR TO MASONRY.

In looking over *The Builder* of last August I have come upon a statement on page 238 that needs replying to. It was made by Bro. Lewis E. Smith, writing as Grand Master of Nebraska, and stated the following:

"In our state the Lutherans and the Roman Catholic churches have joined hands, after fighting each other for four hundred years, and are carrying a case to the Supreme Court of the United States in an endeavor to invalidate our language law."

Brother Smith does not say which Lutherans he refers to. I am a Lutheran, but the church I belong to is not opposed to public schools, but endorses them. The Lutherans are divided on that question. If I am not mistaken, the Missouri Synod members are the only ones in favor of the language law. Our church teaches Sunday School in the language of the land.

Julius Hoga, Nebraska.

Brother Smith has welcomed your correction, Bro. Hoga, as do we. You might have added that there are many Lutheran churches that are not opposed to Freemasonry, either. We have in our files letters from Missouri Masons who are members of the Lutheran fellowship. There is no reason under the blue skies why any great church should oppose Freemasonry, which is the friend and aider of all who would live the spiritual life.

I know of no church or church body in this country which opposes public schools. There are no Lutherans that do! When Mr. Hoga cites opposition to a language law, which is contrary to the Constitution of the United States of America, as being opposition to the public schools, he is making a serious blunder. Not only the Missouri Synod is in favor of parochial schools, but also the Ohio Synod, of which the writer is a member. We want and demand the right to have our own church schools for the purpose of bringing our children to a youthful and early knowledge of God

and His way; for we realize that without religion there can be no true morality. Furthermore, we teach them all the branches that are considered necessary by the state. If the public schools turn out useful citizens, then our products are doubly useful and better citizens, in that they have in addition to their secular training a religious training which makes them honest and God-fearing; and the honest and God-fearing citizen is the best citizen, as the most prominent educators of the country will admit.

Although we do thus demand the right as citizens of giving our children a religious education, yet we do not oppose the public schools; for in addition to supporting their own schools, the members of our churches cheerfully and without question pay their taxes for the support of the public schools. And if any of our members prefer to send their children to the public school, they are at perfect liberty to do so. So much for the charge that we are opposed to the public school.

There are, sad to say, many Lutheran churches which do not oppose Masonry, also, to my knowledge, one large Lutheran Synod. That Synod is the United Lutheran Church. But even there one finds among individuals, and we thank God for it, a determined opposition to the evil of Secretism, although the body as a whole has not openly come out as foes of this evil. But our Synod (the Ohio) as well as the Missouri Synod, and many others, have taken a stand against the lodge in their Synodical platform, although among these, too, we find some individuals who fail in their duty to church, Synod, and God. The fact that there are many Lutherans in the State of Missouri who are Masons does not say that these Lutherans belong to the Missouri Synod. For all the Lutherans in Missouri are not members of the Missouri Synod, nor are all members of the Missouri Synod confined to that State. It would be well if the editor of the Masonic paper above quoted would inform himself of a few facts in regard to Lutheranism before he attempts to write about them.

The closing statement of the clipping is, as all who realize the workings of the "secret empire" know, an arrogant and presumptuous boast, and still to be proved. It has been and is often shown

to be such on the pages of this worthy paper.

REV. GERHARD H. DOERMANN,
Blue Island, Illinois.

DECENCY IN DRESS.

I Tim. 2:9. Esther 1:12.

"Normalcy" has extended to woman's dress. The Chicago, Burlington & Quincy Railroad, through its woman's welfare service, aims to check the reckless pace of fashions as followed by the working girl. So it has decreed:

No more peek-a-boo waists.

Skirts shall be a modest length.

No more rolled hose, sheer hose, or scrolled hose.

Business dress for business.

No more rouge and very little powder.

The dress worn by the 3,000 young women employes throughout the system was becoming embarrassing to the working morale, the road's officials say.—*Chicago Tribune*.

ACCEPT THE INVITATION.

The foreman of a certain works in the north had often heard the Gospel, but he was troubled with the fear that he might not come to Christ. His good master one day sent a card round to the works: "Come to my house immediately after work." The foreman appeared at his master's door, and the master came out and said somewhat roughly: "What do you want, John, troubling me at this time? Work is done, what right have you here?" "Sir," said he, "I had a card from you saying that I was to come after work." "Do you mean to say that merely because you had a card from me you are to come up to my house and call me out after business hours?" "Well, sir," replied the foreman, "I do not understand you, but it seems to me that, as you sent for me, I had a right to come." "Come in, John," said his master, "I have another message that I want to read to you," and he sat down and read these words: "'Come unto me, all ye that labor, and are heavy laden, and I will give you rest.' Do you think that after such a message from Christ that you can be wrong in going to Him?" The poor man saw it all at once, and believed, because he saw that he had good warrant and authority for believing.—C. H. Spurgeon.

MAKE JESUS KING.

When Queen Victoria had just ascended her throne she went, as is the custom of royalty, to hear "The Messiah" rendered. She had been instructed as to her conduct by those who knew, and was told that she must not rise with the others at the singing of the Hallelujah Chorus. When that magnificent chorus was being sung and the singers were shouting "Hallelujah! Hallelujah! Hallelujah!" for the Lord God omnipotent reigneth," she sat with great difficulty. It seemed as if she would rise in spite of the custom of kings and queens, but finally when she came to that part of the chorus where with a shout they proclaim Him king of kings, suddenly the young queen rose and stood with bowed head, as if she would take her own crown from off her head and cast it at His feet. Let us make Him king and every day be loyal to Him. This is the secret of peace.—J. Wilbur Chapman, D. D.

COST OF SALVATION.

"Mamma," said a little child to her mother when she was being put to bed at night—"Mamma, what makes your hand so scarred and twisted and unlike other people's hands?" "Well," said the mother, "my child, when you were younger than you are now, years ago, one night, after I had put you to bed, I heard a cry, a shriek, upstairs. I came up, and found the bed was on fire, and I took hold of you, and I tore off the burning garments, and while I was tearing them off and trying to get you away I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand, but I got that, my child, in trying to save you." I wish today I could show you the burned hand of Christ, burned in plucking you out of the fire; burned in snatching you away from the flame. Aye, also the burned foot, and the burned brow, and the burned heart—burned for you. "By His stripes we are healed."—T.

CHRIST THE ONLY WAY.

A man recently gave directions to another who stopped to ask him the way to a certain street. "That's the best way, is it?" asked the inquirer, a little doubtfully. "It is the only way," was the quick answer. "The other road will lead you back where you started."

MASONIC OUTRAGES

or

How Freemasons Regard and Treat Those Who Expose and Discuss Their Institutions.

By Rev. H. H. Hinman.

[Owing to numerous requests for information as to Masonic atrocities, we reprint the following article written in 1886 by the Rev. H. H. Hinman, of Washington, D. C. For many years this article could be had in pamphlet form but it is now out of print. We would therefore suggest that copies of the Cynosure in which this article appears be preserved.—Editor.]

The letters referred to from Rev. J. G. Fee, Hon. Charles Francis Adams, son of Pres. J. Q. Adams, and our minister to England, also from Wendell Phillips, Esq., are as follows:

"BEREA, KY., March 17, 1880.

"Rev. H. T. Cheever, Worcester, Mass.

"DEAR BRO.—I have your card of invitation to attend the annual convention of those men and women who wish to protest against secret, oath-bound affiliated societies. Pressure of duties here, together with distance, will prevent my presence with you in body; but my spirit, my heart is with you in all such efforts against associations so un-Christian, inhumane and unpatriotic. Un-Christian, because the opposite of that which seeks the light and the manifestation of light. Inhumane, because they reject the objects of mercy, those who have no 'visible means of support.' Unpatriotic, because they are contrary to the republican institutions of our country, subversive of justice, and the hot-bed of those secret clans that breed anarchy and misrule in the South and North—the former more especially. Every lover of a safe government and open-handed justice ought to raise his voice against such.

"May our blessed Lord, who said, 'I ever spake openly in the temple, and in secret have I said nothing,' be with you, your light and your helper.

"JOHN G. FEE."

"BOSTON, March 18, 1880.

"Rev. J. P. Stoddard,

"MY DEAR SIR:—I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such insti-

tutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the jurymen in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can with any self-respect be a member of a secret society. He lays himself open to suspicion, subjects himself to dangerous temptation, and sets an evil example.

"These are general principles. As to the Freemasons, our most influential and dangerous secret society, I look upon their claim to antiquity as childish nonsense, and likely to mislead only the grossly ignorant. Their claim to be a charitable organization rests on the flimsiest and most insignificant foundations; while every fair man sees their hypocrisy in pretending to be a Christian body. Every Freemason swears to break the law, commit the greatest crimes, and repudiate Christianity. History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering, with great danger, in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence. Cordially yours,

"WENDELL PHILLIPS."

"BOSTON, March 23, 1880.

"J. P. Stoddard, Esq., Secretary,

N. C. Association.

"MY DEAR SIR:—I beg to acknowledge the reception of your letter in which you again call my attention to what I consider the most extraordinary and fearful event

which has marked the history of the present century. I mean the sudden and forcible making away with William Morgan, a citizen of New York, by a band of his fellow citizens, and disposing of him where he never has been heard of again—and this crime done for no assignable cause except that he was a Freemason, bound by oaths which required profound secrecy as a condition of existence, and the sacrifice of life if he betrayed a word. Morgan was a Freemason, and yet he was bold enough to contemplate a publication of the concealed ceremonies and obligations of the lodge, the consequence of which was that he and his secrets were buried in a stream from which neither he nor his papers ever emerged.

"I do not propose to follow up the narrative. It is enough to say that an innocent man was made away with; but, though the evidence so far as it was opened to the public, clearly pointed to many of the associates, no human power has been efficient enough to draw out from it any confession of guilt or regret for the offense.

"Yet, though this monstrous crime was accomplished in safety by the actors in it, the recollection of those fearful events still continues, and will never be effaced from the records of the nation. This assembly, to which you invite me, is of itself a standing proof of the degree of interest yet attached to the fearful memory of the offense committed half a century ago.

"Not a great while since it was my fortune to receive an application from many elderly persons, still remembering the crime and exposition of it by my father, who applied to me to consent to a republication of his papers touching the matter, as well as to prefix a preface to the volume, to which I cheerfully assented. And now that thirty-nine years have passed, and you call upon me once more to fix in the minds of a new generation the fearful memory of the great crime, I very humbly pray to contribute this my mite, in order to preserve us against pitfalls, and to deter for all future time from any similar enterprises, in the hope of preserving them from the eyes of the world through the obligations of a solemn oath.

"Lastly, it is well that the memory of this exceptional digression from the laws of justice and of truth be from time to time renewed, as on this occasion, to establish a permanent safeguard against the danger of yielding in any case to the influence of self-created combinations, however specious they may appear. Very truly yours,

"CHARLES FRANCIS ADAMS."

The concluding part of the Music Hall meeting is thus described by the editor of the *Cynosure*:

"The degree was closed, but no one would have known it but for the breaking up of the lodge. The Hiramites were not through with their part, and the confusion did not slacken. Father Greene, who occupied a seat on the stage, arose to his feet and attempted to speak,—but there was no more respect for ninety-three years than for thirty.

"After a long and vigorous effort the police drove the hooting crowd from the hall, and formed an escort for the delegates to their hotel. The mob was waiting at the main entrance on Winter street. The escort led the delegates by the rear, upon Tremont. 'This beats the anti-slavery times,' remarked one officer to another, as they passed into the street. Had they been a few minutes later, there would have been no doubt of it. The Masons in a large body came around to Tremont street, to find the objects of their insults escaped. Father Greene, with one or two friends, was yet there waiting for a car. One of the villains aimed a blow at him which fell severely on his left shoulder, and a lady who was with him was well spattered with eggs. He called for a policeman, and was heard and protected till on board a car. The mob followed on to the Crawford House, and Brethren Britten and Gillespie received, all the way from the hotel to Chambers street, Masonic insults and eggs. They escaped most of the unpleasant missiles, the cowardly mob hanging well back, except in the darkest streets.

"In spite of the Masonic uproar, every friend of the reform realized that a great victory had been gained, and that, through the interposing hand of God, the wrath of these Freemasons would be made to honor him and establish his truth."

There was an after-meeting held in Chambers Street Church, in which Rev. Joseph Cook was heard from, who said to Mr. Stoddard: "You may say publicly and privately, on the platform or anywhere, I am opposed to all secret societies."

It should be added that during the same spring of 1880, in the city of Boston, the "Cradle of American Liberty," in the Chambers Street Covenant Church, a Masonic mob broke up a meeting in which Elder Rathbun and others were working the degrees; psalm books and a variety of missiles were hurled at the speakers.

Next to be considered, though occurring at an earlier date, is the outbreak of violence at Marshalltown, Iowa, on the 11th and 12th of September, 1877. The State Christian Association, opposed to secret societies, met on the 10th, and Mr. Edmund Ronayne illustrated the first degree of Masonry before a large and attentive audience. On the evening of the 11th the Fellow-craft's degree was to be exemplified. What transpired is thus described by Rev. J. P. Stoddard, the General Agent of the N. C. A.:

"The citizens testified to their appreciation of Brother R.'s first effort by filling the hall at an early hour to witness the work of the second degree of Masonry.

"As on the previous evening, the exercises were opened with prayer, and Brother R. took the stand and began his introductory remarks, when a band which had been playing a little distance up the street, took a position outside the hall, and opened a windy blast which greatly annoyed the meeting, but no particular attention was given to it, and the speaker proceeded. Finding that they were 'wasting their sweetness' to little purpose at long range, they advanced to the foot of the stairs directly under the windows at the rear of the stage, and the contest began in earnest. On the one side was a single individual, leaning upon the Strong Arm, with the 'sword of the Spirit' in his hand, and on the other ten or a dozen musicians, armed with fife, drum and brazen horns, who had been hired and paid, with lodge money, to break up the meeting. The contest was spirited, and as the speaker rose in the fervor and resistless might with which he was girded

it became apparent that he was more than a match for his opponents. But the devil (or his disciples) had staked heavily on the game, and as defeat seemed imminent other expedients must be tried. Just opposite the hall windows, across a ten-foot alley, was a billiard-room, whose large windows furnished a convenient 'pass' for a flank movement, and hither a part of these 'noble sons' of Iowa and 'hirelings' of the craft took position.

"And now came what sportsmen call the 'home stretch.' All the gas and wind of that gusty region seemed concentrated for a decisive bellow; and while from the front and rear came a perfect blizzard, hurled with that desperation which seizes men bent on 'victory or death,' accomplices were rattling at the doors and crying 'Fire! Fire!' until it was utterly impossible to distinguish aught amid the confusion of sounds.

"Both audience and speaker deserve great credit, and especially the ladies, for the manner in which they received this desperate charge. Not a soldier broke ranks. Appearances indicated that the 'hirelings' were being strongly reinforced and set on by the 'secret *benevolent* and *patriotic* orders,' and as the city fathers were either asleep or dead or held back by the 'strong grip of the lion's paw' on the throat of the mayor and marshal, and as the State of Iowa had no officials in those parts who were willing, or who dared or *did appear* to vindicate her laws, it was deemed best to adjourn the meeting until the next day at two o'clock, which was accordingly done, amid much confusion. I requested the rioters to desist for a few moments, and allow us to close with a word of prayer and the benediction, as our gathering was a religious meeting; but even this pittance was denied by the 'ancient and honorable order'."

On an appeal being made to the mayor of the city, a proclamation was issued forbidding all interference with the meetings, and instructing the officers of the law to keep order. Nevertheless, on the following evening when the meeting was assembled, to witness the working of the third degree, suddenly the congregation were in perfect darkness. There was no gas in the burners; but lamps were soon procured, and the meeting went on and

was concluded without further difficulty. The cause of this mysterious darkness is thus described by Mr. Stoddard:

"But few persons, on leaving the hall that night, realized from what imminent peril they had so narrowly escaped; and not until the following day was it generally known. An examination revealed the fact that some party unknown had crawled in at a cellar window, and had dug down some two feet to the main gas pipe, and, removing a plug, had allowed the gas to escape as rapidly as it would rush out of a hole one inch in diameter. Of course the cellar was very soon filled with the escaping gas, and had any one entered it with a light to search for the difficulty, a fearful explosion must have followed. The building, if not blown up, must have burned, and many of its occupants have perished in the flames. Had those present realized the danger at the time, as they do now, it would have hardly been possible to prevent a stampede, in which not a few would have been injured or killed; but by a merciful Providence all escaped. But no thanks to the lodge or its hired emissaries, who were ready to use any means, as it appears, however foul, to defeat the object of the meeting and suppress the freedom of speech in Marshalltown."

Time would fail to tell of many riotous proceedings of a similar character.

At Streator, Ill., a hall was hired and paid for in advance, and the protection of the authorities invoked; but the crowded assembly were constantly annoyed by a howling mob, who made it impossible that anything could be heard, and who hurled a shower of decayed eggs from the gallery to the rear of the hall, greatly damaging the building and fixtures. When the officers of the law were called on to arrest the rioters *they arrested those who made the complaint* and protected the violators of the law. The writer had his stand of books forcibly taken away, and could not recover them. The meeting for the next evening was prevented by threats of violence, the refusal of the authorities to promise protection, and the refusal of the owners of the hall to allow it to be used unless security were guaranteed.

At Delavan, Wis., the large meeting in a hired hall was interrupted by showers of eggs, cayenne pepper, and broken glass. A large billet of wood was thrown

through the window, and the speakers were assaulted with stones and eggs when they retired.

In these instances, both of which were witnessed by the writer, the Masonic instigators were prosecuted but escaped all punishment, the prosecutors alone being the sufferers.

At Spencerville, Ind., Rev. James P. Stoddard was, after a lecture, pursued by a mob; a blow was aimed at his head, which knocked off his hat, and it was not recovered. He and his friends fled in the darkness into a cornfield, where they were obliged to remain for hours to escape Masonic fury.

At Waupun, Wis., during a meeting of the Wisconsin State Association, and while Mr. Ronayne was illustrating the Entered Apprentice degree of Masonry, the outer door was fastened and large stones were thrown through the windows amidst the large congregation.

At Chillicothe, Mo., after a meeting of the Missouri State Association, which had been largely attended and harmonious, the two leading workers, Mr. George W. Needels, an honored citizen of Gentry county, Mo., and Rev. J. P. Stoddard were waylaid. Shots were fired, and they were covered with eggs.

At Avalon, Mo., at a meeting of the State Association, the same arguments of shots and eggs were used; only the eggs failed to reach their mark.

After a lecture in Green county, Ill., the writer was greeted with a shower of eggs, with only partial effect.

Mr. C. A. Blanchard, now president of Wheaton College, was, at Vineland, N. J., only saved from violence by the interposition of friends; and at Ithaca, N. Y., where he lectured on "Who Killed Mortimer Leggett?" (who had fallen victim to an initiation into a secret society), he was hooted down by students and had to cancel his engagement.

At Humboldt, Nebraska, Rev. James P. Stoddard and Elder Rufus Smith were engaged in reform work. On their return from an evening lecture they were waylaid by a mob, whose hatred was inspired by both Masonry and whisky. What took place is thus described by Elder Smith:

"The first any of us knew an egg struck me on the side of my head, nearly knocking me down. Then the eggs came thicker and faster, hitting me and Brother

Stoddard many times, and their rotten contents flying over the ladies."

Rev. D. A. Richards, a Wesleyan minister, lectured in Hollister, California, March 2 and 3, 1882. The lectures were characterized by great mildness. On his way home he and his associates were pelted with eggs and stones.

None of our speakers has been milder or gentler in spirit than Brother S. E. Starry, of Clarence, Iowa, but he had, when he became a Christian, renounced Masonry, and was expert in illustrating its absurdities and wickedness. How he was treated in one instance is thus described by Rev. M. A. Gault, agent of the National Reform Association, and Rev. P. S. Feemster, of the N. C. A.:

"On September 26, 1883, I attended the Annual State Convention of the Christian Association of Kansas, held in the Senate Chamber at Topeka; Rev. J. Collins, D. D., now of Philadelphia, presided. The closing scene of this convention was the most exciting I ever witnessed. S. E. Starry, a seceding Mason from Clarence, Iowa, assisted by Secretary Stoddard and a number of others, worked the third degree before an audience filling the Senate Chamber, when a number of infuriated Masons surrounded the lecturers, hurling upon them the most abusive epithets and threatening every moment to precipitate a general riot. This excitement continued for nearly an hour, but finally subsided and the convention adjourned."

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

Those who prefer the service of sin must be satisfied with the wages of sin.

ESTABLISHMENT OF A "COLLEGE" LODGE.

The institution of the Richard C. Maclaurin Lodge, A. F. & A. M., took place on the evening of December 15, under the direction of the Deputy Grand Master of the Second Masonic District, Guy H. Holliday, at Odd Fellows Hall, Central Square, Cambridge, Massachusetts.

Professor Frank Vogel, in charge of the Department of Modern Languages, was appointed Master and will be assisted by Professors Vannevar Bush and W. H. Timbie of the Electrical Engineering Department. They will be assisted by some of the student members of the Technology Masonic Club. Major R. H. Pendleton and Captain H. F. Clark of the Military Science Department were appointed treasurer and secretary respectively.

This is the first Masonic lodge to be instituted in any educational institution in this country and, as far as known, it is the first of its kind in the world. The Grand Lodge of Massachusetts has granted its approval of the request of the Technology Masonic Club to confer the first three degrees of Freemasonry upon the alumni members of the faculty and students who may be elected to receive these degrees.

The lodge has been named after the late president of the Institute, Richard C. Maclaurin, who was a past Master of his lodge in New Zealand.—*The Technology Review*, Massachusetts.

Garden Grove, Cal., July 7, 1923.

National Christian Association.

My dear Sir:

I received the July number of the CYNOSURE, but failed to get the June number.

It is nearly 50 years since I saw the CYNOSURE and it does me good to read it. I am an old Wesleyan Methodist, 84 years old in November. I am sorry to ask you to drop my name from the list of your subscribers, on account of not having any income and no home of my own. I am living with my daughter and family.

Yours with much regret,

J. R. SHERWOOD.

We do not know how cheap and how fruitful the seeds of happiness are, or we would scatter them oftener.

OPINION OF REV. JOSEPH COOK.

(CONCLUDED.)

Half a century later Rev. Joseph Cook, the distinguished lecturer, expressing substantially the same opinions, spoke as follows: Of all I wish to say of secret societies, this is the sum: Secret oaths—

(1) Can be shown, historically, to have led to crime;

(2) Are natural sources of jealousy and just alarm to society at large;

(3) Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions;

(4) Are dangerous to the general cause of civil liberty and just government;

(5) Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers;

(6) Are opposed to Christian principles, especially to those implied in these three texts: "In secret have I said nothing"; "Be ye not unequally yoked together with unbelievers"; "Give no offence in anything, that the ministry be not blamed";

(7) Are forbidden in some portions of our republic by the civil law, and ought to be in all portions.

Prof. Burt G. Wilder, Cornell University, Ithaca, N. Y., said: "I am willing to hazard my position upon the truth to the proposition that secret societies are unknown in heaven, but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust."

J. H. Fairchild, for many years the honored and successful president of Oberlin College, gives his opinion in these words: "The very idea of a secret combination implies a barbarous age, or a state of social anarchy in which such arrangements are necessary for safety. There is no place for them in a Christian civilization."

When Benjamin Franklin's brother asked his advice about joining the Masons, he replied: "One fool in the family is enough."

Need of Mutual Confidence Between the Citizens of a State.

We have seen that men are pre-eminently social beings, driven to combine by the necessity of their circum-

stances and drawn to unite in various forms of associations by their inborn longings for fellowship. There is, however, one essential element without which no combination can be permanently successful. It is mutual confidence, which may be called the cement of society. Whatever creates distrust, in so far tends to weaken the bonds that bind men together and enable them to work together for the attainment of common purposes.

When any considerable number of the members of any association combine in secret, hold meetings, and arrange plans in which the rest of the society are not allowed to participate, there is inevitably and rightfully a feeling of disgust aroused among those so excluded. It is but natural to inquire why the meetings are secret, what is the purpose of the plans thus prepared in secret, and, if the members of the secret clique are not intending to gain some unfair advantage, what need of any secrecy at all?

These questions cannot be silenced by saying that the secret gatherings are solely for the purposes of good-fellowship and mutual help in fair and honorable ways, to which no one else could rightly object, because it is apparent that all these objects can be attained and are attained by open associations.

Secrecy Not Necessary for Any Legitimate Purpose.

Nor is it a satisfactory reason for secrecy to say that the initiations, pass words, grips, etc., are of advantage in preventing unworthy persons of such societies, because it is notorious that they do not have any such effect. In fact, a comparison of the membership of secret societies having similar professed objects, would suggest that just the opposite result is produced.

Human nature being what it is, the very fact that the doings of any organization are under the shield of secrecy creates a constant temptation for designing persons to gain control in order that they may use such societies for wrong purposes, and however benevolent and praiseworthy the intentions of their founders, and however much good they may accomplish for a time, they are sure ultimately to become the tools of self-seeking scoundrels.

Chief Justice John Marshall, who was

more influential in establishing the principles upon which the Supreme Court of the United States acts than any other man, and who was himself a Free Mason, said: "The institution of Masonry ought to be abandoned as one capable of producing much evil, and incapable of producing any good which might not be effected by safe and open means."

Wendell Phillips made the more comprehensive statement that "Secret societies are needless for any good purpose and may be used for any bad one."

Christ gave us the fundamental reason for the evils of secrecy when He said, "Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

HIGH TWELVE CLUBS.

National Body Is Formed and Constitution Adopted.

Some two or three years ago a group of Masons in Sioux City, Ia., formed a local organization under the title of the "High Twelve Club." Its purpose was to allow brothers to come together each week at the luncheon hour to become better acquainted and to discuss matters of business or public importance. It followed closely after the plans of the luncheon clubs—Rotary, Kiwanis and others. The example was followed and other clubs having the same name and like purposes were soon formed. Now, as happens with fairly successful organizations, it has formed a national body, under official title of "The National High Twelve Club." The first meeting of the new body has been held at Kansas City and an attorney of that city has been chosen as the first president.—*Trestle Board*, August, 1923.

Compare the "High Twelve Club" with the "Twelve Apostles." The first are but for fun and selfish interest and the latter for the Kingdom of God. The first for feasting and the latter went out fasting. The first neglect the Christ of God and the latter died for Him. Where the treasure is there the heart can be found.—A. H. L.

The *Literary Digest* asked the question, "Is there no one to preach the word with authority?"

There is a feeling among the leaders of all walks of life that there is an oncoming crisis. Just what they mean by that we do not know. But reading our exchanges it crops out in different articles.

We know there is an unrest in the political world. International problems are not yet solved. Chaos reigns in every human relationship. We had hoped the late President Harding would bring us relief but God saw otherwise. No one has spoken with authority.

The commercial world is divided. The laboring class is being crushed by oppression and poverty, while wealth, on the other hand, is being accumulated by the few. No voice has spoken with authority.

The social world has failed, as evidenced by the family altar abandoned, the increase of the divorce evil, and the disrespect for government.

What shall we say of the religious world! Viewed, however, from the Scripture, it does reveal an oncoming crisis. Some ministers have invited difficulty by abandoning the doctrines of the word and allowing the unchurchly to discover they have surrendered the faith of their fathers. Their gospel is an ethical gospel. We need a prophet's pulpit where the eternal verities of God's imperishable truths are preached with conviction and inspiration. The prophet of God must speak with authority on the evils of the lodge and her works of darkness. Already, in some places she has bowed her knee to Baal and lost her authority with God and man.

Brother minister, stand out against these foes of Christianity and speak with no uncertain sound. There is an unescapable obligation on the part of every minister to make his contribution in defeating the works of darkness. Speak with authority, for be assured if we fail to preach the truth we will invite disaster to the church and chaos to the world.

A. H. LEAMAN.

No Christian ought to be afraid to take his religion out where there is none. All the same it is easier to be loyal to Jesus when we keep with Jesus' other friends.

THE REWARD OF THE MINISTRY.

Many and varied are the gifts which a loving Father has bestowed upon the children of men. But there is one gift which is the common heritage of all—perhaps the only one which all men possess, namely, life itself. This treasure has come to us as a gracious gift from God. He has made it subject to the action of our own will.

There comes, therefore, into the life of every man and woman, sooner or later, the time when we must decide what we will do with the life which God has committed to us. Choose we must—and if we say we will not—have we not then as truly chosen as though we had made a positive choice?

To the Christian man and woman there can be but one true answer to this question, namely, "I desire to do the will of God."

And what is the will of God? For some it will be the mechanic's bench, the tilling of the soil, the teacher's desk, the profession, the home. But to some will come the still small voice which speaks as clearly as that of the Master of old, "Follow Me, and I will make you fishers of men." The assurance of this call—the heart response to the Master's "Go ye"—the consecration of life—follow as we learn more perfectly the way of God.

But it is not our purpose to linger here today, but to pass on to that important question which rises all but involuntarily in our hearts, namely, "If I follow Him, what shall be my reward?" We ask this not in the unworthy sense of personal gain of riches or position, for he who thinks on this wise knows not the true call of the Master. But the Lord Himself has said that "the laborer is worthy of his hire" (Luke 10:7). The word of God speaks much of the rewards which God shall graciously give. Often in the face of discouragement and trouble, do not the thoughts of that which God has promised us "lift up the hands which hang down and the feeble knees?" (Heb. 12:12.) It is even said of our Master that "for the joy that was set before Him, He endured the cross despising the shame."

What then are the rewards of the Christian ministry? Great and many, for although preaching is a very poor busi-

ness, it is the greatest calling in the world. May I sum the rewards of it in three main propositions?

I. The Reward of the Message.

The first reward of the servant of God is bound up with the nature of the message which he has to present to the world. That the sons of men stand in previous need of that which will remove their sin, give peace to their restless hearts, and make life worth while, I need hardly tell you. Nor need I tell you that the only solution of this problem lies in the glad tidings—the good news of redemption in our Lord and Savior Jesus Christ.

But may I not remind you that the only way in which the world can receive this message is through men and women. And herein lies the secret of the first great reward of the ministry, namely, that calm, deep-rooted assurance, born of the Holy Spirit Himself, attested by our own experience, that the gospel which we bring to all men is the true, the absolute, the un-failing and permanent solution of all the problems of humanity. How exceeding great is this reward of the minister of Christ, the deep "satisfaction," as one writer has phrased it, "of feeling that in your ministry you have been building no summer house of temporary stay and delight, unfitted to meet the storms and gales of life, but a house founded upon the sure foundation in Christ, and in which some storm-beaten pilgrim through life may find refuge and peace."

II. The Reward of Men.

The second recompense for this life of service is that which comes to us in the friendship of our fellow-men.

And by this I do not mean entirely, or only the contact with those whom we may know by personal relationship. One of the most enlarging and fruitful helps which can come to the Christian minister is books. The great hearts, the scholarly minds of all times have passed on to us the rich heritage of their life and labor, the very cream of their efforts. It is for us to enter in and make use of our possession. Poor and stunted is the life of that man or woman who has not learned the joy and fellowship with books.

But necessarily the most real of friendship must be that of those with whom we live day by day. We have no assurance

that our path shall be "smooth and easy; very often it will be rough and steep and stony, but ever by its border there will grow and smile for you the flowers of Christian friendship like the flowers by the side of the path which, steep and stony, winds its way to the top of the mountain."

Someone has suggested that friendship is like the flowers that must be cared for and cultivated. And this is true. But to me friendship has more often been like the nodding daisy by the roadside, the shy, twinkling violet or the bright wild rose, planted by no man but placed there by God. Watered by the rains of heaven, kissed by the sun, they stand there to cheer the weary traveler on with a bright greeting and the sweet savour of their perfume.

Such is the friendship which comes to the minister of God, through the hearty handclasp of a brother, the benediction of a "God bless you" from a saintly old father or mother, or the shy assurance of the boy or girl that they have been helped to know God by his ministry.

"And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time—and in the world to come eternal life." Mark 10:30-31.

III. The Reward of the Master.

I would mention yet one more great reward which comes to the Christian minister. It so far exceeds in value anything else that can be conceived that we hardly mention it in the same breath. And yet it is here that it belongs, for it is the friendship of the Master, of Christ Himself. His own words, spoken to His disciples as He sent them forth to preach the gospel, are most precious, for He said, "Lo, I am with you alway, even unto the end of the world."

It was my privilege to hear Dr. MacCartney of Philadelphia deliver a commencement address in which he spoke of this very matter. He said, "The faithful preacher of the gospel can claim the presence of Christ. True to His promise, Christ will ever be with you. But there will be times when you will be more con-

scious of that Presence than at other times. It may come to you after a period of desert dullness, or windless calm, when no voice seems to speak and no light burns; or when your path has led you into the dark shadows of Gethsemane and for a moment you are tempted to feel that He has forgotten His promise to be with you. Then will come that manifestation of the Saviour, which, like His appearance long ago to Peter, is beyond all words to describe, but which having been granted, will immediately be recognized as the great reward of the minister and will leave the heart brave and the arm strong again. During the Sepoy mutiny a native Christian was being tortured by his foes. At length their hands grew weary of applying the instruments of torture, and pausing in his savage labors, one of his tormentors leaned over the lacerated and bleeding body and shouted, "Now where is your Lord Jesus Christ?" Immediately, like the radiant smile upon the face of the dying Stephens, came back the faint but clear reply, "He is in my heart." There is the secret of the minister's strength, his safety and reward—Christ in his heart."

Conclusion.

Today some of us go forth in a new and different sense to that ministry whereunto God has called us. We have heard the call of God in our hearts. His command has found willing obedience in our lives. We feel that we have consecrated and would again at this moment consecrate ourselves utterly to His service. We know but little of where we go—we know naught of what the future bears—God knows, and we need but to follow on where He doth lead.

Let us go forth then in His name knowing that "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Psalm 126:5-6.

For it is written, "He that winneth souls is wise." (Prov. 11:30.) "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Dan. 12:3.)

(Signed) HAROLD L. LUNDQUIST.

July 24, 1923.

LO(D)G(E)IC

SIMON HAYDEN.

The question is often asked, Can a man consistently be a Christian and yet remain in a Masonic Lodge? The writer could not and will in the following lines show the many reasons why.

A Jew once said that he came out of the lodge for the same reason that he went in, that is, because the name of Christ was omitted. The writer came out of the lodge for the same reason as the Jew, but he did not enter because of that reason.

The writer went into the Masonic Lodge for one purpose and that purpose was "pull." During the World War he saw what influence the "Compass and Square" had. At times it was disgusting. My comrade said that he was going to join the Masons as soon as he was discharged "so that he would be fixed pretty for the next war."

We were both discharged the same day and soon afterward took our degrees. The writer planned to be a public accountant, therefore felt that he should be a Mason so as to pull trade his way. He does not hesitate to say that undoubtedly many men join the lodge for the same purpose—that of pull or prestige.

The writer took one degree and before he took the second degree he had accepted Christ as his personal Saviour. At this time a friend, knowing that he was taking his degree, mentioned the fact that Christ's name was never mentioned in the first three degrees of the Masonic Lodge. The writer decided to find out for himself whether or not this was true. When he took the second degree he listened attentively for Christ's name in the prayer but was sadly disappointed. For twenty-six years the writer had rejected Jesus Christ and had just come to believe in Him as his personal Saviour. To him it seemed very inconsistent to go to church, where Christ's name was all in all, and then go to the lodge at night where they were indifferent to His name.

Inasmuch as the title of this article is "Logic," the writer proposes to discuss the matter from the standpoint of logic or reason. The Apostle Paul says, "All things are lawful but all things are not expedient." The writer would not go so far as some do and say that a man cannot

be a Christian and a Mason at the same time, but he would like to ask him this question, Can a man remain in the Lodge in the light of what the scripture teaches? Of course the writer is aware that the Apostle does make the statement that there are both carnal and spiritual Christians. In the opinion of the writer the Christian Mason is still living in the seventh chapter of Romans and will not move into the eighth.

A man can be a Mason and yet not believe in Jesus Christ. Anyone who takes three degrees is a Mason and it is in these degrees that Christ's name is not once mentioned. There are prayers offered to God in each of these three degrees but Christ's name is voluntarily and knowingly omitted. The writer asks you plainly, Is this the teaching of scripture? The Master said while on earth, "Hitherto have ye asked nothing in my name." John 16:24. "If ye ask anything in my name I will do it." John 14:14. "I am the way, the truth, and the life; no man cometh unto the Father, but my me." John 14:6. All that a man needs to do in order to become a Mason is to believe in God. The devil believes in God and trembles at the mention of His name, yet his doom is in the lake of fire. Rev. 20:10. Furthermore, the Jews believe in the Almighty God, yet they are not saved because of their attitude toward Jesus Christ. We are going to be compelled to give an account of our attitude toward the Son. The Apostle John says: "All men should honor the Son even as they honor the Father. *He that honoreth not the Son honoreth not the Father.*" John 5:23.

Mr. Mason, how are you going to fulfill the teaching of this verse in the first three degrees of Masonry? It is impossible! You may reply that Christ's name is mentioned in some of the higher degrees. This may be so, but it does not suffice for the omission in the first three degrees. What majority of men ever go higher than the first three degrees? It seems to the writer that the Masonic Lodge is in the same predicament as the Laodicean Church, "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot." Rev. 3:15-16.

If the Masonic Lodge is a good thing why did not Christ belong? He could

have done so because it was in existence for a thousand years before He came to the world. Evidently He did not approve of "secret orders" for He says, "I speak openly to the world . . . and in secret have I said nothing." John 18:20.

Christian people are the only Bibles that most people read, therefore we ought to be careful of our actions and examples. The world is watching our every step in order to find fault. The *good* Mason will attend his lodge meeting and the *good* Christian will attend his church services. What happens if the lodge meeting night falls on the same night as the prayer meeting? Invariably the man will go to lodge at the sacrifice of his first duty to God. LISTEN! "No man can serve two masters." John 6:24. Nor can we run with the hare and the hound at the same time. The Apostle says, "Be not conformed to this world but be ye transformed." Rom 12:1-2. Again the Apostle John says, "Love not the world, neither the things that are in the world." I John 2:15. Again Paul says, "Be ye not unequally yoked together with *unbelievers*; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14.

There are all classes and kinds of men in the Masonic Lodge. Everyone will admit this. There are good men, bad men and indifferent men. We cannot have fellowship with a gambler nor a drunkard, neither can we have fellowship with the Masons for we do not see alike. He is the natural man yet in darkness while we, as Christians, are regenerated by God's Holy Spirit and are walking in the light. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

The Mason may say that by belonging to the Lodge he can have personal contact with men that he could not otherwise have. Yes, he may be able to win a few and yet be a stumbling block to hundreds of other men in the vicinity. The Apostle Paul takes the correct attitude when he says by the Holy Spirit, "Wherefore, if meat makes my brother to offend, I will eat no flesh while the world stand-

eth, lest I make my brother to offend." I Cor. 8:13.

It may be true that the Mason does not depend upon the Lodge for his salvation, but the writer has met some Masons who did. He once talked with a man in the hospital and when he asked this man about his soul (seeing that he did not have many more years on earth) this man answered, "I have been a Mason all my life." The Masonic Lodge will take you to the grave but it takes Jesus Christ to take you beyond the grave.

You may say that the incident cited above is an extreme case, but how do we know how many men are putting their trust in the things of the world? We do know that a very large per cent of men only go through the first three degrees anyhow, these degrees which reject Jesus Christ's name.

Again, let me appeal to your reason. How can you be a Christian and yet take the oath of having your body severed in twain, your bowels taken from thence and burned to ashes and the ashes scattered to the four winds of heaven? Is this the teaching of Christ? Someone has to do the severing and how can he do this in the light of scripture? We are told to love our neighbor as ourself and to do all that we do unto the Lord.

We should practice what we preach. The fact that we do not practice what we preach is a stumbling block to the world. The Apostle Paul handled this very nicely when he rebuked Peter to his face for not practicing what he preached. Ga. 2:14. Or as the Master says, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Math. 7:3.

Again, God says we should not be a respecter of persons (James 2:9), yet this Lodge is because no man can be a Mason unless he has two hands and two feet. Jesus Christ will accept a man with no hands and no feet. Furthermore, a Mason promises to respect a Mason's wife and daughter, but no mention is made of another man's wife or daughter.

Again, God says, "Watch therefore; for ye know not what hour your Lord doth come." Matt. 24:42. How can you watch if you are hoodwinked? Again, "Whatsoever ye do, do it all to the glory

of God." Are you glorifying God in being "hoodwinked, cable-toed, neither bare foot nor shod, one trouser led up and the other one down," with an ungodly, unregenerated man leading you around the room? How do you answer this?

Again, does not the "ring" limit God? All you have to do is to flash the ring and you "get by." If you are in need, just throw the sign. The Apostle Paul says, "My God shall supply all your needs." Phil. 4:19. What good would a ring do in Africa? We need the Almighty God there.

You may say, as have many others, "I belong to the lodge but do not attend the meetings." The very fact that you do not ask for your resignation shows that you are in sympathy with them.

Again, you may not wear your ring before men, but listen, God knows all about it after all and it is to Him that we have to give an account. Rom. 14:11-12.

You may also say that the Masonic Lodge is not a religious institution. Why is it then that they use the open Bible? Why not a dictionary? Why is it they have the letter "G" on the ring? Why is it that they ask you in whom do you put your trust, and why is it they offer prayer?

Again, does not the ring limit God? When a man wears the ring he naturally has a pull with his fellow-men and receives many favors. He may, if a preacher, get a big church, or if a business man get a good position. It is a question in the writer's mind when he sees a man holding a responsible position whether he got it through God or by wearing the compass and square.

Again, the writer has noticed at times automobiles standing in front of Masonic Lodges for hours at a time. It is a common thing to see a machine standing all day long while a man is attending to his duties in the Lodge, yet this same man gets very restless if he has to sit in church forty-five minutes or an hour.

The writer realizes that the Lodge as a whole has as its objective the betterment of mankind, and that is exactly what the world wants and needs, but to accomplish this betterment of mankind it is not the *attainment of the sons of man*, but the *obtainment of the Son of God*.

It is true that good environment will have much to do with influencing the

character of a man, but environment will never change a man's heart, and after all that is the only change worth while. It takes the Holy Spirit of God to change a man's heart.

Again, the writer appeals to the Mason as does the Apostle Paul "to come out from among them and be ye separate." Listen, when we stand before God, our pass word will not be "Ma-son" but "My Son."

Chicago, Illinois.

The first class to be graduated from the Pastors' Course of the Moody Bible Institute of Chicago received diplomas August 3rd. Thousands of students have been graduated from the general course of the Institute and many eventually have been ordained as ministers and missionaries, but this was the first class in the three years' course to receive the full equivalent of a theological seminary training.

The baccalaureate sermon was preached by the Dean of the Institute, Rev. James M. Gray, D. D., and Virgil E. Squibb and Harold L. Lundquist were the class speakers. Mr. Squibb is a graduate of the Practical Business College of Cambridge, O., while prior to taking the Pastors' Course in the Moody Bible Institute Mr. Lundquist received the degree of Bachelor of Laws from the University of Minnesota, and also studied for a year in the Princeton Theological Seminary.

The Pastors' Course in reality covers a period of four years (135 weeks), as the summer term is utilized in this three years' course. Special emphasis is laid upon the Biblical and practical work, and since the recent election of Rev. Elbert L. McCreery as director the Pastors' Course has been enlarged and other helpful additions have been made.

The Federal Council of Churches of Christ in America does not admit into its membership Unitarians and Universalists. It is rumored that the two denominations, with other independent churches, and probably in affiliation with Jews, will organize a federation to be known as the American Federation of Religion. *Christian Statesman.*

Wheaton College Library

METHODIST EPISCOPAL FUNDAMENTALISTS.

We are in receipt of the following facts in a communication signed by W. S. F. Tatom, Chairman, and W. E. Hawkins, Secretary: "On last November a representative group of Methodists met in Memphis to consider the serious inroads of Modernism in the Methodist Church. As a result of this meeting a committee of twenty-five was formed with the following objectives: (1) The holding of rallies that Methodists might properly be aroused. (2) The printing and mailing out of fact-giving literature. (3) The appointment of vigilance committees to gather facts and keep the leaders advised as to the movements of Modernism. (4) The support of the Southern Methodist edited by Dr. R. A. Meek, Memphis, Tennessee.

"For further information those interested may write Mr. E. H. McKinley, 109 North Throckmorton Street, Fort Worth, Texas."

Holding to the fundamentals in Christianity is very important. A live church should be an aggressive one and will be. The ideal is to preach the gospel, stand for the fundamentals and oppose every popular evil that endangers the souls of men, such as Christian Science, Russellism, Mormonism, and Masonry. Each of these popular religious movements are pagan religions. They are in our midst, leading more men and women into the way of death than any other movement in our day. It can be shown that the secret lodge paganism is the greatest anti-christ in our country. Now if Satan can keep a church on the defensive standing for the Fundamentals against Modernism and ignoring these other anti-christian movements, he will have accomplished his purpose and the results will still be a dead church. A church on the defensive. The churches in our country today that are aggressive and full of young men and women are those that instruct and warn the people against the organizations mentioned above, especially the secret lodge system.

W. I. P.

To clean up your talk, try "housecleaning" your thoughts.

Get some fellow to do your thinking for you, and you'll always need him.

EASTERN SECRETARY'S REPORT.

Youngstown, Ohio, Aug. 16, 1923.

The month has passed quickly. I have been much on the move. What changes have come! How little President Harding thought when he said, "That's good; read some more," that it would be his last earthly expression! Surely there is a call "to redeem the time."

My northern Wisconsin trip proved interesting and profitable. The fishing was good. A community meeting near Harshaw gave opportunity to greet many of my late brother's neighbors and learn of their interests. The crop prospects were good. There is much dairying in central Wisconsin. Sheboygan is noted for its four C's—Cheese, Chairs, Churches and Children.

I found friends in Appleton much interested in our message. In the Olive Lutheran Church, a large, fine edifice of modern design, they were celebrating the anniversary of their organization. The pastor very kindly and with fitting remarks introduced your representative as the special speaker on a special subject for this special occasion. The congregation, which was especially large, considering weather conditions, gave special attention and a special extra offering of \$17.50 in aid of our work. Owing to distance and expense of travel, my last trip was extended for nearly two months. That a little rest at home was pleasant goes without saying. There were the invitations for Sabbath addresses as usual.

A very pleasant day was spent with the people of the Brethren Church, Washington, D. C. There were many kindly expressions of appreciation of my work. En route for the Radical United Brethren camp meeting at Rhodes Grove, near Chambersburg, Pennsylvania, I got in some work at Hagerstown and Maugansville, Maryland. It was five years since I last visited this camp meeting. I found changes, of course. Many had gone, but others had come. The cottages were filled with a happy, enthusiastic people who had come together for what they could get and give of blessing. There was special music, a special evangelist, and a spiritual uplift resulting in the conversion of some. Your representative was given opportunity to present his message. There was a good response in CYNOSURE subscriptions. Owing to work ahead I left

before the meeting closed. A stranger asked, "Are you leaving so soon?" In answer to my reply she remarked, "I am sorry, for we enjoyed your addresses." This is encouraging. I was glad, of course, to know she was sorry. Several pastors seemed glad to get the information our association could furnish. A Sabbath spent at Chambersburg, Pennsylvania, passed very pleasantly. I spoke in the Church of the Brethren in the morning and the Brethren in Christ Church in the evening. Because of my Florida trip last winter some of my field in this section had not been cultivated as usual. Coming to the Ohio field I found a welcome greeting from friends at Braddock and New Castle, Pennsylvania. I am compelled to omit attendance at the Wesleyan camp meeting, now in session at Stonesboro, Pennsylvania, to which I had looked. Many camps are reaching many people at this time. The Seventh Day Adventists are having a camp meeting at New Castle, Pennsylvania. The wish was expressed that I attend. They oppose the secret societies. Truly the harvest is great and laborers few. Prayer should be made to the Lord of the harvest that the forces may be increased. I learn that misrepresentation regarding the Ku Klux Klan is being made. Some are claiming it is not a secret society! It seems amazing how some seemingly good people are being influenced. We read in Matthew 24:24, "If it were possible, they shall deceive the very elect."

My efforts for the rest of this month will, the Lord willing, be given to Ohio. How about Michigan for next month? Friends wishing lectures may reach me via the CYNOSURE office. To Him who has kept us thus far we render praise and move to the future with expectation.

W. B. STODDARD.

If we wish to possess that exquisite poise of character which outward things are unable to disturb, and which marks the true gentleman, the true Christian, we must labor to safeguard all that is sweet and beautiful in our life by maintaining constant serenity and self-control.

Life is a piece of material put into your hands to do with as you like. But in cutting it out be sure to use the only reliable Pattern.

LETTERS FROM FRIENDS.

An esteemed correspondent who does not wish her name made public writes: "Although my beloved father, who was my ideal of a Christian and a gentleman; and although two brothers and other relations and friends of my early years were all Masons, yet from my earliest recollection I had a strong antipathy always within me against Masonry. But the first word I have ever known against them was in the tracts sent me recently by your the National Christian Association. You may imagine the interest these have been to me. When my precious father died, in 1883, the body was carried into the little country church for a word from the minister and then turned over to the Masons for the final ceremonies. The Masons placed the body by the open grave and began their ritual. Immediately there came a downpour of rain and they hurried back into the church. The sun came out almost immediately and they returned to the grave, but the same thing happened three times. At last they concluded to commit the body to the ground without their ceremonies. It made a strange impression upon me.

"Quite a number of years ago a jailor by the name of _____ committed a crime against a fourteen year old girl whom the jailor had adopted. She died. The testimonies in court were convincing, but the jailor was a Mason and the Masons cleared him, whereupon he left for parts unknown. This happened in my home town.

"When my husband died and left me with no means of support, with two children, the Congressman from my district gave me a modest appointment and this indeed by the approval of both political parties, but _____, a Master Mason, and fellow member of my father's lodge, was instrumental in taking that position from me and for the time being leaving me utterly without means of support. These events followed my youthful, instinctive dislike for the lodge and proved to me that my early instincts were right. These three instances mentioned are out of many that I have observed."

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.

The National Christian Association,
850 West Madison street,
Chicago.

Dearly Beloved: One dollar and eighty cents inclosed for which please mail me four books, C. G. Finney's "Character and Claims of Freemasonry," with the usual pamphlets of Bros. Haney, Torry et al., therein, corroborative of what Bro. Finney says about the iniquitous thing, as I am making a hit in these parts that has made and is making for mighty good. When an old soaked avourdupoise learns that I have "exposed" his secrets in this community, he sits up and pulls his whiskers with his brother soak and they remonstrate nearly all night as to what ought to be done with that man McLendon. If one of the deluded and now denuded old soaks lose a member of his family, or a farm crop, or \$1,000 on an investment, or if a church house falls in, or a school house becomes abandoned, or a linching happens in this community, this is alright—nothing to bother about. But if a godly man comes along with a prayer in his heart and a song on his lips and a Bible under his arm, exposing the Devil and Satan's secrets, the poor old dwarfed soak strokes his tobacco-stained whiskers and spits sidewise and looks through his blighted and blinded lamps, as if the city of Jerico had been abandoned and that robbery and murder along the Jerrico road had ceased. Really, his playgrounds are disturbed. His haunts have been invaded. He is insulted. He then wants blood—blood of the innocents—and like Saul of Israel (not Sam of Tarsus) in that he wants to slay the beautiful David for the one reason that David was a friend to him. A Masonic convert? Yes. Well, inasmuch as it was Masonry in the South that kindled the new order of Ku Klux, the earth's dooming force headed by the noble grand klegle cyclops and company, better known as the prince of the power of midnight, I cannot feel a bit friendly toward it. Satan is getting in his very best work now, through this midnight, hooded power, since the day he slew Jesus and the disciples and prophets and other saints of old. If the old fossils can succeed in running all the Negroes out of the southland and all the poor white folks, then the old fossils will have green pastures for their herds and flocks and will then be

great grand cyclopsical emperors over their acres and furrowed fields and their flocks and herds and none to eat and enjoy but they and their few miserable cycloptistics. Yes, sir, kindly rush the four books on so I can get to work against the octopus.

Yours sincerely,

ROBT. L. MCLENDON.

P. S.—We thank you for your kindly expression of condolence regarding the burning of our residence here in this town on the 27th midnight of May, Sunday, and while we have not been able to build back the house, we have all along been abundantly physically able to fight the devil and his new orders. We are anxious to keep fighting this common, hidden and blighting foe wherever we meet him, and although Bro. Finney tells us in his book what one may expect at the hands of the iniquitous foe, we hope to some early day have another residence built and the torch if applied to it will not deter us from building even a third one and a fourth one and so on as long as funds are available.

When the United States Congress under Roosevelt appropriated about a billion of dollars to the Panama Canal project, that was very great, but had an appropriation of just \$110,000,000 been made for placing just one copy of Charles G. Finney's "Character and Claims of Freemasonry" in the hands of every American (United States) subject, our cotton fields would now have been rid of the boll weevil and boll worm, and blight in our apple trees and pear and peach trees, and the parmer worm and the caterpillar, and the new order of Ku Klux and other outspringing wings of Masonry and other cyclops and klegle and emperor movements against our sunny institutions. Selah!

MCLENDON.

CATHOLIC SECRET SOCIETIES.

To the Editor, *The Fortnightly Review* (Catholic):

I just finished reading your fine article, "Combatting Secret Societies" (F. R., No. 16, p. 301 sq.). While reading it, and fully agreeing with Bishop Wehrle, I wondered what should be said about the secret societies within the church, or "in the shadow of the church."

Catholic Church Member Interested.

Thirty years ago, as a printer, I became interested in secret societies. When I went into business for myself I was told of the many advantages of secret orders, and I joined one. My interest grew, I became very active and was elected to various offices, except the "paid" offices, but I have had my fill of "honor."

Catholic and Protestant Secret Societies Fashioned Alike.

Once I discussed the question of life insurance and fraternal orders with a Lutheran pastor whom I respected for the stand he took against all the mummery, tomfoolery and rot. This pastor was well read on the subject and gave me a ritual of a certain secret society. Reading it I found that it was similar, yes, in some parts and respects identical, with the ritual which "we" used. After that I read various exposes, and I have reason to believe that the latter are correct. Later I read your book on Freemasonry. My interest grew, and I obtained some "real rituals." I am in a position now to state that all secret societies are fashioned alike. "We" met in an I. O. O. F. hall at one time for a monster initiation, and let me assure you that it was not necessary to shift much scenery to adapt the hall for our "ceremonies." "We" even left the altar where it stood, but called it the "center pedestal."

"We" have the "stations," the "wicket," the "pass-word," the "grip," the "sign and salute," the "gown and cap," the "mysterics," all the awe-inspiring things, and all the tommyrot of the lodge room *with a few religious features to make it a little different.*

The Catholic Church Needs a House Cleaning.

Of course, "we" go to communion in a body to remain in good standing.

As long as "we" act thus and indulge in the mummery and humbug which is being condemned by our bishops here and there, results cannot be expected. What we need, and need badly, is a house cleaning that begins right at home.

I am not writing this for publication, and cannot permit my name to be printed in connection with it. I am simply stating facts which cannot be overlooked, or disputed, for that matter. It has gone too far and, I believe, it is beyond remedy.

When it is borne in mind that the Wisconsin Staatsverband (D. R. K. C. V.) recently filled a long-felt want by adopting an "Einfuhrungs-Modus" with a very strong leaning to secrecy, it becomes plain that the garden is full of weeds.

Worst of all: If the Church tolerates secret societies within and "in her shadow" Catholics naturally must conclude that they are not so bad after all. **Cheer Up! Living Fish Better Than Dead Ones.**

Swimming against the stream, as both of us do, we have the sensation of being living fish, but it is folly to think that we are making any headway.

I could give you a "lot of dope," but what's the use? Constant dripping may hollow a stone, but you and I will be dead and buried a long time before the stone will show any marks.

Rev. J. P. Aurelius, Freemont, Kansas, writes: "My dear Brother Phillips: I am very thankful for the providence thus shown in my election to the vice-presidency of the National Christian Association. If I can be of any service in this capacity, I am willing with the assistance of my Lord and Master, Jesus Christ, to do my humble part in the struggle against the secret umpire, which undermines true Christianity.

"Several ministers of different denominations have suggested to me to have my articles printed in the CYNOSURE published in a tract. Rev. Mr. Daniels, of Lindsborg, Kansas, was one of the first to make this proposition. What do you think of this?"

Rev. B. E. Bergesen writes: "My dear Brother Phillips: There is no doubt in my mind but that you are right in that it is the fear of the opposition that has caused the lessening of the activities against secret societies. Not the open opposition and persecution of the early period of our reform—that only spurred manly men on. But that insidious, secret, powerful influence of leading church members who let a pastor understand that 'his won't do,' for we lose people and prestige.

I wish you and the new editor all possible success and blessing in the work. Keep the CYNOSURE out of little issues and stick to the 'Big Idea.'"

Rev. W. C. Paden of Independence, Iowa, wrote in July last: "Dear Brother Phillips: Just received the July issue of the CYNOSURE and have read it through with much interest. I read with interest and profit your fine annual report. Nothing struck me more forcibly than the Masonic reaching out after the boys and girls. I was impressed also by the reference to Rev. Eduardo Carlos Periera, of Sao Paulo, Brazil. I have among my papers somewhere references to that base transaction about the time when it occurred when Masonic missionaries of the Presbyterian church sought to press Masonry upon the native church when a number of the ministers with their people withdrew from the church rather than submit and formed an independent Presbyterian church. Now I pray that God's blessing may rest upon you and all the brethren and especially that your bow may still abide in strength and in any case that you may enjoy the consolation of Jesus Christ."

A call has come to reprint an article that appeared in our paper some time ago. We feel it is a timely article and should be carefully read. The writer is a strong advocate of the principles for which we stand. He is not afraid to speak against the lodges and their evils, and is continually warning young men to beware of the snare of the devil and be lost forever.—Ed.

SHALL THE MODERNISTS BE DRIVEN OUT OF THE EVANGELICAL CHRISTIAN CHURCHES?

BY JOHN H. MOSEMANN.

(A reply to Harry Emerson Fosdick's pamphlet, entitled "The New Knowledge and the Christian Faith.")

In the above pamphlet, Mr. Fosdick is making a desperate plea to have liberals (this term is applied to such as pose as Christians, and yet are identical in belief with Robert Ingersoll, Thomas Paine, and Voltaire on many points of Christian faith) retained and not driven out of the evangelical Christian churches. The liberals, when they become full-fledged liberalists, usually take a position as follows on vital matters of the Christian faith and the teaching of God's Word:

They do not believe in the plenary, verbal inspiration of the Scriptures; the bib-

lical account of the origin and fall of man; the virgin birth of Christ; the deity of Christ; the atonement made by Christ on the cross; the efficacy of His precious blood; the resurrection of Christ; the miracles of the Bible, such as "the flood," "the whale swallowing Jonah," etc., etc. They take the liberty to reject any and everything that is inconceivable to their exalted reason.

Let us examine into the matter further and see whether the liberals should be retained in the true, evangelical Christian churches:

Shall Modernists Be Fellowshiped in Christian Churches?

1. Was the Christian church originated by what are known today as liberals (modernists)?

Surely not! None such was found among the company of 120 disciples upon whom the Holy Spirit fell on the day of Pentecost and were baptized into the one body of Christ. All liberals were outside the pale of the original church. The Holy Ghost never did, never would, nor ever could fall upon a liberalist while he remains in such a state of unbelief and wickedness.

2. If the Christian church was not started by the liberals, how have they come to be in the professed Christian churches?

One answer is found in Jude 4: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Another answer is found in I Tim. 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

In the passage in Jude we find that these men have "crept" in "unawares." Naturally, after being inside, their deadly and soul-destroying work begins, and inevitably corrupts other poor souls that "they depart from the faith" they once held and change their views to accept the views of heretics. This is corroborated by the Scripture found in II Tim. 4:3, 4:

"The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

If Mr. Fosdick and his co-religious liberalists are such as Jude and other

writers in Scripture describe, do the liberalists have a just right to be in the Christian church? Are they not plainly impostors, corrupt and wicked in their designs? Is not the Christian church justified in desiring either their repentance and conversion, or their complete separation? Do they not properly belong to the class described in II Cor. 11:13-15, "For such (whom he alludes to in verse 4 as they who preach "another" Jesus, other than the apostle preached and receive "another" spirit, and "another" gospel) are false apostles, deceitful workers, transforming themselves into the apostles of Christ." And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works.

3. If the liberals did not originate the Christian church, who did?

Let Christ Himself make answer to this question: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). "I will build *my church!*" And when did this building of the church begin? Surely the church had her inception on the day of Pentecost when the church (those who believed in Christ) were united in one body. The Lord has been building the church ever since, setting in the body every member as it pleases Him. Does He use those in the building who are impenitent? who are unbelieving? those whom He warns against as being false Christs and false prophets, who deceive many? Would He compose the church of such as deny His deity, His work on the cross of atoning for sin, as deny His precious, precious blood? Would He use such in the building as denounced His miracles as never having occurred, but assert that they were merely imaginary? Would He use such as are at variance with Moses, with all the prophets, and Himself as well? Would He accept such as belittle the words of His apostles; of whom He said: "He that heareth you, heareth me, and he that despiseth you despiseth me" (Luke 10:16)?

What Ought to Be the Church's Attitude?

4. Shall the Christian church be tolerant or intolerant towards these wicked intruders who call themselves "liberalists"?

The prophet Amos asks a very pertinent question, quite applicable here: "Can two walk together except they be agreed?" (Amos 3:3.) Can a true Christian who believes in the Lord Jesus Christ as the Son of God, and Savior of the world, and that the blood of Christ alone cleanses us from all sin, have Christian fellowship with one who denies all these things? The Word of God says, "Be ye not unequally yoked together with *unbelievers.*" "What part hath he that believeth with an *infidel?*" True Christians cannot have fellowship with them for it is written, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

In the light of such divine truth, can the Christian church be anything but intolerant? Absolutely not! The church can be no less intolerant than were God and Christ when they cast out of heaven that wicked usurper and self-exalted rebel, the Devil! The number of adherents that Satan would take with him in the persons of angels would not hinder the "house-cleaning" in heaven.

The Church needs to be as intolerant as was Christ when the house of God was polluted with wicked men, making it a "den of thieves." He "drove" them all out. These wicked impostors are robbing us of the very foundations of the Christian faith. Just as well be at ease in a house whose foundations is being destroyed as to sit "at ease in Zion" while the enemies of God ruthlessly tear away the costly stones of grace and truth, and seek to undermine and destroy the great pillars upon which the Christian faith rests.

Let the fundamentalists rise up in the strength of the Lord and "earnestly contend for the faith which was once delivered unto the saints"! (Jude 3.) Let the church of Christ, with a strong hand, remove from her fellowship all who persist in being liberalists, enemies of God, of Christ, of the Christian church, and the blessed Bible which, while professing to love, they tear to shreds and relegate into oblivion, denouncing it as "untrue," "unmodern," "unbelievable."

Irreverence in God's house is disrespect to God himself.

LIGHTS AND SHADOWS ON THE WORLD GROWING BETTER.

Is the World Growing Better?

Bishop W. M. Weekly, Parkersburg, W. Va.

A great many people are quite anxious as to whether the world is getting better or worse. And it is a most serious question.

I think it fair and safe to say that, in some regards, things are getting better; in others they are growing worse. But the question is, which fact preponderates? Does the good over-balance the bad, or does the evil outweigh the good? And what is their relative progress? Let us do a little analyzing and philosophizing, and thus set one side over against the other by way of comparison.

1. We have gained immensely of late in this country by abolishing the liquor traffic. Thank the Lord for such progress, even though the fight was won largely on economic grounds. The effects will be far-reaching along some lines.

2. Our educational facilities are expanding and improving all the time.

3. Humane institutions are on the increase in this and some other countries, which means a growing interest in the poor and helpless.

4. Other humanitarian movements, such as we have in the Red Cross and similar relief organizations, are also doing heroic service.

5. Equal suffrage is an assured fact in this and other lands. Women will hereafter speak at the ballot box. This is a most hopeful indication.

6. There is an evident tendency among Protestant churches toward federation and closer co-operation—a movement confined largely to the United States and England.

7. We have more and better church houses and parsonages than ever before, and the number is increasing yearly.

8. Science has banished many human ailments and greatly aided public health, in some respects.

9. The abolition of child labor and the pensioning of widows with families in some of the states, is a noble upward step.

10. The outlook for world-wide democracy is most encouraging. Imperialism seems to be a thing of the past, except over on the Tiber.

Yes, there are many things which denote progress, and they are the legitimate products of Christianity. Let us make the most of them. The strides made in education, in the sciences and in self-government in the last few decades are marvelous, and pregnant with meaning. What gratitude should be ours!

Now the other side. And let us face it bravely and honestly.

1. Were partisan politics ever more bitter and disgraceful than at this time? This question applies to all the leading nations of the world.

2. Did the nations of earth ever so thoroughly distrust each other as they do now? See incriminating speeches recently made in our own Congress against England, Japan and France, as well as against Germany and her allies.

3. Did greed—profiteering—ever stalk forth in such hideous, heartless form as it now assumes?

4. Did labor ever exhibit as much unrest in all the past as it has of late? Scores of strikes every month—364 last July?

5. Were capital and labor ever so far apart as they seem to be at this moment?

6. Was anarchy ever so widespread as it has become in recent months?

7. Were our national laws ever so despised and defied by multitudes as they are these days?

8. Was the holy Sabbath ever so grossly ignored and violated as at this moment?

9. When were there ever as many divorce cases in the courts as there have been of late? And the number is increasing.

10. When was parental control so loose and meaningless?

11. When as many reckless, disobedient children?

12. When as few family altars?

13. Did adultery ever hold as many men and women in its slimy coils as it does this hour?

14. When did venereal diseases affect so many—even boys and girls in their teens—as they do in these days of so-called human betterment?

15. Was it ever as dangerous for parents to send their girls and boys to the high school as it seems to be now? Ask the doctors what they think and know about it.

16. Were theaters, dance halls, and the like ever crowded as they are in this year of grace?

17. Was the cigaret habit ever so repulsive, vicious and threatening as of late?

18. Did the rich ever try harder than now to add to their riches, and the common people spend more for mere gratification?

19. When did the churches ever have as loose hold upon the masses as they have today? The few frequent God's house; the many stay away, and are absolutely unconcerned about things divine!

20. When were the churches and preachers as much unsettled in doctrine?

21. Was there ever a time when the pulpits, generally, were as slow to rebuke sin as they are of late?

22. When did as many preachers go to movies, theaters, clubs and so forth, as may be found in such questionable resorts in this day of grace?

23. When were the doctrines of the Bible ever ridiculed and rejected by the colleges as they are in this late year of our Lord?

24. When were there as many indifferent, semi-skeptical professors teaching in Christian colleges as may be found these days? No microscope needed to locate them.

25. Was it ever so difficult before to get young men into the ministry?

26. Is there not a tendency to transfer the emphasis from religion to culture? Then does not culture need Christianizing?

27. When were the masses ever so confused over what salvation means, and how to obtain it, as they appear to be at this time?

28. When, in the last hundred years, were more unsaved people received into the churches than during the last decade? Nothing is more ominous and discouraging. This loosening up in fundamentals, this letting down of the bars, and this lowering of religious standards, is the bane of the churches. It is the greatest of all threatened dangers. It is possible for a church to utterly break down under self-imposed burdens and to become hopelessly handicapped by its unregenerate communicants.

29. When were there ever as many unreached, unevangelized heathens as could have been converted January 1, 1920?

30. When did this old world ever experience as much hell as it has in the last six years?

31. When—but I pause. Are things getting better or worse? Which way is the world headed? We want light, if light there be.—*Religious Telescope*.

A CALL TO STAND BY THE WORD.

An alarm is sounding and a call comes from all over our fair land to stand firm for the Blessed Word as it is written, from cover to cover. There is an element that wants what they call the shorter Bible, cutting out what they do not like, and they are asking to have it adopted and read in the public schools. We learn of a preacher that has cut out the part of the Apostles' Creed where it declares Jesus Christ was God's only begotten Son, and we find that so many of the graduates from our theological colleges are accepting the theory of the higher critics, which is affecting the lives of our young people. I feel God has called the Gideons into this special work of winning the traveling men for Christ, and to defend the faith of our fathers. We must stand for the fundamental principles laid down by Jesus Christ, and to let the world know we believe the Word is inspired, protesting against the propaganda that is discounting God's Word.

J. C. BENNETT.

ROBERT E. LEE, American Soldier and Educator.

The Bible is a book in comparison with which all others in my eyes are of minor importance, and which in all my perplexities and distresses has never failed to give me light and strength.

JACOB GOULD SCHURMAN, President, Cornell.

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